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THE
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JANUARY, 1842.

THE CHURCH IN 1842.



AMONG the benedictions plentifully dispersed at this season, we, in our vocation, say, "A HAPPY NEW YEAR TO THE CHURCH." We are in no joking humour. We cannot sport with the ecclesiastical troubles of any portion of the Christian church, even when they are their own troublers. If the interests of truth were separable from the conduct of its votaries, it might be sound wisdom and real kindness to laugh at folly, if haply it might be driven out of the heart; but when religion itself suffers reproach by these miscarriages, we own a graver mood. The disturbed and divided state of Christians is sufficiently depressing. Internal divisions give an advantage to the common enemy. Satan's seat is established when God's servants turn upon each other. We know the faith must be maintained, not the less, but the more, vigorously, that they are Christians who give it sanction and currency. But the necessity is a painful one, which for the time distracts the church from the main controversy with a wicked world, and gives occasion to the wicked to disparage and decline the ministrations of peace and love at her hand. But, on the other hand, it is encouraging to know, that painful strife has rendered pleasant fruits,—that truth is held in higher reputation—and Christians are advancing in the liberty of Christ. Of this, our ecclesiastical affairs supply the proof.

A few years ago, the all-engrossing question was—*Are civil Establishments of religion scriptural?* Now, the great topic is one agitated betwixt parties equally advocates and upholders of an Established church—*Shall ministers be intruded on reclaiming congregations?* This has so much supplanted the other, that the Voluntary Question might almost seem to have been settled in favour of the Established church, for surely the nation could not be universally interested about the constitution and better conducting of the Established church, if such an institution were not held lawful, and even desirable. But a closer observation shows this to be the old controversy still; not settled, but in full heat; at an advanced stage of its progress, and in other hands; working its way, in the racking and rending of institutions, which it is ultimately to dissolve. While the
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Voluntaries have seceded from the strife, and are, as a party, controversially extinct, and neither of the two parties now in the field can be identified with them as their successors, the strife itself is the offspring of the Voluntary controversy. Very distinct marks of its parentage may be discerned. Both parties once scouting and scorning the Voluntary principle, and still treating it with rough speech, much barking, some buffeting, and an occasional endeavour at biting, do yet, each in its own fashion, hold it in substantial honour. Every shout of defiance which the Non-Intrusionists raise against their opponents, they symphonize with another of reliance on the sufficient resources of the Voluntary principle. The Moderates, on the other hand, hold it, *in terrorem*, over their independence-loving brethren, as their natural and only resort:—the easy and certain method of securing the fullest independence, if they will only pay the tribute of an honest adherence to it, by surrendering the civil advantages they have accepted in its stead. The Non-Intrusionists now demur to, and even denounce, what their recent incautious advocacy assigned to the civil magistrate—the charge of the national religion. He was but now the nursing-father of the church; his first and highest function was to seek the spiritual welfare of the nation, by charging himself with their religious culture. But they have learned the way of Christ more perfectly. They cannot allow him this prerogative. From the province of spiritual matters, they will have him to retire. It is pre-occupied by the church. For him there is not room to set his foot. It is here the church reigns supreme next to her heavenly Head. Her plea is, now, that she is voluntary, because she is spiritual; that she must choose her course at her Lord's command, and not under constraint of the civil authority. Scorning to be driven or dragged, she suspects even the most gentle influence as an infringement of her liberty—as the appropriation of the initiative which belongs to her—as the assumption of a right and duty, *in sacris*. Now, this lofty position is based on the sound argument that the church, in separation from the state, is in full possession of all the powers which Christ has secured to her. Amongst these powers, is surely to be included that of maintaining and extending herself: which must be a power quite sufficient, else it is only the power to decay and die. And for our part, we can scarcely discern the dividing line betwixt those who argue thus, and ourselves—for the conclusion otherwise stated, is—a Voluntary or Unestablished church is in possession of all its powers; the Established church, for almost the entire period of its existence, has been deprived of some of these spiritual powers and rights; and for aught that can be proved, must ever be thus mutilated and enthralled.

The Moderates honour the Voluntary principle in a different way. Never so strongly convinced as now, that a civil Establishment of religion is of the nature of a civil contract—they dislike a theoretic abstract establishment; on the solid and sensible ground, that a metaphysical connection would produce only a metaphysical benefice, which satisfies none but the insane, and does not subsist even him. This modern experimenting has rooted their assurance, that state-pay must be accompanied with conditions; that reception of the one

bids to submission to the other; that the church thenceforth is not a merely spiritual, but a partly political institution, and must never look for, or pretend to all the rights and privileges of a mere church of Christ. In other words, they boldly avow, and they deem their safety and strength is in the avowal, that a civil establishment of religion infringes on the liberty and independence of the church of Christ. In other words, that the church, to be as Christ left it and appointed it to be, must be *separate from the state*.

Thus the truths eliminated in the Voluntary controversy are adopted and diffused by these distinguished parties. If the Voluntaries were other than satisfied at the progress of their cause, when such a determinate and decisive controversy is awake, which in any conceivable form of its settlement must proclaim from the house-top the truth in the defence of which they have been maligned and persecuted, they should discover great ignorance and indiscretion; that they were men who could not look below the surface, and had yet to learn that great truths, whether in politics, ethics, or religion, which are to change and renew the constitution of the community, must, in surmounting the various obstacles which they are destined to conquer, assume a variety of forms; and when, sometimes they seem to lose their distinctiveness and sink from the view, are only assimilating their forces to different stages of the task assigned them. Thus the stream, on its way to the ocean, is swallowed up in the marsh, only to sweep for itself a wider channel when it shall emerge; and is arrested in the lake only to form a centre from which to send its waters on every side.

For our part—believing that the Voluntary Question must one day be settled by the legislative and common sense of this country, and that the hour of decision hastens forward—and all the more quickly from the practical illustrations which the Non-Intrusion question is contributing—we would willingly consent, that the two parties, by an *ex-post-facto* investment, should be held—THE NATIONAL COMMISSION OF INQUIRY INTO THE POSSIBILITY OF AN INDEPENDENT AND UNCONTROLLED ESTABLISHED CHURCH.

Another gratifying feature of our ecclesiastical state is, the facility which Voluntary-churchmen have of amassing wholesome instruction—fuller and more accurate views on familiar topics, and a more healthy tone of spirit than is generally maintained in the heat of combat. They have not to wait the issue of any political experiment to approve their views to be scriptural; but important illustrations may be supplied, which their present otiose condition enables them to improve. The dispensation we thus enjoy from active service invites us to review the past, improve the present, and prepare for the future. It may sensibly assist our reflection to glance cursorily at the parties to which we stand ecclesiastically related.

The Non-Intrusionists. With them we begin, for with this party we cannot but feel a closer affinity than with any other. Abstracting from their errors and inconsistencies, there is a substantial right-heartedness in religion, from which we cannot, and should not withhold our fellowship. Many, indeed, go to swell this party, who can make no pretensions to religious principle, yet their common sense

and love of liberty, applied to a religious question, demand our respect. There is unquestionably more of manhood in choosing their own instructors, than in remaining the serfs of any patrons, whether lay or clerical. Their common sense should lead them, we allow, a great way farther, not to consent to shackles, and then complain of their weight; and their love of liberty should convert them from what many of them are now, mere party-puppets, into thinking men, who cannot be hoodwinked by the mere shadow of liberty. But their emancipated thoughts, notwithstanding, are going mainly in a right direction, and we must bid them speed. But our concurrence with the pious Non-Intrusionists goes beyond this. There is a substantial congeniality of soul betwixt them and us, which party-spirit must not induce us to neglect. Their spiritual senses are more healthily exercised than if they should indolently and complacently be content in their bondage. Their spirits are indignantly disclaiming secular interference with their spiritual interests. We are fain to discern in their zeal an unquenchable loyalty to their heavenly King, and a heaven-born love of freedom, which make their chains heavy, even when they want the fortitude and the purpose to burst them. Doubtless they are seeking freedom in a way they shall never have it: by their conduct they contradict a plea for Christ which were otherwise irresistible; they expose themselves to the suspicion of dishonesty or imbecility, in a situation where they might be honoured confessors. Nay, they ask for that, which, if it were granted on their principles, would form the precedent and plea for a supremacy of the church over the state, from which the world has suffered more than from that of the state over the church. Their religious liberty is clogged with hazard and damage to the civil liberty of other men; and every right-minded citizen, sure that the gospel of Christ does not sanction injustice, must resist their claims. Notwithstanding all this, it is right that the Christian people should be free: and though their estimate of Christian liberty is not so high as it ought to be, nor their method of pursuing it so free from selfishness and indiscretion as it might be, yet it becomes us to remember, that there is no concurrence with human character and practice but must be subject to similar deductions, and we must be prepared for a very rigid scrutiny of our own courses, if we withhold it. We dilate the more on this point, because in allowing, and approving, and honouring what is healthy in this party, we are heaping coals of fire on their head. Our most recent and heavy personal wrongs have been at their hands. Loudest in their professions of Christian charity, they were the first to cast us off, when we used our acknowledged liberty in Christ. From the moment of our determination, as Dissenters, to assert, and diffuse more actively our conscientious views;—(a right and obligation to which our brethren had set their seal when they allowed we were conscientious;) they could scarcely discern principle or worth in Dissenters. The magnitude of the dissenting party was exactly the measure of the wrongs of the Established church. These sheep had never wandered, if within the original fold they could have found accommodation. It was at their prompting, (for they were not discerners of the times, what Israel

should do,) that a church-extension scheme was formed—the success of which supposed the extinction of every other religious party in the country. Resistance to this was designated by the severest terms, which we care not to recal to memory. It is this party that—although most signally defeated—speak of an undoubted triumph: and while the sneer about extinguished Voluntaryism is discernible on the lip, invite us to fellowship and co-operation, as if with feigned lips we had been holding up for divine truth what we could cast behind our back, for any or for no reason. It is by them we are derided as the upholders of patronage, and the lovers of corruption in the church, because we do not subscribe petitions which should be proclamations not of our folly, but of our apostasy and reprobation.

But we bethink us, it is questionable equity to reckon the individuals now composing the party accountable for all the former acts of the party: or to hold that the spirit of their youth distinguishes them still. We are willing to suppose, whether on sufficient grounds or not—for charity believeth all things—that they are not what they were; that what originated partly in contention, is maintained in conscience; that in following after an unattainable figment, they are finding a treasure more precious than they contemplated. To Christian men, we cannot but wish the liberty they seek, and much more: and instead of recounting our wrongs, exaggerating their inconsistencies and faults, rejoicing over their confusion and perplexity; instead of seeming to throw the weight of our influence into the scale of their opponents, let us frankly avow our fraternal sympathy:—whilst we state the insurmountable barriers to our co-operating, and our regrets at their mistaken methods, let us give them the encouragement of our friendly regard; let us promote a renewal of kindly intercourse betwixt very friends too long separated. Thus shall our own spirits be subdued, and the opening minds of our brethren be more abundantly enlarged.

To this many will consent on the grounds of Christian charity, who will demur on the grounds of equity and truth; inasmuch as the success of this party must be the damage of civil and religious liberty. We would be the most forward in preventing this calamity, both for its present and possible consequences, but inasmuch as this is not the *object* they pursue—let us beware, lest, in denouncing this accidental adjunct, we lose our respect for, or seem to dishonour their real and ostensible object—the enlargement of the church from secular captivity.

The Moderates. As the result of the clamour of the Non-Intrusionists,—to this effect Dissenters are generally ranked among the favourers of the Moderate party. Of their main position, to which reference has been made above,—that by the contract with the state, be its provisions bad or good, an Established church must abide, or in honour become disestablished, we are not ashamed to be held approvers. As the defenders of political Christianity, they are consistent and honourable. As a religious party, our soul cannot “come into their secret,” nor “our honour be united to their assembly.” The coolness with which they can cast out of consideration the claims of a nominally Christian people; the doubtful ground they

affect of all possible improvement of the present state of things in the Establishment; the satisfaction and lingering affection with which they turn to former peaceful times, for ever fled, all argue minds that have been moulded in secularised Christianity. To them, un-
questioned spiritual supremacy has become second nature. The spirit of independent inquiry and action in religion bears the look of disaffection and anarchy. We do not speak of the personal characters, but the distinctive principle of the party: the deadening and perverting power which reason and all experience declare. As a party they are doomed. The present question in the church, in which politically they have better prospects of success than their opponents, give them a temporary importance, to which morally and religiously they have no claim. They are behind the spirit of the age. They want vitality—even that of the errorists that are gathering strength on every side. An active practical generation shall pass them by, as the bleached and unbroken husks within which the fruit has withered and gone to dust. Association with this party can bring us no benefit. To be identified with it is no honour. Whatever other vocation under Providence they are to exercise, they *now* serve as specimens of the kind of servants the state wants, and to what state-service in religion naturally tends; and their applauding patrons may point to them and say of their darling Establishment, “Give her of the fruit of her hands, and let *her own works* praise her in the gates.”

The Voluntaries. We cannot fulfil our purpose with reference to this party for want of space. We shall simply state the results of our reflection.

1. Many Voluntaries, even on religious grounds, did not foresee whither the discussion would carry them. The scriptural principle they advocated condemned their own acknowledged practices. If this conviction be now, on reflection, deeper than before, instead of casting away the torch which discovers the evils, let them turn their Christian zeal to the amendment of their own ways. Even those whose practices may have been more in accordance with its requirements have seen evils which formerly escaped observation. In Christian consistency and fidelity, let them carry the truth to their own conscience as fearlessly as they did to that of others. Let them follow the Lord fully. The excellency and divinity of this principle appears in this; that its triumph is not complete till—in the matter and measure and manner of this performance—God’s will be done in earth as it is in heaven.

2. It is scarcely possible that, in such a controversy, however nobly they may have borne themselves, there have not been grievous violations of Christian charity and meekness. Let the bitterness of the reflection awaken and maintain in our soul a firmer attachment to the example of Christ, and a worthier spirit in contending for the faith.

3. The attention, during the controversy, may have been distracted from the work of converting sinners, let us return with burning impatience to this more desirable occupation.

OTHER PARTIES. *The Romish Church* is unquestionably making

progress in the British empire. Many circumstances combine toward this result. The whole air of her movements confirms the fact. Here is no ostentatious triumph. The *hour* is not come. But there is the almost reluctant manifestation of extending influence and growing numbers, in the employment of measures more popular and public than are usual. There is all the manner of a body confident of success, big with hope, but estimating their coveted supremacy at too high a rate to endanger it by untimely bravado.

The approvers of Rome, in Oxford and elsewhere, show the shrewdness of men not easily to be turned from their purpose, who have been labouring long at the foundation before the structure appeared above the surface. There is an enthusiasm and calm determination in their acts, that will pass with many minds for presumptive proofs of the value of their tenets. To meet the vitality that is thus infused in error, we must be clothed with zeal as a cloak. Mere forms and prescriptive rules must give way, and an apostolic zeal and simplicity be the sanction and seal of our ministrations and evangelic efforts,—while the few must be encouraged and sustained to provide themselves for carrying the war into the field occupied by the adversary, and to refute erudite errors by erudite truths. Besides the pious and enthusiastic few—as the Plymouth brethren—who sick of mere forms and human apparatus in divine worship, attempt to escape them altogether, whose existence is a speaking indication that reformation, and heart, and life, are needed in the church, there is a wide-spread population, soured and prejudiced against revealed religion and its ordinances—who are speculative infidels—if flippant and superficial *impressions* can be called speculation; masses, whom no evidences of Christianity shall recover to a respect for revealed religion, but its practical evidences:—its reflexive fruits in elevating Christians in the scale of humanity, and commanding their practical exemplification and advocacy of mercy and truth in every relation of society.

The opening year summons us to wakeful zeal and devoted effort. We have need of union. We cannot afford to be alienated from our brethren for secondary causes, when the foundation of our faith is assailed, and the common enemy must be defeated and expelled.

ON THE PRESENT STATE OF THE CHURCH OF ENGLAND.

IN our Number for June last, we gave some account of the nature of *Puseyism*, and the efforts of its advocates. We have purposely deferred giving the remaining part of that article, that we might observe what time might bring about, and be able to give some additional information respecting a movement so extraordinary and ominous. We shall now attempt to fulfil our implied promise.

The number of the Episcopal clergy in England and Wales, as computed by the 'Society for Propagating the Gospel,' is 15,000. These are at present divided into three great classes.—The Evan-ge-

lical, the Orthodox, and the Puseyite. The number of the Evangelical party does not, according to their own highest calculations, exceed 3,500. These include not a few who, though preaching sound doctrine, give no evidence of genuine piety. The Orthodox, as the term is applied in England, are, according to Isaac Taylor, a large and every way considerable body, who, professing the most cordial and unexceptive approbation of the church as it is, in its constitution, its ritual, and its position as related to the State, and who are accustomed to admire the Fathers of the English Reformation on no account more than on that of their wisdom in carrying amendment just to the point where it actually stopped, and no further, and who deprecate any sort of movement or agitation tending to change. The opinions of this party may be regarded as represented by the publications of the 'Society for Propagating Christian Knowledge.' These opinions are very little removed from those of the Puseyites. For example, the Society has published an edition of a work by a Mr. Nelson, entitled, 'The great duty of frequenting the Christian sacrifice.' 'The Lord's Supper is in this publication spoken of in the following terms:—

"This Christian sacrifice was designed to render God propitious to us, by representing to him the merits of our Saviour's sacrifice."—"The power of the Holy Spirit descends at the time of consecration, and sanctifies the bread and wine, invigorating them with the divine virtue of Christ's body and blood."—"Christ instituted the sacrament of his body and blood as the Christian sacrifice in room of the passover, and ordained it as a rite to invoke his Father by, instead of the manifold and bloody sacrifices of the law;" and "what surer method have we to procure our pardon from God than by showing forth the Lord's death, by representing his bitter passion to the Father?"

Such sentiments are promulgated by a Society patronised by the Archbishops and Bishops, and one of the most powerful of the associations connected with the Church of England. Need we wonder, then, that numbers belonging to the party now referred to have given in their submission to the Oxford leaders, and that many are said to be waiting only the aid of a little more concurrence from others to promote openly what they secretly favour?—The Orthodox party occupy a position in relation to the Evangelical similar to that of the Moderates in Scotland, and include not less than three-fourths of the whole clergy. The number of the Puseyites is variously reckoned, but on the lowest calculation it cannot be much short of that of all the Evangelical ministers of every denomination in Scotland, and is rapidly increasing. It is not by their numbers alone, however, that their influence is to be measured. Were they men of profligate habits, their characters would furnish the best antidote to their errors, and the friends of truth would have little cause of alarm; but the Puseyites are not such. Many of them are men of ardent though spurious piety, of powerful and cultivated minds, of extensive learning, of high standing in the church, and whose official influence and reputation give weight to their opinions. They are no hypocrites, but thoroughly penetrated with a sense of the truth and importance of the views which they hold, and animated by feelings of compassion

and benevolence in their efforts to propagate them. Their efforts are abundant and unwearied, and their success already exceeds their highest expectations. That Puseyism, however contrary to the most obvious principles of divine truth, and however opposed to the dictates of reason and common sense, is fitted to awaken solicitude for the spiritual interests of our country, we shall proceed to show.

1. *The system is to be dreaded from the extreme ignorance of the rural population of England.*

From official documents relating to 1839, it appears that in 15 English counties, and in North and South Wales, more than 40 per cent. of the men were unable to sign their names, and in 19 English counties in the West Riding of Yorkshire, and in Wales, more than half the women were similarly deficient, and in the whole of England and Wales, out of 121,083 couples married, there were 40,587 men, and 58,959 women, who could not write. The lack of the means of religious instruction is deplorable. In England, according to the showing of the Evangelical party themselves, there are more than 4,000 parishes in which the gospel is not preached by the church clergy. The lack has been but very partially supplied by Evangelical Dissenters. Within a few miles of the stations of the Home Missionary Society, there are 35 villages altogether destitute of the gospel. As a necessary consequence, depravity and licentiousness abound. The minds of the people are open to the inroads of every form of *deceit* which panders to the self-righteousness of the human heart, which offers salvation upon easy terms, and soothes and silences the conscience. Ignorance reveres mystery, and when error assumes the garb of seriousness and benevolence, it gains an easy triumph. To the ignorant, the devotion that springs from superstition has peculiar charms. The advocates of Puseyism appeal to the senses. They adore the sacramental elements, waxen tapers burn upon their altars, and some of them enter the cottages of the poor in their official robes. When unenlightened parents are told that, unless their infant be baptized by one of the divinely endowed and hereditary guardians of the sacred mysteries, it must eternally perish, they believe it and comply. When they are told that, unless they receive the consecrated elements from the holy hands of the same functionaries, they cannot be partakers of Christ, they believe it, and imagine that in partaking of the emblems they have the reality. The devout ministers of these mysteries, moreover, assume a dignified air of authority, making their solemn declarations as commissioned agents of the Holy Spirit, and denouncing eternal wrath against those who refuse assent to their dogmas, and presume to receive the sacred emblems from unholy hands. Intelligent Christians may despise the errors of Puseyism as too absurd to be worthy of serious consideration; but if in the most favoured localities fanaticism has been found sometimes to spread even in its most extravagant forms, what may we not expect from the use of such appliances in the dark parishes of England? Two-thirds of the people of that envied land are unevangelized, and lie open to the inroads of this monstrous system. The effect is already what might be anticipated. Thousands of the people are deluded, and taught to shun and despise those who, from compassion

to their perishing souls, would make known to them the glad tidings of salvation.

2. *The system is to be dreaded from the character of the Universities, particularly of Oxford, and the limited theological education of the clergy.*

Did the revival of ancient errors originate with a few obscure and illiterate priests, little danger was to be apprehended; but the evil has arisen in the very heart of the hierarchy. It is true, the heads of colleges in Oxford have suppressed the series of obnoxious publications issued under the title of "Tracts for the Times," after the series had proceeded as far as 90. They have not suppressed the doctrines, however, nor have they deposed the men. The tactionarians have not in the least desisted from their efforts; they still retain their offices and influence, and are moulding the minds of the younger clergy at their will. Who can for a moment seriously contemplate this fact without trembling in anticipation of the necessary consequences? Oxford sends forth her hundreds of young men annually to fill the vacancies that occur in the parishes of England, and to exert a powerful influence for good or for evil, upon the dense masses of their population. The majority of these youths attend the University with the prospect of patronage and preferment, and with no higher aim. Their religious prejudices, such as they are, all lie in favour of whatever tends to increase sacerdotal power, and to make the ignorant people their obedient vassals. With minds altogether destitute of any fixed religious principles, they go to sit at the feet of the men who exert their utmost powers to inculcate successfully their pernicious principles; and it is done successfully. Besides the charm with which the talents of these teachers invest the errors they inculcate, there is in the nature of these errors themselves enough to recommend them to the ready adoption of the vain, the ignorant, and the ambitious. The aspirant to the high honours of the hierarchy feels himself to belong to a privileged class, and to be superior to the rest of men; his mind becomes locked against the intrusion of any principle which would in the least detract from the sacredness and power of the clerical functions. In entering upon a charge, he firmly believes that by apostolic hands there is conferred upon him the power of opening and closing the gates of heaven, and of controlling the eternal destinies of those to whom he ministers. His first aim is to impress this upon the minds of his people, and they readily believe it. Were the basis of a sound theological education laid in the minds of the young men during their attendance at the Universities, by carrying out their Biblical researches, they might become emancipated from the power of the false principles they had imbibed; but their theological training is proverbially defective. Their attainments in classical and mathematical learning are generally of a high order, but of systematic theology, and of the principles of sound Biblical interpretation, they know little. They cannot communicate the knowledge which they do not possess. Their teaching, therefore, for the most part, consists of common-place observations on moral duties, or the simplest elements of Christian truth, the sacredness of apostolic succession, or the mysterious power of the sacraments.

What will England become, if such be the general character of its ministers? When the fountain is polluted, the streams that issue from it cannot be pure.

3. *The system is to be dreaded from the position and character of the evangelical party, and the means upon which they chiefly rely to check the progress of the evil.*

Among the Evangelical clergy of England, there are to be found the brightest examples of elevated piety and devotedness to the sacred cause of truth; and in this we unfeignedly rejoice. We are to look at them at present, however, as the conservators of true religion within the church in a time of degeneracy and danger. In this view they as a body present little that is calculated to remove apprehension, or to awaken the hope that they shall be able effectively to contend against the advancing tide of corruption; on the contrary, there is much in their position and spirit, and in the character of their measures, to increase our despondency. On the ground of argument, they stand at the greatest possible disadvantage. The appeal is of course not to the scriptures, but to the standards of the church as established by civil enactment. These are essentially *Catholic*. When the Puseyites plead for a Catholic interpretation of them, they plead but for their literal and unequivocal meaning; when the Evangelical party give a Protestant sense to *Catholic* language, it is only by wringing, and awkward distortion, and doing violence to the obvious grammatical sense. When the Anglican Protestant charges the Puseyite with disingenuousness in giving a *Catholic* interpretation to the standards, the charge is retorted with tenfold force:—

“If,” says a writer in a recent number of the *Morning Post*, (the daily organ of the Puseyites,) in a letter addressed to the Lord Bishop of Winchester, “If the Catholics in the establishment are *dishonest* in giving the Protestant articles a Catholic sense, then the Protestants subscribing to the Prayer-book are dishonest for interpreting the Catholic services that book contains after a Protestant fashion.” “Catholic, most Catholic, are all the statements of the Prayer-book, and true Protestants can only use them by the exercise of Jesuitical casuistry. Fair reasoning by analogy is deemed a crime by Mr. Newman and his friends, and therefore, *a fortiori*, the extraordinary quirk by which thoroughgoing Protestants reconcile serving at the altars of the Church of England is altogether untenable.”

Such arguments, while the standards of the church are adhered to, are unanswerable. The Puseyite consistently adheres to the literal meaning of the established creed; his opponent is forced to twist the language to make it square with his views, as well as to justify his connexion with the church, and his subscription to its standards. In the case of appeal to the ultimate authority in spiritual matters in all established churches—the civil legislature—the Puseyites are secure, the *law* is on their side. They, together with the Orthodox party, occupy precisely the same position as the Moderates in Scotland, with this difference, that instead of being the minority, they constitute three-fourths of the whole clergy; and in the case of appeal, the result would be the same—the certain defeat of the Evangelical party. Never shall the Evangelical party be able on the ground of argument to cope with their wise and wary opponents,

until they renounce the corrupt system to which they so pertinaciously adhere, and, furnished with the panoply of scripture, seek its complete and final overthrow.

Recent events have produced a marked change in the spirit of the party:—

"It is true," says Isaac Taylor, "that the modern disciples and successors of Romaine, Fletcher, Milner, Venn, Cecil, Scott, and Newton, have by the current of affairs been carried toward a new position, and have been led to modify and tighten the ecclesiastical notions professed by their departed leaders."

This is true. The men who should be expected in their contest with the abettors of ruinous error to avail themselves of the aid of evangelical agents of other denominations, have retired within the contracted boundaries of their own church; and instead of encouraging others in going forth into the field of Christian enterprise, to disseminate the principles of genuine religion, have become their worst enemies.

"Names, and places, and circumstances," says the organ of the Home Missionary Society, "could be given, if safety from the law of libel could be secured, to show that there is no class of men in England who so much oppose the entrance of the gospel into dark and immoral districts as the clergy,—and more than this, that some of the most determined of such opponents are found in the evangelical section of their body. Neither cottagers nor farmers, when left to their own free agency, oppose the missionaries,—young and old are in general prepared to welcome them,—but from the clergy they meet with undisguised hostility, which, not satisfied with opposing the missionary himself, includes all who dare to encourage him."*

The Evangelical clergy look upon nonconformists as foreigners, whom, having always regarded as of an inferior grade, they would be ashamed to invite to their aid. They are afraid that in the case of conquest there would be a division of the honour, and of the spoil. They are animated, moreover, as much by self-sufficiency as by jealousy, and have not been wanting in activity in the present emergency, though the forms which some of their efforts have assumed savour more of the wisdom of this world than of that which cometh from above. They have availed themselves to a considerable extent of the power of the press. In their accredited organs the most masterly articles have appeared in defence of the leading doctrines of the Christian faith; and one new periodical of considerable pretensions has been started for the express purpose of opposing the spread of Puseyism. Several volumes, and a great variety of pamphlets of great merit, have also appeared, and continue to multiply. Such efforts are suitable and commendable.

Much stress is laid upon *Associations*. Of those which have existed for several years past, the chief are the "Prayer-book and Homily Society," the "Reformation Society," and the "Protestant Association." Of these, the separate influence is acknowledged to be at present small, and a proposal is mooted to unite them all into one. This we take to be a public acknowledgment of their futility, so that their united influence would be of little avail.

• The purchase of advowsons is another scheme resorted to in as far

* London Cong. Mag. Oct. 1841.

as practicable; but we hold it to be doing evil that good may come; it is bartering in spiritual matters, and acting on a principle which is the parent of the evil it is designed to remedy.

There is cherished, also, by the Evangelical party chiefly, the darling scheme of *Church Extension*, which has not more for its object the extension of evangelical instruction, than the extinction, in as far as practicable, of Protestant dissent in the land. While the spirit of exclusiveness and intolerance thus continues, the efforts of the evangelical section of the church to stem the tide of error will prove abortive.

The propriety of instituting Theological Seminaries separate from the Universities, is beginning to be agitated, with a view of rearing up young men in a purer atmosphere than that of Oxford, and giving them a more thorough theological training. Steps have already been taken to have one such institution planted in the very centre of our own country,—an indication at once of the progress of Prelacy in Scotland, and of the ultimate views of its advocates. Such a scheme is, in itself considered, quite legitimate and commendable, while its support falls upon its promoters; but its effects will depend upon the manner in which it is carried out. While the Evangelical party continue to rival their opponents in bigotry, they will do evil on the one hand more than sufficient to counterbalance the good they may do on the other. *Truth and love must go together*; it is from their union that freedom springs; and until we see their union in the better part of the English church, we need not expect that out of the church itself shall arise the instrumentality to purify and set it free.

(To be concluded in our next.)

WHAT OUGHT ISRAEL TO DO?

TO THE EDITOR,

DEAR SIR,—IN the divine record we find honourable mention made of some as being “*men of understanding, and who knew what Israel ought to do.*” It becomes us to aim at being followers of those whom the divine Spirit commends; and, with your permission, I would at present dilate a little on this topic. The present times are evidently big with great events, and while the Lord is working wondrously for the glory of his great name, he is calling for corresponding duties from his people,—to behold his marvellous doings with holy admiration, lively gratitude, deep humility, and unceasing prayer, Psal. cv. And also he demands our vigorous exertions, that we may be fellow-workers together with Him, Isa. lii. 1, 2. O may the Lord the Spirit be poured out upon us all, both pastors and people, that we may be excited thus to feel, and thus to act, rejoicing in the displays of his glory, and helping forward his cause!

Dr. Mathieson, in his excellent sermon before the last meeting of the Union, has brought forward a great store of important truths on this subject, which well deserves the most serious attention of every

Christian who would wish to know *this time*, and is truly desirous to know *what Israel ought to do*. In the few remarks which I have to make, I would confine myself to our own denomination, believing our principles, as Congregationalists, to be founded on the word of God, and that our facilities for forwarding the Redeemer's cause, that kingdom which cannot be moved, to be greater than are enjoyed by many around us. On these grounds it becomes us most particularly and solemnly to consider what we, as a part of God's spiritual Israel, ought to do in the present important crisis.

Among many other things which will occur to the reflecting mind, of those who have spiritual discernment, permit me here to mention the few following hints which I would desire to have daily impressed on my own mind, and shall lay them in a very plain way before my brethren:—

1. It becomes us to view all the great events which God, in his providence, has been bringing to pass in the *light of his own word*, and not like those who know him not. These events, as they relate to the world at large, to our own land, to matters purely political, or those that regard the church, are such as fill us with amazement and wonder. When we look back to a period of forty or fifty years, and think what the Lord has been doing in the revolutions of nations, casting down long-venerated institutions, the change of men's views, prejudices overcome, and venerated notions uprooted, we stand astonished, and must exclaim, *what hath God wrought!* Let us, however, view God's hand in all these things, his word fulfilled, and the glory of his character made manifest, and not sink into the mere *worldly politician*. Christians should be acquainted with the news of the day; but do we not all feel a strong propensity to think, to speak, and act in regard to passing events like the men of the world, who contrive to live without God, and regard not the operation of his hand, who only observe men and instruments, and rise no higher in their desires than the present life. I am well persuaded, from my own experience and observation, this is a snare that all of us have, in this eventful period, peculiar need to watch and pray against, as being most injurious to our spiritual health and vigour. Let us, therefore, ponder well all that is taking place with the living oracles before our eyes; let us, in all these changes, while men's hearts are failing them, consider that the Lord God omnipotent reigneth, even Zion's God, to all generations;—that he makes the wrath of man to praise him;—takes the wise in their own craftiness;—that the righteous Lord loveth righteousness;—that he will keep his people as the apple of his eye, and no weapon formed against Zion shall prevail;—that he will give his Son the heathen for his possession, and in due time fulfil all the precious predictions and glorious things spoken of his church, and promised to every individual believer. These, and many other things, will occur to the serious student of God's word, and prove a consoling confirmation of his faith and hope. Why, then, should we sink into the mere worldly spirit that does not recognise God in the great movements that are going on, and regard not his mighty operations? The men of the world, in their schemes of human affairs, never think of scripture

truths, such as God being the Governor, righteous and wise,—man a depraved, guilty, condemned creature,—the world upheld for the sake of Christ's flock,—and the important ends for which we have our being and all our blessings. What a pity, then, if we should in any measure imbibe the same spirit. Let us sedulously watch and pray, that we may rise above it. This is not our portion nor our rest, and in a little time the whole plan of divine providence will be unfolded to us.

2. Further, let us keep close to *God's word as our rule*, both as churches and as individuals. We are free from the trammels that many of our brethren around us have entangled themselves with; and the Lord is showing them at present how injurious and vexatious this self-imposed burden is. They are feeling the folly of these things, and the proof of what we, as Congregationalists, have been urging upon them is manifest by experience,—that it is vain to adopt the words which man's wisdom teacheth. Let us prize our privilege, and make it manifest by our conduct that we have chosen a more excellent way,—that we know and cleave to the doctrines of the gospel, imbibing their spirit, bringing forth their fruits, and thus hold up to the world a *living* testimony, a *practical* creed that none can mistake; and that while we thus act, we embrace all who appear to belong to the living Head, and can unite with them in exertions for general good, for the temporal and spiritual interests of our fellow-men, and the advancement of the Redeemer's kingdom, without any compromise of principle. In short, that keeping the lively oracles as our only rule, we know how to avoid the extremes of spurious liberality and sectarian bigotry.

3. Let us, if men of understanding, never lose sight of that distinctive principle which alone ought to bind us together as Congregationalists,—that new commandment, the *law of love*, so fully laid down in the New Testament. If this is wanting, if not understood or neglected, no church-courts or subscriptions will produce the union which the Holy Spirit inculcates so strongly. Let each member consider faithfully and most impartially, whether this principle actuates him in his conduct towards the pastor and his brethren. Let it be a question we put to our consciences,—Does Christ's law of love warrant me thus to act toward them, thus to speak to them or about them? Then would bitterness, clamour, evil speaking, idle gossiping, and improper intermeddling be put away, the Spirit would not be grieved, nor our prayers hindered. If this spirit of love is cultivated and abound, the pastor's comfort and usefulness would be studied; the poor, the weak, the afflicted, would have our sympathy and our kindly help; unseemly heats and animosities would disappear, and we might look for copious showers of the Spirit's influence to revive his own children, and to add largely to us of the saved. He is the Spirit of love, and we are sure the want of it grieves the heavenly visitant, and will leave us barren.

4. Further, the Lord, I think, is presently calling us to another most important part of duty as Congregationalists,—to study most carefully to attend to *purity of communion*. How much may we learn from present times the value of this principle, and the strong

temptations in our way to be allured from it! How vain is it to contend for this or the other form of church government, the independence of it, or for non-intrusion of ministers, if the materials we build with be only wood, hay, and stubble, mixed up with a few precious stones! How can such choose pastors to feed the flock, who have no spiritual discernment, nor appetite for spiritual food? Now we are controlled by no civil authority; we have it in our own power to receive or to exclude, according to the word of God, on the best evidence we are able to obtain. Let nothing, then, tempt us to deviate from the divine rule; let no hope of popularity or worldly assistance, no family connections, or that kind of profession that may be called *hereditary religion*, bias our minds on this most vital concern. The Lord will assuredly care for the single-hearted, praying, consistent company, though perhaps few and weak, and will countenance their exertions when the schemes of men's devising are frustrated: also, while we are careful as to the reception of members, and that the world sees that we study to apply our scriptural rule with impartiality, and in our discipline that we cannot bear them that are evil; yet, at the same time, let us look after fallen members in the spirit of love, seeking after those who have strayed, binding up and healing the torn and wounded, as exhorted, Ezek. xxxiv. 4.

5. Nor is the least of the duties to which the Lord is calling us at present to attend, to exercise great care in *bringing forward young men to the work of the ministry among us*. I am persuaded dissenters have great need to lay this matter to heart. We are free from State patronage, blessed be God; but it will be a poor boon for the people to have the free choice of their pastors, if they have but an inefficient company from which to select. Here I would wish to speak with great tenderness and candour; but the present times would require the general standard to be somewhat raised. I do not mean that we must have men profoundly learned, or great linguists and critics. I have nothing of this kind in view, though a few of this character are necessary, and of immense advantage in their own place. Neither would I, for a moment, encourage the speculating, uncandid, criticising taste that prevails in many of our large towns. No such thing. But pastors among dissenters must be men who have been brought forward to this work, not merely because encouraged by fond parents or injudicious friends, or who have engaged in it from inferior motives, but such as have been prepared by the Lord Jesus, and who have learned their divinity by divine teaching as well as from books and systems,—men who have had some experience in the divine life, and who are daily studying human nature in the world and their own hearts, as well as from books,—men who are ready from a full heart to speak on divine things on any emergency. These are the labourers required for carrying forward the Lord's work in *Voluntary churches*, to arouse the careless, to bring sinners to Christ, and to warn, comfort, and build up believers.

6. I would only further add, the New Testament church was a *missionary church*, and if we would act up to our principles, and study what Israel are at this time called upon to do, we will follow its example. We are required to be the salt of the earth, not to

build up our own party merely, but to diffuse the light of the glorious gospel throughout the world so far as in our power, and especially to seek the spiritual good of all around us, both old and young. Many are our facilities for doing this, if we have the right frame of mind to improve them. Mr. W. L. Alexander, in his sermon before the Union, has said so much and so well on this subject, that it is quite enough to call the serious and prayerful attention of believers to his statements. We may do much for the multitudes of young immortals perishing around us. We have opportunities of speaking to the aged, to the poor, to the afflicted, to our associates in business or manual labours. Let all our attempts in these various ways appear evidently to spring from love, free from ostentation, but at the same time firm and decided,—let us study to follow up all with fervent special prayer for the divine blessing, and by a consistent and scriptural conduct. Above all, let us look well to our motives, that they are *pure*, such as a holy God will approve, and animated and influenced by the gospel of Jesus, and love to him,—well aware that these exertions are not decided proofs that we belong to him, and that principles and motives abhorred by God may for a time excite to a great degree of apparent zeal. The closet and family duties may bear witness against us while we have the approbation of fellow-creatures.

To conclude. If we, as Congregational Dissenters, lose sight of God's word as our rule,—his law of love as our bond of union,—the great importance of purity of communion,—or fail to encourage zealous spiritual pastors, and grow indifferent to a perishing world, we will bring reproach on the cause of Dissent, and will prove a curse in the land in place of a blessing. May the Lord the Spirit give us a right understanding in all things, and enable us fully to act out our principles, so that all around us may see that we are in deed and in truth witnesses for Jehovah!—Yours,

29th October, 1841.

IGNOTUS.

POETRY.

THE CHILD AT PRAYER.

THERE IS ON EARTH A lovely sight,
 To which from heaven the angels bend;
 A voice they hear with rapt delight—
 A sound with which their harp-notes blend—
 A scene o'er which, with viewless wing,
 Their hosts are ceaseless hovering.
 •
 What may it be?—Is it the saint,
 Upon his head the hoary crown;
 His heart and flesh about to faint,
 The sun of life fast sinking down—
 Closing in peace his earthly days,
 His prayer already turn'd to praise?

Is it the martyr at the stake,
 Looking to heaven with tearless eye,
 Seeing that Saviour for whose sake
 He counts it glory thus to die ;
 And praying with his latest breath,
 For them who triumph in his death ?

Is it a parent's love—the meek,
 The pious mother bent in prayer,
 The tear of faith upon her cheek,
 Beseeching God her child to spare,
 Look on it with a smiling face,
 And bless it with his richest grace ?

No !—'Tis that child upon its knees,
 In its unnoticed hiding place,
 Where none on earth or hears or sees,
 Lisper a prayer inspired by grace,
 Lifting its little heart to heaven—
 Praying to have its sins forgiven !

Feeling the pure, the holy flame,
 Still kindling as desires arise,
 Uttering its Saviour's sweetest name—
 Longing to see Him in the skies—
 And almost rapt to heaven the while,
 Smiling as if it saw him smile !

The dying Christian's heart is calm,
 And glorious is the martyr's death ;
 The mother's tear of faith is balm.
 But sweeter that child's praying breath !
 And, if a spot on earth is fair,
 'Tis where an infant is at prayer.

REVIEW.

On the Importance of a proper System of Academic Training, as tending to facilitate Ministerial Devotedness : being the substance of an Address delivered to the Constituents of Spring-hill College, Birmingham, on the evening of the 22d of June, 1841. By W. Lindsay Alexander, M. A., Edinburgh, and one of the Visitors and Examiners of the College. London: Hamilton, Adams, & Co. 1841.

view the generality of printed sermons and addresses at any considerable length, would, if it were practicable, be little conducive to edification. However excellent the sentiments they embody, however laudable the motives that lead to their publication, they seldom rise above a respectable mediocrity of talent, sufficient indeed

to interest the preacher's own immediate circle, but incapable of commanding much attention beyond it. Sound doctrine, fair common sense, and a style which shows the writer to be an educated man,—all these a sermon may possess without being calculated for general popularity; just as a face may present a most unobjectionable set of features, which the owner's friends perhaps consider positively good-looking, without being particularly admired by the public. We are very far indeed from despising or discouraging publications of this class. They often serve to awaken or prolong religious impressions in their own peculiar spheres; and if the influence of any one composition of this character is necessarily small, their numbers must make the aggregate of usefulness far from inconsiderable. And surely no conscientious man would feel justified in disesteeming even a single effort to do good, though the promise of success should be comparatively small. The tapers that burn out as we carry them in our hands have yet their uses, though they are not lamps to illuminate a senate-house, or signal-lights to direct the march of an army. The cup of cold water given to a disciple in the name of a disciple shall not lose its reward, though it is neither a copious reservoir nor a perennial fountain. But for this very reason, while we honour the subordinate usefulness of these shortlived vehicles of instruction, it would be absurd to endeavour to make them the objects of general attention.

Occasionally, however, amidst the crowd of these ephemeral productions we meet with a specimen of a higher class, where great powers of reasoning and eloquence are happily employed in exhibiting the doctrines of the gospel with more than ordinary precision, defending them against the popular objections of the day, or illustrating their practical influence on the character and interests of society. To discourses of this stamp we are always glad to give our early and emphatic recommendation. Their size and price fit them for rapid and extensive circulation. They are short enough to be read by men who have neither time nor taste for ponderous treatises; and the *vis vivida* of their style gives currency to many valuable principles which, in the comparatively languid form of abstract discussion, might never have reached or impressed the public mind.

Mr. Alexander's address, delivered to the constituents of Springhill college, Birmingham, is one of those productions which deserve a much wider and more lasting popularity than the great majority of published sermons. It does not, indeed, considered merely in an intellectual point of view, belong to the very highest class of discourses, such as Bishop Butler's on the Social Nature of Man, or Mr. Hall's, on Modern Infidelity; which conduct us to the most important conclusions by a train of original and comprehensive reasoning, and thus make a positive addition to the stores of moral knowledge. This the nature of the subject forbade. "Original" as Mr. Hall himself has elsewhere observed, "is the last quality we seek for in advice;" and so far as the *substance* of the advice is concerned, the remark is very just. But where originality of this kind is out of the question, the treatment of a practical subject may display abilities almost as rare in their combination, and perhaps quite

as useful in their effects, as the higher powers of the inventive reason. Mr. Coleridge, indeed, does not hesitate to say, that "in philosophy equally as in poetry, it is the highest and most useful prerogative of genius to produce the strongest impressions of novelty, while it rescues admitted truths from the neglect caused by the very circumstance of their universal admission. Extremes meet. Truths, of all others the most awful and interesting, are too often considered as so true, that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors." To the praise of accomplishing this task of "giving freshness and importance" to acknowledged truths, Mr. Alexander's address is amply entitled.

The Institution, at the annual meeting of whose constituents this discourse was delivered, is constructed on a large and liberal scale. No student is admitted without previously undergoing such an examination in Latin, Greek, and Mathematics, as may show that he has obtained a respectable acquaintance with the elements of these departments of knowledge. The session lasts for ten months of the year. The regular term of study extends over six sessions, and sometimes embraces seven. This constitution of a Theological Academy is commended by Mr. Alexander in the following terms:—"I cannot but congratulate the friends and supporters of this Institution on the admirable adaptation of its arrangements to the end which it professes to seek. In the demand which it makes upon those who enter it of a respectable degree of previous literary attainment; in the course of wholesome and erudite discipline through which it proposes to conduct the student—a course which combines exercises calculated to expand and invigorate the mind with those which are more directly connected with the duties of the pastoral office; in the goodly length of time which it secures to the student for uninterrupted attendance upon those instructions which its professors are prepared to tender; in the important place assigned in its scheme of professional study, to the right interpretation of the sacred volume; and in the combination of studious receptivity with communicative activity, to which its system habituates the student,—I perceive a realization of what appears to me the fair ideal of an institution 'for the fitting of devoted men for the work of the ministry,' (Pp. 32, 33.) We "say ditto" to Mr. Alexander on this point; and shall be glad to see "the fair ideal" realized in some other institutions besides the college at Spring Hill. It may be doubtful, in some cases, whether a candidate for the ministry would be materially benefited by receiving a scholastic education at all. But if such education is to be afforded, there can be no reasonable doubt whether it should be a good or a bad one. Guerilla troops may do effective service without ever going through the hands of the drill-sergeant. But no general who understood his business would ever be guilty of the unspeakable absurdity of *half-drilling* these undisciplined recruits, and then sending them back to the mountains unfit for either regular or irregular service. Here, however, as in so many other instances, the children of this world are often in their generation wiser than the children of light.

Mr. Alexander's address is distributed into two principal sections; in

the first of which he offers "a few general illustrations of the duties and requirements of the pastoral office," and in the second proceeds "to some observations on the leading principles on which a system of preliminary discipline should be based, the design of which is to fit candidates for the performance of these duties, and the fulfilment of these requirements." His observations on the first of these heads are drawn from the energetic and comprehensive injunction of the apostle Paul (1 Tim. iv. 15), "Give thyself wholly to them." From this part of the discourse we are glad to transfer the following remarks in relation to the momentous topic of ministerial character:—

"Among the things thus specified by the Apostle, the first place is assigned by him to *excellence of personal character*, and to the influence which TIMOTHY'S conduct was calculated to exercise upon those among whom he laboured. In the sentiments which he expressed; in the tone and manner of his intercourse with others; in his affectionate regard for their spiritual welfare; in his general temper and disposition; in the depth, sincerity, and vigour of his faith; and in the blamelessness of his whole conduct and character, he was to present to the people of his charge a *living type and model* of all that it most became them to be for the honour of their religion, and the advancement of their own spiritual interests. By pursuing such a course, the Apostle intimates to him that he would succeed in drawing to him that respect and reverence which his office demanded, but of which there was a danger lest his personal youthfulness might deprive him. He was thus to be the keeper of his own character, and thereby the vindicator of his own proper official dignity. He was to let no man despise his youth. On his youthful front there was ever to sit the calm, commanding majesty of virtuous consistency and holy benevolence. However others might act, he was always to be decidedly in the foremost rank, ever so pre-eminent in all moral and religious excellence, that the well-disposed might rejoice to follow in his steps; and if any should be otherwise minded towards him, that they should be constrained in their secret hearts to respect and honour his blameless consistency.—And here allow me to remark in passing, that it ought ever to form matter of thanksgiving to God on the part of all his people, that he has thus placed it beyond the power of the enemies of his cause permanently to destroy the respectability of any of his public servants, if they will but be true to their principles, to their Master, and to themselves. It is a pleasing, though at the same time an impressive consideration to the ministers of the gospel themselves, that they have, to a very great extent, the keeping of their own characters, and with that retention of a wholesome moral influence over the minds of others. Let the mere accidents of a pastor's life be what they may, if he so live as to be a pattern to the believers in all those things which a believer ought most to admire, he shall place himself in a position where his bitterest enemy will find it impossible to despise him. He may be disliked by those to whom his teaching is offensive; he may be persecuted by those whom his consistency has affronted; or he may be maligned by those whom his fidelity has rebuked and humbled; but there is that in him and about him, which puts it beyond the power of any or all of these to despise him. In the bosom of even his least honourable foe, he has an auxiliary whose power is second only to that of Omnipotence,—I mean, *the man's own conscience*, which will tell him in the very act, it may be, of seeking the ruin of God's servant, that it would be well for him were he altogether such an one himself as the object of his wicked malevolence. How unspeakably important, then, that all who sustain the sacred office should surround themselves with this celestial panoply, which, more impenetrable than triple brass, shall keep them scatheless in the hour of trial, when the enemy comes against them with malignant fury, and his darts fall around them, 'in a thick and fiery hail.'—Ps. 8, 9.

"The next thing," Mr. Alexander observes, "to which Timothy was enjoined by the apostle to give his attention, was *the assiduous discharge of the duties appropriate to the ministerial office*." Under this head the author briefly adverts to the *public reading of the scriptures*, and the delivery of *doctrinal and hortatory addresses*. And after

thus commenting on the apostle's catalogue of the sources of ministerial success, he subjoins some pages of forcible reasoning and denunciation against the shallow and jesuitical forgeries which the Crypto-Romanists of Oxford would palm upon the Christian world for the true doctrine of the Catholic church. Our limits will not permit us to extract the entire passage; and as it would suffer considerably from mutilation, we must content ourselves with specially recommending it to the attention of our readers (see pp. 10—13), and expressing our cordial concurrence even in the severest condemnation it pronounces upon men whom we cannot in our consciences acquit of deliberate and systematic dishonesty.

In the following paragraph Mr. Alexander exhibits with great effect the force and fulness of meaning contained in the brief language of his text:—

“Respecting the things thus placed before the notice of TIMOTHY, the Apostle lays upon him the injunction to *give himself wholly unto them*. The expression in the original is peculiarly forcible. It is literally, ‘*Be in these things*’; as if the Apostle had said: Let your very existence—your whole being, intellectual, moral and active, consist in these things. Be in them as great living realities; not as empty forms and shadows; not as things to be put on and off, as occasion or inclination may dictate; not as mere pieces of officialism, which may receive their full accomplishment independently of any conviction, on your part, of their relation to any thing more substantial than themselves. Let attention to these things be the business of your life—the substance and development of your being. In presenting to the believers an example which they may admire and follow, let not this *effect* of your conduct be the whole of your concern; aim at also the substantial realization in and to yourself of all holiness and virtue. Be not satisfied with a mere outward, professional solemnity and decorum; but let knowledge, piety, purity, love, zeal, be part and parcel of your private, personal, every-day existence. And in ministering the truth to others, be *in* it, as a thinking and feeling man, and not *at* it or *about* it, like a mere speaking machine. Let what you say be a piece of your own mind; not something got up for the occasion—not a posy of flowers culled from every garden within your reach—not a set of shallow syllogisms ingeniously dove-tailed together, and tending to the proof of what everybody was ready beforehand to admit, but something which shall come ‘out of the good treasures of the heart,’ and which you have there just because you have tried it and valued it for yourself. Let your doctrine be such as comes home to the business and bosom of your hearers. Let your preaching not be a mere piece of official duty—a thing which you do solely because you are obliged or expected to do it—but let it be the utterance of the sincere convictions and the irrepressible feelings of your own soul. ‘Speak because you believe,’ and thus shall what you say come upon the minds of your hearers, with all the force which the honest expression of felt and realized truth never fails to convey.

“Nor is this all which the language of the Apostle here intimates. When he says to TIMOTHY, ‘*Be in these things*,’ he not only enjoins upon him the necessity of treating the objects of his office as great substantial realities, but he at the same time reminds him of the *continuous and unwearied devotedness* with which he was bound to attend to these things. He was to be in them, not only as realities, but as ever present realities. Whatever of his time, his thoughts, his powers, his affections might be demanded for the full discharge of his pastoral functions, he was cheerfully to render; and that, not as a sacrifice made to official duty, so much as in simple fulfilment of the main end of his being. To whatever else he might be called necessarily to attend, he was never to forget that his *life* lay in the exhibition of all moral excellence, and in attention to whatever might increase the christian knowledge and spiritual health of those over whom he had been called to preside. At all times, under all circumstances, and in all societies, he was to show himself the minister of Christ; not, indeed, by the haughty assumption of worldly precedence, or the vain parade of official dig-

nity, but by the unquestionable pre-eminence of a holy character, the sanctifying influence of a devoted life, and the irresistible power of 'truth spoken and acted in love.'—Pp. 13, 14.

In the second part of his address the author considers "the kind and degree of training by which candidates for this office may, under the Divine blessing, be best fitted for excellence in the discharge of its functions." And he subdivides the general question into the two following inquiries: 1st, "What kind and degree of previous fitness should be required of all who offer themselves to be trained for this work? and, 2d, By what process of discipline may this fitness be most fully developed and increased?" The *first* qualification for the work of the Christian ministry is rightly made to consist in *personal piety*. Familiar as this topic is, even to triteness, we are glad to see it inculcated "line upon line, precept upon precept;" and we should as readily consent to omit the definitions in a new edition of Euclid as dispense with the vigorous enforcement of this principle in *any* statement of the prerequisite qualifications for the ministry of the gospel. We rejoice to believe that these views are now widely diffused through all religious denominations in the country. The times are past (and may they never return!) when such a man as Addison could ridicule a godly minister for inquiring of a youth at college what was the state of his soul, and whether he was prepared for death. A wholesale dealer in profane and malignant buffoonery, like the Rev. Sydney Smith, might indeed venture on a similar piece of indecency in this or in any age; but no man who has any sense of shame or just regard for character would now bear him company in such an exploit. Mr. Alexander's remarks on this all-important subject are as follows:—

"Amongst the qualities which come under the head of preliminary qualification for the work of the christian ministry, all will agree with me in assigning the first place to *personal piety*. Without this, all other qualifications or attainments are unworthy of notice, and ought never to be allowed the least weight in guiding our decision as to the fitness of their possessor for the sacred office. To say nothing, at present, of the presumption displayed by the man who takes it upon him to offer himself to the service of God, whilst his heart is still in a state of hostility against God; to say nothing of the paralyzing consciousness, which every such person must have, of the utter incongruity between his profession and his principles, and of the consequent hypocrisy of his conduct; to say nothing of the offensiveness of such duplicity, as a course like this involves, in the eyes of Him who, as of all, so especially of his own professed servants, requireth truth in the inward man:—how, I ask, can it be expected in the nature of things to be possible for an ungodly man to manifest aught of that honest, hearty, and unreserved devotedness to the practice and inculcation of godliness, which the Apostle announces as essential to the successful discharge of the pastoral office? To affirm that he could, would be little less than a contradiction in terms, for it would be tantamount to saying that a man could be honest and yet a hypocrite, at one and the same time, and in relation to one and the same object. For what, then, can we look but for a mere heartless, sapless, soulless idol of a ministry, clothed in the trappings of office, and contenting itself, *at the best*, (and that but rarely,) with a mere perfunctory attention to official decencies and official duties, unless we steadfastly adhere to the principle that without piety, without zeal and ~~and~~ tested attachment to truth and godliness, there is wanting the first, the best, the most essential qualification for the pastoral office?"—P. 17.

In addition to this indispensable prerequisite, Mr. Alexander asks for "a competent degree of mental vigour and culture," in every can-

didate for the holy ministry. This competent measure of intellectual ability and furniture is illustrated under the several heads of "*a faculty for eliciting and apprehending truth*," "*a healthy mental digestion*," and "*a natural fitness for communicating knowledge to others*." Each of these topics is handled in a very masterly style, combining philosophic depth and precision of thought, with the strong practical sense of an experienced observer of mankind. The whole disquisition deserves the serious attention of students, ministers, and directors of theological seminaries.

In the remaining portion of the Address, Mr. Alexander discusses "the general principles upon which a system of training should be based, the object of which is to give the greatest possible efficiency to this preliminary adaptation for the work of the ministry, wherever it is found to exist." The elements of such a system he represents to be Education, Instruction, and Habituation; the first consisting in the due development of the mental powers,—the second in furnishing them with the proper materials on which to work,—and the third in familiarizing them to the performance of exercises such as those in which they are afterwards to be permanently engaged. On the subject of the *Education* of the mental faculties, the author makes these weighty and well-considered remarks:—

"In providing for the due cultivation of the intellectual faculties, it is necessary that theological students should be conducted through several departments, which have no close or direct bearing upon the actual work in which, as ministers of the gospel, they are to be engaged. This is to many persons a subject, I believe, of censure; whilst, even with students themselves it has sometimes been felt to be a hard and vexatious imposition, that they should be required to devote so much time to studies from which, as they think, and are apt to say, they can reap no benefit. The subjects most frequently marked out for vituperation, by such persons, in connection with Institutions like this, are classical literature, mathematics pure and applied, logic and metaphysics, and the natural sciences. Of what use, it is asked, are such studies to the preacher of christianity? Why not content yourselves with giving him as much Latin and Greek as will suffice for all purely professional purposes, instead of wasting months and years upon the perusal and explanation of heathen classics? Why set him to the study of logic and metaphysics, which will only make his sermons dry and his temper disputations? And above all, why occupy him with mathematics and the natural sciences, as if he were to gain the ends of his ministry by measuring heights and distances, making collections of dried plants, or sweltering in a laboratory? Now to all this the reply is simple and obvious. It is not pretended, by such courses of study, to give the student professional instruction, or to furnish him with the materials on which he is subsequently to work; but, as experience has amply shown that such studies exert a most beneficial influence upon the human faculties, in drawing them forth and endowing them with firmness and vigour, they are imposed upon our students of theology, that from them they may advance to the important studies, and in due time, to the arduous duties of their profession, with minds that will not bend and totter, like an infant's limbs, but be able, with a firm and manly step, to traverse whatever course is presented to them. If there be any truth in the remarks, which I submitted to you in the earlier part of this Address, the business of the christian pastor is to throw his whole soul and being into his official work; and far be it from me to commend any pastor, who should substitute for this, the pursuits of literature, science, or art. But what, sirs, if for this ~~very~~ devotedness to his official functions, there be requisite a mental tone and vigour, which nothing, so much as the discipline supplied by such studies, can produce? In this case, shall we not, as a matter of policy and practical common sense, employ this discipline, in the case of every one, whose preparatory studies we may have the opportunity of directing, as the surest means of securing,

under the Divine blessing, that official devotedness which we desire? To do so is surely not to waste, but to save time; for it is to prepare for the field of spiritual conflict, men who, thoroughly disciplined in the use of their weapons, shall be able, in the moment of action, to do their part *at once*, instead of waiting and considering what to do, or whether they are competent to do it.

"Facts enough there are, and more than enough, to satisfy every one of the evil and danger of hurrying through the process of preparatory education, in order to plunge an undisciplined mind among the difficulties and perplexities of theological science. Unable to grapple with these, how many such minds have timidly placed themselves under the guidance of some illustrious name, and instead of finding the life and substance of their ministrations in the Bible, have been content to read the Bible itself in the light of their adopted standard, and even to shrink, in certain cases, from clothing their statements in the free and unfettered phrases which the Holy Spirit teaches, lest they might offend the manes of their favourite master! How many, on the other hand, of a bolder temperament, have, from want of proper discipline, been led astray by the restlessness and curiosity of their own minds; and instead of pursuing a dignified and useful course as public teachers, have vexed the church with their pestilent heresies, or their crude one-sided and fantastic dogmas! Against the recurrence and multiplication of such evils, no better preventive can be conceived, than the securing to all our theological students, of such a course of preliminary mental training as shall best fit them to grapple vigorously with the peculiar difficulties of their science, so as neither, on the one hand, to be disheartened by them, nor, on the other, to be seduced into hasty conclusions and forbidden by-paths in order to avoid them."

While we cordially concur in these observations, we beg leave to sub-join one practical corollary which, we are persuaded, will secure our author's approval. It is this: that where a complete course of study cannot be enjoyed, those exercises that merely invigorate the faculties without furnishing them with available instruction, should give place to others by which both of these important ends may be attained. An example will make our meaning clear. No competent judge of education will deny that the study of natural philosophy affords a very salutary discipline for the mind. But if the *alternative* lay between the cultivation of physical science on the one hand, and the acquisition of the Hebrew language on the other, a theological student would be very ill-advised if he made choice of the former. Even as it respects the culture of the understanding, it may well be doubted whether the habit of physical research would prove as beneficial to a preacher's mind as that constant and accurate examination of moral evidence which is required in mastering a new and difficult language. But when we consider that the interpretation of the Old Testament is to be one principal occupation of a Christian pastor's life, while the experiments and discoveries of science can afford him only indirect and comparatively unimportant aid, the question seems no longer to admit of reasonable doubt or discussion.

Under the topics of Instruction and Habituation we meet with much sound advice, which we should be happy to transfer to our pages if we had not already trespassed beyond the boundaries assigned to us by "the powers that be." Indeed, if we had quoted all that we approve and admire, we should have committed a somewhat *flagrant* infraction of the law of copyright, by reprinting the whole Address. We give it our warmest recommendation as handling the subject of theological training in a singularly able and judicious manner; steering clear of the opposite extremes of ignorant fanati-

cism and scholastic presumption; and combining (what too many have regarded as incompatible) the amplest acknowledgment of the paramount importance of spiritual qualifications, with a just estimate of the utility of sound and extensive learning.

In perusing this Address we have been frequently and forcibly reminded of the manner in which its leading principles are exemplified in the author's own practice and success. We trust that we are not disposed to "give flattering titles to man;" and we believe that adulation from any quarter would be unacceptable to Mr. Alexander. *But* we must be permitted to observe, that we have read his description of the characteristic excellencies of an able minister of the New Covenant with feelings akin to those with which we listen to Cicero when reciting the qualifications of a great orator, or Longinus when exhibiting the sources of the sublime.

BRIEF NOTICES.

The Missionaries' Appeal to British Christians on behalf of Southern India, comprising Topographical descriptions of the Madras Presidency; notices of the Moral Statistics of its Provinces; observations on the Character and Condition of its Population; and arguments in favour of augmented efforts for its evangelization. By John Smith of the London Missionary Society. London: Hamilton, Adams, & Co., 1841.

WE set a high value upon this little volume. It does not belong to that class of works which once read are laid aside; leaving, it may be, a salutary impression, and giving an impulse to Christian zeal, but themselves soon to be forgotten. We have placed it among our books of reference, as containing more information, in a succinct and convenient form, of the moral statistics of the provinces of Southern India, and of the character and condition of their population, than any single work with which we are acquainted. Mr. Smith's object has not been to give a glowing picture of what has been already achieved by missionary enterprise in India, but rather to exhibit what remains to be done. This he has accomplished in the most effective manner. We have read and heard glowing descriptions of the extent of our Indian territories, and the number and condition of their population, and we have felt a shade of sadness gather around us in contemplating how little Christian enterprise had yet accomplished, and how disproportioned the zeal and self-denial of the favoured churches of our land to the stupendous magnitude of the work to be accomplished, and the high advantages they possess; but never before have we experienced so overwhelming an impression of the amount of what remains to be done, as on the perusal of this unpretending little volume. There is no effort to move the feelings by pathetic declamation, and no art displayed to invest the subject with a spurious interest. It is impossible to peruse the work without feeling interested, and eagerly following the author as he passes from province to province, and from district to district, and makes to pass in review before our minds the myriads of their inhabitants and their degraded character. Our guide is not satisfied with mere general statements which would be dry and uninteresting, producing no definite impressions, and stirring to no active efforts; he gives us a due impression of the extent of territory by making us traverse it, and of the number of inhabitants by making them pass before us in companies such as the mind can grasp. The effect is depression and sorrow, but not despondency. We have rarely experienced to the same extent the eloquence of statistical facts, but they are, in this instance, presented with so much clearness, and so judiciously interwoven with attendant auspicious circumstances, that light is seen breaking through the gloom, and while the heart is oppressed with one class of emotions, it is sustained by another.

All the most important topics relative to the spiritual prosperity of India are more or less noticed, and there are not wanting most interesting examples of the success of missionary enterprise. The *Missionary's Appeal* runs through the work, appropriately and skillfully varied according to the peculiarities of the condition of the districts under review. It is distinguished by enlightened fervour, force, and what we much admire, true Christian catholicity. We very cordially thank Mr. Smith for this valuable addition to our missionary literature, which cannot fail to awaken to increased interest and effort on behalf of Southern India.

Harmony of the Gospels of Matthew, Mark, and Luke. (On the basis of Calvin's.) Arranged for Sabbath Schools and Bible Classes. By John Kennedy, Aberdeen. Aberdeen: George King, 1842.

OUR Sabbath Schools and Bible classes are nurseries in which the minds of our youth are trained, and from which they derive their future character for usefulness and intelligence. Much depends not simply upon the kind of instruction, but also upon the form in which it is conveyed. There should be connection in the lessons imparted, otherwise a loose and confused mode of thinking will be induced, and the judgment fail to be duly exercised. On this account we rejoice in the appearance of the little work before us. Its advantages are obvious. It brings before the minds of the young the facts of the gospel narrative, as nearly as practicable in the order in which they occurred, and at the same time affords an opportunity of comparing the testimony of the different witnesses, which gives force to their evidence, by showing that their differences are not contradictions. The memory is greatly aided, and a salutary habit of tracing the connection of truth not only in the order of time, but also in the relation of its different parts, is gradually induced. This little manual is divided into 18 sections, and the subjects and texts arranged in parallel columns. The teacher is very properly left to his own discretion as to the form in which the Harmony is to be used—whether the lessons are to be committed to memory or merely studied, or both. We have seen nothing of the same kind, in so cheap and convenient a form, and we earnestly recommend it to the notice of our Pastors and Sabbath School Teachers. Once it is known, it will become a class-book in our schools.

The following is a specimen of the work:—

“SECTION III.

THE INTRODUCTION OF CHRIST TO HIS PUBLIC MINISTRY.

- 1 The baptism of John . . . Matth., iii., 1-6; Mark i., 1-6; Luke, iii., 1-6.
- 2 The preaching of John . . . Matth., iii., 7-12; Luke, iii., 7-18.
- 3 Jesus baptized Matth., iii., 13-17; Mark, i., 9-11; Luke, iii., 21-23.
- 4 Jesus tempted Matth., iv., 1-11; Mark, i., 12-13; Luke, iv., 1-13.”

Scripture Knowledge for Children, in Questions and Answers. By W. F. Lloyd.

An admirable little manual adapted for the junior classes in Sabbath Schools and in families,—simple in its language, judicious in its arrangement, and sound in its principles.

INTELLIGENCE.

AMERICAN SLAVERY.

Genesee Consociation,

To the Congregational Union of Scotland, Greeting

REV. AND DEARLY BELOVED BRETHREN IN THE LORD.—At their Annual Meeting, June 4th, 1841, held in Stafford, Genesee County, and State of New York, U. S. A., Consociation appointed a Committee to prepare a response to your highly important and very faithful address to American Christians on the sin of Slavery.

The Report of the Committee was presented and adopted at a recent meeting

of the body, and the Committee were instructed to revise and forward you a copy of the same, which is herewith transmitted.

Be assured, dear Brethren, that we most cordially welcome your "freedom" in renewing your communications with us and other American Christians, on the painful subject of slavery. And we not only welcome your truly fraternal address, as a much needed and highly important document, but we greatly rejoice and bless God that he has raised up for us such able and efficient helpers, whose affectionate and faithful efforts have been appreciated by some portions of our American Zion, and will be more and more felt, as the time approaches when the sighing of the bondmen will be no longer heard,—yea, which, we trust, will exert no inconsiderable influence towards the ushering in of that glorious jubilee.

We have no sympathy with those who would speak of your efforts (so eminently Christian) as "foreign, intermeddling, and unjustifiable interference." We feel that there is a manifest propriety in Christians addressing their brethren, upon all subjects of vital interest, especially when, as in this instance, both the providence and word of God plainly mark out the duty,—a propriety and duty, not to be circumscribed by geographical limits or national enclosures. The friends of Jesus are one. And the very spirit of our holy religion demands that Christians exercise towards one another their fraternal vigilance, and suffer not sin to lie upon a brother. And more peculiarly should this demand be heeded, when any are guilty of the sin of slavery,—a sin pregnant with all other abominations, and highly flagrant, as it usurps a prerogative which belongs to God alone—the right of ownership in man.

In referring us to the fact, that the church, to a fearful extent, sustains this system of iniquity, you have pointed to the most painful feature of the whole subject. That those, who have said of Jehovah and his Son and Spirit, "Let us break their hands asunder, and cast away their cords from us," should be guilty of trampling on human rights is not strange; but that those who have professedly been "made partakers of the divine nature," have sworn allegiance to Jehovah, have by covenant vows enthroned him upon their love and service, and have been marshalled under this golden banner of social obligation, "all things whatsoever ye would that men should do unto you, do ye even so to them,"—that such should trample down the rights which God has in man, and that also which man has in himself, is passing strange,—a sin of very high aggravation,—a most loathsome deformity of the moral image of Jesus.

We have witnessed, with deep shame and grief, the efforts of a grave divine to screen the church in this country from the merited rebukes of your very able coadjutor, Rev. J. A. James. To be guilty of inconsiderately holding fellowship with the slave-holder, and winking at his sin, is a most fearful position for the Christian and minister to take; but to stand by, and stupidly apologize for such, is an act which we cannot behold in the ministers of Jesus Christ, without having our cheek mantled with the deepest shame, and our heart filled with indignant regret,—and this, too, after the church had so repeatedly shown her sympathy for the slave-holder in her assemblies, conferences, triennial meetings, and other ecclesiastical bodies.

We have felt deeply, in view of the influence of this sin upon the piety of the church. Even some of our theological seminaries are polluted with its stains. There are professors in them who sustain the legal relation of slave-holding, and who can be prevailed on to write a pamphlet, excusing or sanctioning the evil as it exists in our own land. Now, when these things can and do exist, and such professors have been known to appeal to their own case, in their instructions to the young, to show that the relation may exist without incurring guilt, is it to be expected that the sons of Levi, educated in such schools of the prophets, will be men of the most firm and intelligent integrity? Under the ministry of men educated in seminaries where such influences are exerted, can we expect that the church will do otherwise than to worship at the shrine of slavery, especially when party interests require that "the volcano should be safely capped for three years to come?"

The literature which sheds its light upon the path of those who are ascending the rugged height, preparatory to entering the sacred office, has felt the transforming touch of slavery. Men of talents and influence are induced to rewrite

standard works, and expunge from them such portions as bear heavily upon the sin of slavery, or study some liquidation scheme by which they may appease the South.

You will not, then, be so much surprised, brethren, as you discover the marked difference in the ground relied upon to sustain slavery, by the statesman and the divine. The former, so far as we know, appeals to no other ground than expediency; the latter, to the oracles of divine truth,—a strange and horrible anomaly, which you can explain only by a reference to the influences which have corrupted his academical and theological training.

With your eye fixed on such influences, and the corrupting, blinding power of slavery upon those who breathe its miasma, or are clouded by its mists, you will not be surprised to hear that a professed minister of the gospel, from the land of slavery, has lately been engaged among the friends of the slave at the North, endeavouring to convince them that slavery, as it exists at the South, is not to be condemned,—a singular mission, you may exclaim, an errand far different from that which was brought by Him who preached deliverance to the captives, and the opening of the prison door to them that were bound. But if you learn that slavery can control our theological seminaries, then will no phenomena on the subject, however strange, remain inexplicable to you.

The declaration of our divine Saviour, quoted in your communication, “A little leaven leaveneth the whole lump,” we feel, is peculiarly apposite and forcible; as also the remark that “association tends to bring men to a common level.” Those branches of the church are most affected by this, which are directly connected with the South. But even there, as in other branches of Zion, we trust the leaven of freedom is at work.

Several minor, and one or more entire large organizations, have withdrawn all fellowship with the slave-holder. This stand we have taken *unanimously* as a body, by the following resolution, adopted June, 1838, at a fully attended annual meeting:—“We feel ourselves bound by all that is sacred in our relation to our country, our Zion, and our God, to withhold the hand of fellowship from all who either in practice or theory support the wicked and inhuman system, by which man is reduced to chattelship.”

In regard to the sin of American slavery, its bearing upon the church, the ministry, and the benevolent operations of the day; and in regard to prejudice against colour, we adopted unanimously the following, among other anti-slavery resolutions, in October, 1835:—

“1. Resolved, That Consociation regards slave-holding, as it exists in the United States, as directly opposed to both the letter and spirit of the Bible, to the law of love, and to the natural rights of men, and, as such, a sin of fearful magnitude.

2. Resolved, That it is polluting the church and ministry of Jesus Christ, pouring corrupted streams into the treasuries of our national benevolent institutions, and withholding wholly or in part from one-sixth part of our nation, the benefits of our tract, missionary, and Bible societies.

3. Resolved, That till the cord of caste, fabricated by slavery, is broken, these great benevolent enterprises can never exert their full efficiency, but must move tardily within prescribed limits, and under the dark frown of Jesus Christ.”

All our hope for the deliverance of the slave and the purity of the church is in God. And his peculiar providences have of late tended to raise and strengthen our expectations. In answer to prayer, he has delivered the Mendian captives, and caused righteousness to triumph in the legislature of our own state, in the repeal of the odious law by which slaves might be brought into this state, and retained here as slaves by their masters for nine months. The increasing interest felt in regard to the sacred right of petition, which has been so basely trampled under foot in our Republican Congress, is another indication for good. Still much, very much, yet remains to be accomplished; and, we doubt not, that severer trials are before us.

As we close, then, dear Brethren, we would again say, welcome, thrice welcome, to us are your appeals and sympathies. They are as the cooling spring to the traveller fainting under the desert heat. And we trust that we shall not be left of you to toil alone in future. We fully believe that we shall have your sympathies and prayers; and we very earnestly desire, and fully expect, your

co-operation, until our crushed coloured brother shall arise by our side, a man, a Christian, and an heir of heaven.

With sentiments of very high esteem and cordiality,

We are, dear Brethren,

Yours, in behalf of Genesee Consociation, and by order of the body,

SAMUEL GRISWOLD, } Committee.
JARED W. FOX, }

MUMFORDVILLE, MONROE CO., N. Y. }
August 19th, 1841. }

SCOTLAND.

JOURNAL OF A PREACHING TOUR IN THE HIGHLANDS BY MR. ADAM GORDON.

Communicated in a Letter to the Secretary of the Congregational Union.

LOCHGILPHEAD, 15th Sept., 1841.

MY DEAR SIR,—I now send you a report of my Preaching Tour in the North this summer. In compliance with the instructions of the Committee, I commenced my labours at Oban, where I preached three times on the Lord's day, and once on a week evening. There being no sermon in the parish church, I had good meetings on Sabbath. The next place I visited was Benderloch. In this district I remained from Tuesday till the following Monday, and preached every week evening, and three times on the Lord's day. The people were busily employed cutting their peats, on which account the attendance during the week was small, not exceeding, on an average, thirty or forty persons. The few that did attend, however, seemed attentive; some of them, I hope, are Christians. On Sabbath the attendance was excellent, considering the amount of the population. There were from 150 to 200 during the day, and nearly as many in the evening. There happened to be no other sermon in the parish. On Monday I crossed over to Appin, and preached to a small meeting in the evening. Next day I could get no meeting. As in the former place, the people were very busy cutting their peats; I therefore left them, intending, if well, to visit them again on my return. I proceeded to Fort-William. Here I met with a better reception. The Established minister kindly granted me the use of the parish school-house, in which I preached twice on week evenings, and three times on the Lord's day. At all the meetings the attendance was respectable. On Sabbath especially, the house, which contains two or three hundred people, was filled all day with an attentive audience. Here also there happened to be no sermon in the parish church.

Next day I set out for Badenoch, a distance of forty miles. In a place 13 miles from Fort-William, I attempted to get a meeting, but the people were all papists, and I could get none. Between this place and Badenoch there are no inhabitants except a few shepherds. The first place I came to in Badenoch was the parish of Laggan. Here I remained six days, and preached ten times. The parish is but thinly inhabited, containing perhaps not above five or six hundred souls. A good number of them seemed desirous to hear the gospel. There are especially twenty or thirty persons who make a greater profession of religion than the rest. These generally attended all the meetings. They never go to hear the parish minister; they are, however, strongly attached to the Church of Scotland. Some of them endeavour to do good by keeping Sabbath Schools, prayer-meetings, &c. The parish minister, who showed me much kindness, gave me permission to preach in his chapel on Sabbath evening, and came himself to hear. There were about 200 persons present, who listened with great attention. I went next to the parish of Kingussie, where I remained a week, and preached ten times. This is by far a more populous parish than the last. The people turned out well to hear in most places. Sometimes upwards of a hundred attended on a week evening. Here also I met with a number, belonging to the Establishment, who appeared to know the truth. Their minister is a popular preacher, and a man of piety. He showed me great kindness, and gave me the use of a large hall in the village of Kingussie, where I preached four successive evenings to good congregations. There is a small church of the Baptist deno-

mination, with a devoted pastor, in the parish. The only other parish in Badenoch is that of Aloy. It contains but few people comparatively;—not more, I believe, than 300 souls. Here I spent three days, and preached four times to congregations of between 50 and 100 persons. Some came from the parish of Kingussie. Many of the people appeared to be thankful for my visit.

I supplied Mr. Kennedy's place in Inverness three Sabbaths, during his absence in Sutherland and Caithness. Here I preached fourteen times between town and country. The attendance varied from 50 to 300 persons. In the month of June I visited the brethren at Tirre, with whom I spent a very happy week, along with brethren Campbell, Murray, and M'Lean. The whole time I was away is nine weeks, during which I preached sixty-two sermons.

Being so long at Inverness, together with other unanticipated events, prevented me from visiting the Braes of Lochaber, and revisiting Appin, as I intended.

I remain, my Dear Sir, yours truly,

ADAM GORDON.

LETTER FROM LAURENCEKIRK.

MR. EDITOR,—If you can find a corner in your next Number for the accompanying letter, I think it will gratify many of your readers, and may be the means of stirring up some to do more for the cause of the Redeemer in their own locality. I may just mention, that the writer is a young man, a native of the place, and who first preached there when on a visit to his relations during the college holidays, at the end of last year. By his preaching there, a very considerable impression was produced; and many strongly urged him to return and labour among them. At the end of the college session he did return, more with a view to the recruiting of his health than with any purpose of remaining. He however soon found the field so encouraging, that he could not leave it. I had an opportunity of being that way in the beginning of August last, and preached on a week evening in the town-hall, the place occupied by Mr. Moir; and even on that occasion the place, which contains about 250, was full. From what I saw, and from what I heard, I certainly could entertain no doubt that God, by the means in operation, was working for the salvation of some of the people. I found the young preacher truly devoted to his work. He had then on one week evening a Bible class of about 35 young persons: on another week evening he had a school for children, attended by from 70 to 80. On a third week evening he preached at one place or another, 3 or 4 miles distant. Then on the Sabbath morning at 7 o'clock, he had a meeting for prayer and expounding a passage of scripture at his own residence, a mile and a-half from the village: had sermon on the forenoon,—a meeting with inquirers on the afternoon, and sermon again on the evening. After which, he had frequently gone to the open air, and preached again to double the number which the hall could contain. I rejoice to find that he continues to this day. May the Lord keep him under the power of the humbling and supporting and governing truth of the gospel, and render him a blessing to many!

Yours, &c.,

J. W.

10th December, 1841.

Laurencekirk, 18th Nov., 1841.

MY DEAR SIR,—You will be ready to blame me for so long silence. Indeed I am ashamed that I have been so long in replying to your kind communication. I have no apology to offer but this one,—that I wished to have as much interesting materials as possible before giving you a statement of operations here.

Since you were here our audience has diminished none; and the interest is still increasing. Our classes have not been so numerously attended since harvest. The Bible class, however, now numbers 52; the general attendance is about 30. The prayer-meetings are still respectably attended. In all our labours we have great encouragement to persevere: and the Lord is evidently working with us. A few manifest a decided change! To the Lord be all the praise! We observed the concert for prayer. We first met in the school-room,

but had soon to adjourn to the hall. On this occasion the place every night was crowded, and the morning prayer-meeting was attended by between 30 and 50 individuals. This season was a refreshing one, and the people of God took an active part in its exercises.

There has a strong desire been expressed by a few of the people of God here, that a church should be formed. There are about 20 individuals that are, so far as man can judge, living under the power of the gospel, and these 20 wish to acknowledge each other as brethren. I am not prepared to say that all are fully acquainted with Congregational principles; and to enter publicly upon such principles at present would be unwise, I think, as people are so ready turning away from that which is most important to that which is of less importance. I have consulted the pastors in the immediate neighbourhood as to the propriety of the step proposed,—and all have acquiesced in the matter; and these have promised to come when called upon to the forming of the church. We think we shall be ready for this important step about the middle of next month.

We have already entered into arrangements for the building of a chapel. The first night we met, about £40 were subscribed. We expect great assistance in the driving of materials: many farmers have already promised their aid. We do not begin to build until we think we can finish the work. The churches in the neighbourhood will, I trust, assist us to some extent. Tell us your mind in reference to our movements.

I have not commenced to preach in the afternoon yet: we suppose a Sabbath school would be more profitable then: besides, looking at my every-day duties, I am afraid I could not get up three sermons for Sabbath. Accept of my thanks for your valuable direction. Since you were here, Mr. McKinnon and I have exchanged pulpits twice. I was at Brechin last week and part of this. The Lord seems at present to be smiling upon that part of his vineyard. We expect to have Revival meetings here about the middle of February. Mr. Russell, Dundee, has almost consented to come. I believe, by the blessing of God, great good would attend such meetings. I will look for your reply soon. Accept of the affectionate regards of friends here.

I am, yours affectionately,
D. MORR.

ORDINATION AT NEWBURGH.

THE lately formed Church in Newburgh having given an unanimous call to Mr. Andrew Yuill to be their pastor, he was solemnly set apart by prayer and imposition of hands on Tuesday the 16th of November last. The service was held in the Town Hall, the use of which was kindly granted for the purpose. Mr. Wight of Edinburgh preached, on the evening of the preceding day, from Lev. xxiv. 8—14. A public Prayer-meeting was held in the morning of Tuesday at 9 o'clock. The Ordination service took place at 6 o'clock, P.M. After singing, Mr. Thomas Just, jun., of Newport, commenced the services by prayer and reading the 33d chap. of Ezekiel, ver. 1—20, the introductory discourse was preached by Mr. Thomson of Dunfermline from 1 Cor. ii. 1, 2. Mr. Elrick of Falkland having asked the members of the Church if they adhered to the call given to Mr. Yuill, Mr. James Clarke, one of the deacons, intimated their adherence; Mr. Elrick then asked the usual questions, when Mr. Yuill gave a full and interesting statement of his religious experience, views of divine truth, and reasons for entering into the Christian ministry. The Ordination prayer was offered up by Mr. Wight, (Mr. Y.'s former pastor,) who also addressed the newly elected minister from 1 Tim. iii. 1, 7. The address to the Church was delivered by Mr. Lethlan of St. Andrews from Heb. xiii. 17, and Mr. Johnstone, presently supplying the Church in Perth, concluded with prayer. There were brethren present from Falkland, Perth, and other places. The hall was crowded on the occasion by all denominations. The service lasted nearly four hours, and the deepest interest was manifested by the congregation throughout the whole proceedings. May the blessing of the Great Head of the Church rest upon pastor and people!

THE
SCOTTISH CONGREGATIONAL
MAGAZINE.

FEBRUARY, 1842.

COUNSELS TO A NEWLY-ADMITTED MEMBER OF A
CONGREGATIONAL CHURCH.

As you have now made a public profession of your faith in Christ, and as, from a charitable judgment respecting its sincerity, you have been admitted into the fellowship of a Church, you will naturally be solicitous to know what duties such a relationship calls on you to discharge. In order to meet this anxiety, your earnest attention is requested to the following friendly hints, in the hope that, accompanied by the blessing of God, you may find them fitted to answer inquiries which have suggested themselves to your mind.

You are called on, by an inspired apostle, to hold fast the profession of your faith without wavering. Your brethren expect you to do it; your own eternal welfare pleads with you to do it; and, as you have now become an object of the world's scrutinizing watchfulness, its interests imperatively demand of you to maintain inflexible firmness and unswerving constancy. If it is, as it ought to be, your earnest wish to hold your profession fast, set apart a portion of time, morning and evening, for reading the word of God, meditation, and prayer. Allow nothing to interrupt your engaging in these exercises. Look on the time thus allotted as sacred to God. Whenever you feel indisposed to pray, you have begun to backslide. Take this coolness and deadness in spiritual things as a warning voice, and go at once to God, confessing your sin, and then forsake it.

Be regular in your attendance on the stated ministration of the word and ordinances on the Sabbath-day;—especially never absent yourself from the observance of the Lord's Supper. Let no reason prevent you that you could not safely plead at the bar of God. Remember that neglect of divine ordinances is almost invariably followed by a distressing course of backsliding, and, in very many instances, by exclusion from the Church. Should neighbours observe such irregularity on your part, they will thereby be stumbled, and deeply, perhaps irretrievably, injured. Forget not that your growth in grace and knowledge depends, in a considerable measure, on your constant attendance; and that, if you form the habit of wandering from preacher to preacher, having itching ears, or of being in the

house of God on one part of the Sabbath and spending the other causelessly at home, you will necessarily become unfruitful. Your Pastor may have been led to prepare instruction and admonition to persons in your very condition—"a portion of meat" peculiarly adapted for you—the benefit of which you cannot receive unless you be present: so that, in as far as the prosperity of your soul is concerned, he is left painfully to adopt the plaintive lamentation, "I have laboured in vain, and spent my strength for nought, and in vain."

In the Church to which you have united yourself, a lecture is given by the Pastor on a week-day evening, at the conclusion of which the members meet to transact Church business. All applicants for fellowship are admitted by the consent of the Church, after having obtained satisfactory evidence of the credibility of their profession; and cases of discipline are also settled by the concurrence of the brethren, according to the law of Christ applicable thereto. It is therefore of the utmost importance, for the purity and harmony of the Church, as well as individual edification and spiritual prosperity, that you should give close attendance. You cannot continue to feel much interest in the society, if you are frequently absent on such occasions; while, by being so, you weaken the hands and hearts of your brethren, and lead those not united with them to imagine that you have no great regard to your principles. Look upon yourself as engaged on the evening when the Church meeting is held. Mention frankly to any friend who might wish to detain you, that you have an engagement which renders it necessary for you to withdraw. Beware of so enlarging your business, and of so multiplying your earthly cares, as to prevent your having leisure to be an active, zealous, and vigilant Church member. In short, regard your duties as a Church member, as among the most important of the duties of life, and act accordingly. "Forsake not the assembling of yourselves together, as the *manner* of some is."

Congregational Churches, following the example of primitive Churches, deem it at once their duty and happiness to supply the temporal necessities of the poor members. For this purpose, a collection, commonly called the 'fellowship,' is made, every Lord's day, immediately after the celebration of the Lord's Supper. Remembering the words of Christ, "It is more blessed to give than to receive," you will contribute as God hath prospered you. The fund thus raised will be distributed by the Deacons, in their respective districts, as the case may require.

Congregational Churches also deem it a sacred duty to support the ordinances of the gospel generally, among themselves; and, to gain this end, they make collections at the doors of their chapels at each public service on the Lord's day, and impose rents on the pews. In some Churches a special collection is made twice a-year; and in others a quarterly subscription is given by the members, according to their ability. Out of the funds contributed in any, or in all of these ways, the Pastor is supported, and all other charges, which are found to be necessary for the due and proper maintenance of divine worship, are defrayed. You will have to consider what you *can* afford, and make

that the measure of what you *ought* to give for these objects. Form the habit of *giving from principle*. Measure not yourself by others. Do not ask, what does that brother give, or how much does that sister give; rather ask yourself, what am I able to give? If you are possessed of means to act otherwise, do not follow the custom, hereditarily common in Scotland, of putting into the plate one penny, or a halfpenny, on entering the chapel, and satisfy your conscience with so very meagre a discharge of your duty. There are some who, without any scruple, will give eighteenpence for four or five hours' entertainment at a social meeting, and yet, the same persons will, from the want of reflection, scatter a like sum over eighteen Sabbath days:—esteeming, in so far as such contributions are concerned, one evening's gratification to be as valuable as the labours of their Pastor for eighteen Sabbath days. You may at times be necessarily absent on Sabbath, (by living in the country, for example, during a part of the summer months,) but you ought not to allow your brethren who are not absent, to bear an additional burden on your account. On your return, contribute what you would have given on all the Sabbaths had you been present. Since the labourer is worthy of his hire, any Pastor may, in all sincerity, say, "If I have sown unto you spiritual things, is it a great matter if I shall reap your carnal things?"

When the faithful and conscientious discharge of private, family, and public duties will admit, you will reap much spiritual profit by attending the weekly prayer-meeting held in the district you reside in. You will there meet with your Christian brethren, will become better acquainted with them, and they with you; and thus brotherly love will be nourished and kept in exercise. By praying with and for each other, your hearts will be more drawn to Christ, the bond of your union,—love to Him, and to each other, for His sake,—will be made stronger; and, by praying for the Church and its Pastor, the unity of the body will be maintained, its harmony will be uninterrupted, and, individually having your souls prospering, you will delight in the realization of the promise, "Pray for the peace of Jerusalem; they shall prosper that love thee."

"The love which Christians owe to one another is for the truth's sake. Now, *that* for the sake of which a person is loved, must be that which constitutes his value in our estimation; and which, if he abandon it, will deprive him of our esteem. Christian love is more than mere benevolence;—it is esteem for excellence—complacency in genuine worth of character. The way, then, to call it forth is to walk in the truth. The glorious gospel of the blessed God is a system of love; an overflow of the divine blessedness; a message of reconciliation, peace, and forgiveness; a most affecting display of divine condescension; and all in full harmony with the claims of rectitude and the rights of the divine government. To walk in truth like this, is to walk in love, to be tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us; to be of the same mind with Him who took upon him the form of a servant, and to be holy in all manner of conversation. The nearer that you approximate to this resemblance of the truth, the nearer will your brethren be drawn

to you. If you attentively study character, you will see that those who complain most loudly of the want of brotherly love, are often the *most unlovely* members of the church. A man who will have friends must show himself friendly. Let him exhibit the amiable and attractive graces of the Christian character, and they will prove to the love of his brethren what the magnet is to the steel; they will draw it forth into full exercise, and will unite heart to heart, and produce a harmony of principle conducive to the highest enjoyment of the parties themselves, and to the good of the world around them. If a brother be shy and distant towards you, be you frank and open towards him. If he is rather rough and repulsive in his manner, be you gentle and affable in yours. If he be somewhat haughty or vain, be you meek and unassuming. If he be rather niggardly in giving, show him an example of generous liberality. Do what you can to 'provoke one another to love and to good works.'

"Watch against everything that tends to cool affection, and to produce disunion. Discourage whisperings, backbitings, and jealousies. Frown upon tale-bearers; for 'an angry countenance driveth away a backbiting tongue.' 'If you set a determined face against *even hearing* their tales, they will soon cease to trouble you. Meekness is quite consistent with firmness in such cases. The importance of preventing strife and contention demands firm decision. Love should circulate through the spiritual body as the vital fluid does through the natural body. But 'the words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly,' and 'a whisperer separateth chief friends.'"^{*}

"As ye would that men should do unto you, do ye also to them likewise." Be slow to give offence; be courteous to all: consult the feelings of all; and treat no man with disrespect. Cultivate that charity which "thinketh no evil, but hopes the best, and believes the most favourable representations, when there is no evidence to the contrary." Do not imagine that an injury or an insult is intended on frivolous grounds. If any one of your brethren should injure you privately and personally, read, consider, and pray over the directions in Matt. xviii. 15—17; and then faithfully act in entire accordance with them. At the same time, keep in view that a want of meekness is a sad defect in Christian character, and that a disposition to *resent* every thing is most unlovely. Avoid that spirit of jealousy which misconstrues words and imputes actions to improper motives. Beware of envy. "He that is *soon* angry dealeth foolishly." "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression." Earn the amiable character of a peace-maker, so that when any disagreement arises, your brethren may resort to you to allay wrath and restore tranquillity. "If it be possible, *as much as lieth in you*, live peaceably with all men." Make any sacrifice of your own opinions and your own interests, to promote harmony. Sacrifice every thing for peace, but conscience.

Do not expect perfection on earth. There are in the family of God babes, as well as young men and fathers. You will have to

^{*} Scottish Cong. Mag., 1838, pp. 2, 3.

forbear with your brethren, and they will require to forbear with you. Watch, in the spirit of affection, over your brethren, "looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." If any of your brethren "err from the truth, and you convert him, you will save his soul from death, and hide a multitude of sins." When a brother is overtaken in a fault, "restore him in the spirit of meekness; considering thyself lest thou also be tempted." You will at once see the difference between this affectionate brotherly watchfulness, and a prying, captious, and officious intermeddling spirit—the possessor of which is an object of pity and compassion, though from his self-conceit he does not perceive the poison that lurks within, and eats out the vitals of his piety.

Feeling in your own happy consciousness "the blessedness of the man whose iniquities are forgiven, and whose sins are covered," it is an incumbent duty on you—which you must discharge—to lead sinners to Christ. For this purpose act as a Christian at all times, in all circumstances, and in all situations. Whatever you do, in word or deed, do *all* in the name of the Lord Jesus. Let not your salt lose its savour; let not your light turn to darkness. Be a living Epistle. Let the world when they read your life see that you, having hid the word of God in your heart, take it as a light to your path, and a lamp unto your feet. Be distinguished for your personal piety, so that when the ungodly speak evil of you as an evil-doer, you may not only possess the invaluable treasure of a good conscience, but they too may be ashamed that *falsely* accuse your good conversation in Christ. "Be blameless, and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom shine ye as lights in the world, holding forth the word of life." The more closely you study the sacred volume, the more thoroughly and deeply will the conviction be lodged in your mind, that it is impossible to over-estimate the moral power of a holy character—of a "son of God, *without rebuke*." Should your character as a Christian correspond to what is above portrayed, and should your temporal circumstances, after attending to business diligently, permit you to spend a portion of your time as a Christian Instruction Agent, enter on the discharge of the duties of that important office in a humble and devotional spirit. "This will prepare you for unremitted exertion. If you are successful in your efforts, it will prevent rashness, self-conceit, and self-adulation; and should you fail, it will preserve you from despondency, and from giving up your efforts, or from sinking into a spirit of indifference. It will induce you to endure the labour though you should be denied the praise." When conversing with the unconverted, "Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer every man." If any of them ask you "a reason for the hope that is in you, be always ready to give it with meekness and fear." You may meet with scornful treatment from some—"instruct them in meekness, if God peradventure will give them repentance to the acknowledging of the truth." It will be obvious that in order to be properly qualified for such conversations with your fellow-men, you will

require to give yourself to reading, to meditation on the word of God, and to prayer for that divine Agent who can open your eyes to behold the wondrous things contained in his law. You may probably find it more convenient at times, to collect small companies in a room, and give them an address. This is a very valuable department of agency, when conscientiously attended to. Beware of attempting to deliver addresses without previous study. If you get into the practice of "just saying what occurs, warm from the heart," your meetings will speedily dwindle away, your spirits will be depressed, and possibly your temper will be soured. Never serve God with that which costs you nothing. Rather cease to act as an agent, in that department of labour altogether, than expose yourself and the truth to contempt, by unpremeditated effusions.

You may perhaps possess a talent for conveying instruction, in an interesting manner to the young; and if so, you could not spend your Sabbath evenings more profitably, or more pleasantly, than by becoming a Sabbath school teacher. What has been said on the subject of preparation applies with equal force here. Never boast of "just taking up a commentary for an hour, and then going away to teach." You will never keep the attention of a class unless you communicate information, which, without previous application, you will be unable to furnish. Before you enter on the work count the cost. Be prepared for labour. Teaching is a work demanding study from its beginning to its close. Souls deserve this at your hands. Your Saviour expects you to *feed* his lambs, and in his fold, you may go in and out, and find pasture for them. Live under the practical persuasion that "God giveth the increase." Reflect much upon this. Realize your instrumentality, and implore Him to bless it. "The preparations of the heart in man, and the answer of the tongue is from the Lord."—Thus praying, believing, and untiringly labouring, God, even your own God, will bless you, and make you a blessing.

Finally,—Following the example of the Apostle of the Gentiles, the prayer of your pastor, on your behalf, and on behalf of every member of the church, "to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," will be—"That He would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now, unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

Glasgow.

D. R.

THE BURIATS.

No. II.

WITHIN the revolution of a century the actors on the stage of this world are removed, and others are substituted in their place; and, in many countries, with a change of persons there is also a change of opinions, pursuits, modes, and manners. But, in some parts of the world, ages roll on, finding and leaving the general aspect of society, in all essential respects, the same. Changes affecting both the political and religious state of the Buriats have passed over them, within the last two hundred years, yet they retain their modes of living, and their ancient opinions and customs, with little modification to this day. The Russians have allowed them to retain their own chiefs, and sanction them in the exercise of their wonted jurisdiction over the people, making them, of course, subservient to their own purposes. The distinction of ranks has thus been preserved: the domestic manners of the pastoral tribes have not been interfered with, and their continuing in a heathen state has kept their *Christian* masters from forming affinities with them by marriage. They are accordingly as much distinct in every national characteristic, from the other inhabitants of Siberia, as in those former periods of their history, when they were the sole and undisputed possessors of the country.

There is a remarkable uniformity in their dress, their tents, their furniture, their cookery, their habits. With us the fashions change as fast as the seasons, or faster; but with the Mongolians the garments made fifty or a hundred years ago differ in nothing from the present mode. The rich dress made of Chinese figured silk, with its sable collar, cuffs, and trimming, worn by a grandfather or grandmother at their marriage, and hoarded up for the use of their posterity, is not to be distinguished from the garments made yesterday, either in shape or style of decoration. There are certain peculiarities of ornament and material for dress in particular districts of the country, and these serve as much as the difference of speech to distinguish the inhabitants of one region from those of another; but in the same place dress and dialect undergo very little change.

The same is true of their *tents*. These are all constructed upon the same model,—the materials and workmanship the same everywhere. Some are indeed larger and handsomer, and furnished as well as finished in better style; but in all essential respects the tent of a poor man, whose stock does not exceed twenty or thirty head of cattle, and the tent of his wealthy neighbour, who owns thousands of sheep and oxen and camels and horses, are very much alike. The Buriat tent is a circular erection, forming a single apartment. A small one may be about fifteen feet in diameter,—the largest not exceeding twenty-five feet. The frame is composed of lattice-work, made of willows or fir rods, and fastened together by small thongs of leather, passing through holes made where the rods cross each

other diagonally, so that by means of these thongs, as so many hinges, the entire frame may be folded or opened out. The roof of the tent is in the form of a low truncated cone, and is composed of a number of poles or rods, of which the outer ends are fastened by loops to the top of the lattice-work forming the wall, and the inner ends, converging towards the centre, are united by a kind of hinge or joint, to a large circular hoop raised over the centre of the tent. The skeleton of the tent thus formed is covered with a thick felt of native manufacture. A covering or curtain of the same materials suspended over a framed wooden door, which is always placed facing the south, finishes the building. In some parts of the country the Buriats live in wooden tents. Towards the shores of the Baikal, and on the north-west side of that lake, where the people have fewer cattle, and consequently have not so much wool, of which to make felt, they cannot afford to construct tents of this material. The wooden tents are built usually of a square or hexagon form: the walls of *whole*, that is, of *unsplit* logs, and, of course, in length suited to the intended size of the building. The roof is formed of lathwood, with a hole left open in the centre, as in the felt tents, to answer the double purpose of window and chimney. These tents not being moveable, many of the Buriats, particularly in the districts around Irkutsk, have two, —one at their winter residence, the other at the place where they spend their summer months.

Rich Buriats, who have a large establishment, possess several tents. In one of them, appropriated to servants, the food is prepared and other work carried on that might interfere with the convenience of the master. Some of the chiefs keep a tent in honour of the gods and lamas, furnished with all the apparatus of their idolatry. Drums, trumpets, and other musical instruments, sacred books, hand-bells,—which the lamas use at intervals while reading their prayers,—and pictures and images of the gods, are the furniture of this sacred tent.

As polygamy obtains among the Buriats, and every wife has her own separate tent, the family of a man who has a plurality of wives is scattered in different tents. It is common, however, for all the members of such a family to assemble at meal-times, and eat together, especially at supper, which is their principal meal. It is easy to conceive that much unhappiness must arise from such a state of things,—and that envy, jealousy, enmity, and strife are not uncommon in such a social circle.

On entering the tent of a Buriat who has received the Lama faith, the most conspicuous object which meets the eye is the gorgeously painted and gilded table or altar of three steps, on which are ranged the brazen cups, filled with offerings to the gods: other sacred ornaments, with perhaps a small gilded image of Shigemuni, or one of their other idols, occupy a station on the table. In addition to these is to be seen sometimes a *kyrdu*, or praying-machine, and, if it be a lama's tent, a couple of cymbals and other musical instruments are displayed on one of the lower steps of the sacred place. A shelf near this table, in the tent of a priest or learned man, is loaded with books, in the Tibetan or Mongolian language, or both. These books are

made up of separate leaves, and wrapped in a yellow or red cotton cloth, the whole placed between two wooden boards, and firmly tied together.

Looking round the tent we see, on one side, a range of wooden boxes gaudily ornamented, and surmounted by others covered with coarse broad cloth of various colours. These contain the wardrobe of the family. On the other side are cupboards and other articles connected with the cooking operations. On the right of the door is a heap of fire-wood, and on the left a small enclosure, within which are the lambs and calves not old enough to be allowed to join the flocks and herds.

The delicacies of the table are not to be expected in such a tent as this. Their mutton or beef is usually boiled, and, when ready, placed in wooden dishes corresponding in number and size to the company. Respect is shown to a stranger by placing before him a mess five or ten times greater than a common guest is treated with. If the manners were the same in the time of Joseph, his giving a five-fold portion to Benjamin would be at once understood by all the company, as an expression of peculiar honour to him, above all his brethren. A few handfuls of rye-corn are usually boiled along with the animal food, and the soup thus made is divided among the company, *after* the more solid portion of the repast is consumed. The bones are thrown to the dogs, which are in respectful attendance at the tent door, to receive their portion. The Buriats use no forks: the left hand supplies the place of one, and the right hand is furnished with a knife, which every Buriat—old or young, male or female—wears in a sheath suspended from the girdle.

The Mongolian tribes are by no means scrupulous about eating the flesh of animals that have died of disease, or been killed by wild beasts. I have known repeated instances of fatal consequences having resulted from the use of the flesh of animals that had died of malignant and infectious disorders. Horse-flesh is in common use among the Buriats. It is no uncommon thing for them to find, in the fields, an ox, a foal, or a sheep, that had been killed by the wolves and half-devoured. They bring home the mangled remains of the carcass, and eat it without scruple. Many animals killed in hunting also supply them, occasionally, with a savoury meal. Various species of deer, wild fowl, and fish, contribute to the variety and luxury of their repasts. Hunting, to them, is thus a source of profit as well as pleasure. The furs of the squirrel, fox, wolf, lynx, sable, and other animals, are dressed and manufactured into articles of clothing and ornament, or are bartered for other commodities of which they stand more in need. Great numbers of the young men set off in parties to the mountains every autumn to hunt squirrels. They are excellent marksmen with the rifle; and, in the course of three weeks or a month, each one will bring home from fifty to a hundred skins. These are sold to the Russian merchants for about sixpence a-piece. The profits of the excursion enable the hunter to pay his government taxes. They cannot continue in the mountains later than the middle of November, both on account of the increasing depth of snow and increasing severity of the cold at that season of the year.

Having alluded to the fashions and modes of living among these nomades as being subject to little change, I may here adduce a proof of it, in the form of a brief extract from the travels of Bell of Antermony, who accompanied an embassy from Peter the Great to Kamhi, then reigning Emperor of China, in the year 1719. He travelled by way of Irkutsk and Selenginsk, and gives the following description of a scene in a Buriat tent, of which I have often witnessed the exact counterpart. "Our horses having swam the river [the Orongoy] we went into one of the Buratsky tents till they were dried. The hospitable landlady immediately set her kettle on the fire to make us some tea; the extraordinary cookery of which I cannot omit describing. After placing a large iron kettle over the fire, she took care to wipe it very clean with a horse's tail, that hung in a corner of the tent for that purpose; then the water was put into it, and soon after some coarse bohea (?) tea, which is got from China, and a little salt. When near boiling, she took a great brass ladle and tossed the tea till the liquor turned very brown. It was now taken off the fire, and after subsiding a little was poured clear into another vessel. The kettle being wiped clean with the horse's tail as before, was again set upon the fire. The mistress now prepared a paste of meal and fresh butter, that hung in a skin near the horse's tail, which was put into the tea-kettle and fried. Upon this paste the tea was again poured, to which was added some good thick cream, taken out of a clean sheep's skin, which hung upon a peg among the other things. The ladle was again employed for the space of six minutes, when the tea, being removed from the fire, was allowed to stand a while in order to cool. The landlady now took some wooden cups, which held about half-a-pint each, and served her tea to all the company. The principal advantage of this tea is, that it both satisfies hunger and quenches thirst. I thought it not disagreeable, but should have liked it much better had it been prepared in a manner a little more cleanly." P. 199.

The milk of their cattle is an essential article of food. They use it in its fresh state, and by various processes they render it fit to be kept for a long time. One of the most remarkable of these is the process of distillation, by which they extract from it an intoxicating spirit. The remainder, after the spirit is drawn off, is a kind of thick sour curd, which is stored up for winter use. The distillation of milk is going on almost daily in every Buriat tent, during the summer season, when their cows and sheep yield abundance of this article; and the spirit is generally drunk as soon as it is made. Their distilling apparatus is sufficiently simple. The milk, previously soured and fermented, is put into a large iron kettle, over which is inverted a wooden dish fitted to the edge of the former, and luted with cow dung. One end of a bent wooden tube is inserted into a hole in the bottom of the inverted dish, and at the other end is placed a cast-iron pot to receive the liquid as it comes over. When the fire has made the contents of the kettle to boil, the vapour is condensed within the tube, and passes into the receiving vessel, in the form of ardent spirit. This unhappy invention is the occasion of incalculable misery. Many.—I might say, almost all the old people in the coun-

try are addicted to the use of this intoxicating beverage; and, during the season when the milk is plentiful, parties of drunken men and women are to be *seen* daily, and to be *heard* nightly, galloping over the country from tent to tent, filling the air with their songs and shoutings, reeling in their saddles in such a manner, that one not acquainted with their wonderful skill in keeping their seat, expects every moment to see them thrown to the ground. The vice of drunkenness is so common that no one is ashamed of it, and as the liquor costs them nothing, the temptation becomes the stronger, and the difficulty of fastening a sense of guilt upon the minds of these wretched victims of intemperance the greater. In their manner of life time is never reckoned by the Buriats as of any value, and the loss of it goes for nothing; while the intoxicating cup gives them a momentary hilarity, and beguiles the tedium and joylessness of their existence. It is no wonder, therefore, that the habit prevails as it does. At all their feasts, temple services, marriages, shooting matches, horse races, and meetings of friends, whether for business or amusement, the guests are generally sent home completely intoxicated. Both drinking and smoking are forbidden by the laws of their priests; but, with few exceptions, intemperance and debauchery of every kind are as common among the priests themselves as among the laity.

What a discouraging and humiliating picture is presented to the view of the Christian missionary, when he sees those to whom he has come to make known the gospel of the grace of God, reduced to the level of the irrational creation by filthy and abominable habits of intemperance! The *least* he can do, and the first thing he must do, in attempting to stem the torrent of evil, is by his own example of "temperance in all things" to cut off all occasion from those who would parry his exhortations to abstain from the intoxicating draught with "Physician, heal thyself."

The arts cultivated among the Buriats are few and simple. In addition to those trades which refer more immediately to their peculiar mode of life, such as the construction of their tents, the manufacture of felt, the tanning of leather, and dressing skins, they have artificers in wood and iron. They have some skilful blacksmiths, coppersmiths, and silversmiths. The last two are often conjoined, and sometimes the same individual professes all the branches of *smith* work, from the forging of an axe or a ploughshare to making gold rings or drawing silver wire. They are skilful in the art of plating iron with silver, and in various ornamental branches of such craft, show both ingenuity and taste. The making of saddles,—the best of which are richly adorned with silver and coral ornaments,—the manufacture of horse harness, with the arts of the cartwright and sledge builder, employ many hands, but more in the way of occasional jobs than of stated occupations. Were their industry but equal to their capacity, not a few of the Buriats would excel as ingenious and skilful workmen.

It is anticipating what falls to be said of the Religion of the Buriats, to speak of their gods; but these may here be referred to as *articles of manufacture*. Among the arts cultivated by our Siberian friends is the art of god-making! They have molten and graven images,

but these are comparatively rare. Their visible objects of worship are more commonly painted representations of their "gods many and lords many." These pictures are painted in water-colours upon canvas. The original patterns from which their copies are made have been procured from Tibet or China. Some of the older pictures in the temples are originals, and are, on that account, greatly valued. The Buriat painters, who are generally priests, possess very little skill in drawing, and indeed little is required in their way of going to work to make copies of their picture gods. They trace the outline by means of paper pricked through with holes, so as to trace every line of the picture, and the paper being sprinkled over with a little coloured powder, and placed over the canvass on which the picture is to be painted, the entire outline is easily transferred, and has only to be filled up with the requisite colours. This mechanical process of stencilling, as it is called, is performed very neatly, and the colours are laid on with a bold if not with a skilful hand. Many of these pictures are of a large size, especially those hung up in the temples. Smaller ones are manufactured for private use; and every owner of a tent, according to his zeal and ability, is furnished with one or more of these gods, mounted on rollers and carefully laid up in the sacred box which stands on the table, before mentioned, dedicated to the idols.

Another art connected with their religion is the art of printing. They print not with moveable types, but, after the Chinese manner, with wooden blocks. Their lamas cut the blocks and take impressions from them, and thus produce books used in their idolatrous services.

How affecting it is to see human ingenuity so misapplied,—the talents God has given employed in the service of Satan,—the means of promoting improvement and happiness converted into instruments of sin! verifying and illustrating the word, that men have changed the truth of God into a lie, and worship and serve the creature rather than the Creator, who is blessed for ever. Amen.

W. S.

ON THE PRESENT STATE OF THE CHURCH OF ENGLAND.

(Concluded from page 13.)

HAVING pointed to the dangers arising from the spread of Puseyism, on account of the extreme ignorance of the rural population of England,—the position and character of the evangelical party, and the means upon which they chiefly rely to check the progress of the evil, —and the character of the Universities, and the limited theological education of the clergy, we proceed to show that,—

4. *The system is to be dreaded from its relation to Romanism.*

Its character in this respect cannot be mistaken; it is undisguised Romanism.

"There is at this moment," says Mr. Newman, "a great progress of the religious mind of our church, and something deeper and truer than satisfied the last

century. The age is moving towards something, and most unhappily the one religious communion among us, which have of late years been practically in possession of this something, is the church of Rome. She alone, amid all the errors and evils of her practical system, has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings which may essentially be called Catholic.*

The church of Rome has been the first to see the truth of this, and hails the symptoms of a speedy return to her communion with delight and hope, that inspire to tenfold activity. Roman Catholics at home and abroad are exulting in the fact, and in their public meetings and Journals it is often referred to as a just cause of congratulation. A Catholic speaker of some note at a recent meeting in the city of Dublin, stated, that "he did not desire to see a better exposition in defence of the Catholic faith than was contained in the Oxford Tracts;" and the same persuasion is expressed more at length in the following quotation from a periodical work published at Rome, under the immediate sanction of the papal court:—

"The attention of all good Catholics, and especially of the congregation for the propagation of the faith, cannot be enough excited by the present state of religion in England, in consequence of the new doctrine propagated with so much ability and success by Messrs. Pusey, Newman, and Keble, with arguments drawn from the holy Fathers, of which they have just undertaken a translation into English. These gentlemen labour to restore the ancient Catholic liturgy; the breviary, which many of them, to the knowledge of the writer, recite daily; fastings, the monastic life, and many other religious practices. Moreover, they teach the insufficiency of the Bible as a rule of faith; the necessity of tradition and of ecclesiastical authority; the real presence; prayers for the dead; the use of images; the priests' power of absolution; the sacrifice of the mass; the devotion to the Virgin; and many other Catholic doctrines; in such sort as to leave but little difference between their opinions and the true faith; while that difference becomes less and less daily. Faithful! redouble your prayers, that these happy dispositions may be increased."†

'No Popery' is the cry of every section of the English church! 'No Popery' is the watchword of clerical bigotry! The grant to Maynooth is the theme of many pathetic lucubrations; and the admission of Roman Catholics into the legislature is bewailed with the darkest forebodings. While we would not join in the whining and barking of bigotry, we would not lose sight of the fact, that Popery is advancing. It hovers no longer on the frontiers of the Protestant territory, skirmishing with its outposts, and making sallies upon its most defenceless positions as opportunity offers; its spirit nestles in the very heart of the hierarchy. Popery sits in the chairs of Oxford, and stands in the pulpits of thousands of the parishes of England. We care not for the identity of names, when we have the identity of things. The essential spirit of Popery is the assumption of the prerogative of God in controlling the dictates of conscience; and dispensing spiritual blessings; spurning as contumacious and heretical all who presume to resist its control; and consigning them to eternal ruin. In the established church of England "is Popery doing its deadly work, and rapidly diffusing its degrading influence, stamping credulity as faith, and faith as infidelity, and forging chains

* Letter to Dr. Jelf.

† True Church, pp. 167, 168.

in the name of that truth which is the charter of liberty." The Popery without the church is stimulated to restless activity by the Popery within the church. Books and tracts, and active agents, and every plan which ingenuity can devise, or wealth secure, are put in active operation, and if the rate of progress be measured by what has transpired within the last six years, the people of these favoured realms shall soon be brought under the cruel yoke of ecclesiastical tyranny and persecution. We speak not the exaggerated language of needless alarm. These are the calm convictions of men who are as far removed from excitement as from prejudice; who have long watched the progress of events, and whose talents and standing in society give weight to their opinions. Not a few, too, see in all this the harbingers of the fulfilment of prophetic predictions, believing that ere the man of sin be destroyed he shall gain a temporary ascendancy preparatory to his final overthrow. Be this as it may, it is the imperative duty of those who love the truth to mark the 'signs of the times,' that they may be prepared to act as the dictates of heavenly wisdom may direct.

In the last place, the system is to be dreaded chiefly from its connection with the state.

It is an anomaly, indeed, in the sentiments of its avowed advocates, that they are professedly regardless of the power derived from that connection. Such avowal, however, is to be interpreted by the *practice* of those who make it; and judging by this rule, we conclude that the abandonment of the present endowments would be conditional on the return of the palmy days of superstition, when pampered ecclesiastics possessed the wealth of the empire, and the *excesses* of *voluntaryism* demanded the check of civil legislation. This is but another form in which priestly ambition displays itself, and under the mask of spiritual independence aiming at superiority to civil control. The strength of Puseyism, at the present moment, is the Establishment. It is within its favoured enclosures that the seeds of Romanism have sprung up, and their fruits are distributed with unsparing hand to the perishing millions of England. Popery without the church has long viewed with jealousy the rich endowments of the hierarchy, and its aim for centuries has been their restoration to their original possessors. But now Popery within the church enjoys the golden treasures, possesses its thousands of parishes, and under the broad shield of British law, is indefatigable in propagating its principles, and overturning all that was achieved at the Reformation. The Puseyites are too strongly entrenched to be expelled. The strength of the Establishment is theirs; and their overthrow can only be achieved by the demolition of the fortress which they occupy. How overwhelming the thought, that in Great Britain there should exist a huge ecclesiastical corporation absorbing annually millions of the national resources, and expending them in the propagation of principles which lead to both civil and spiritual degradation, and ultimately to ruin! The principle of all civil establishments of religion is essentially the principle of Popery—the principle of compulsion—the principle that makes civil authority subservient to the support and propagation of party views. Let the

advocates of the semi-papery of Oxford be cast upon their own resources, having nothing but the strength of their principles to rely upon, and they will speedily become powerless; but armed with legislative sanction, supported by public funds, and constituted the guardians and promoters of religion, they defy opposition; they lean upon more than argument; they make wealth and authority subservient to the diffusion of error, and resisting the progress of Messiah's kingdom. Is this not enough to condemn the union between church and state,—that in its practical working it does far more to propagate error than to promote the progress of the gospel,—that for one agent employed under it, who preaches the gospel in England, two are employed, who either fail to preach the truth as it is in Jesus, or are the active agents of the prince of darkness in propagating deadly error? There are in England more than 4,000 legalized agents who frustrate the progress of the gospel,—for we hold that those who preach not the gospel oppose it, as Christ hath said, “He that is not with me is against me.” That, indeed, is not the avowed object of their appointment; and, according to the refined theory of an established church, ought not to be. But that is the fact. What say the advocates of our Scottish ecclesiastical Establishment to this? They would perpetuate the Establishment in England for the sake of preserving their own. They advocate the principle of endowments for the sake of the alleged good it does in Scotland, even though its application does infinitely more mischief in England. They fraternize with the English Establishment, and would not touch its endowments, because that would endanger their own. Though we believe from ignorance, they *practically* say, “Let us perpetuate the curse upon England of 4,000 ministers who preach not the gospel, rather than endanger the endowments of our own one thousand.” Nor is this quite the result of ignorance. The zealous presbyterians, of a former age, denounced prelacy as *black*, and good reason had they to do so. Now prelacy is blacker than ever; yet the descendants of these worthies, while theoretically condemning the constitution and principles of the English hierarchy, for the sake of their own paltry endowments defend its establishment at all hazards;—defend it, too, when its functionaries, almost with one voice, denounce all Presbyterian ministers as schismatists, and consign the Church of Scotland, with all other dissenters, to eternal ruin, or, at best, leave them to the ‘uncovenanted mercies of God.’ Away with such trimming for selfish ends! It is unworthy of Christian integrity and philanthropy. The iniquities of the Church of England must be laid bare, till all enlightened and consistent men will blush to defend an institution which, by its *establishment*, is made a powerful instrument of spiritual injury to our country,—injury which no good it has ever achieved can counterbalance. To talk of reforming the church of England is preposterous. Its establishment has been the procuring cause of its corruptions,—and until that be done away with, Britain will not be evangelized.

These considerations combined, may well awaken solicitude in the minds of all who love Zion, and pray for her prosperity. Should the movement, now rapidly going on in the South, not receive a timely

check, days of darkness are yet in reserve for our country. Yet there are considerations that warrant hope. Though in the Establishment there is not strength of principle to avert the danger, yet there is much to aid in giving greater ascendancy to evangelical piety. There are many eminent and devoted men whose energies are spent in counteracting the evil, and both from the pulpit and the press are doing service to the cause of truth. But chiefly to the Nonconformists of England are we to look for the regeneration of the country, and the adoption of those means that shall prove effective to stay the rapid march of delusive error. Happily they are already roused to a sense of the danger; and their efforts are vigorous and of the right kind; their organs are beginning to speak in less faltering tones of the necessity of dissolving the connection between church and state. Upon this their hearts are set, as necessary to the salvation of the country; and their exertions are beginning to bear some due proportion to the importance of the object. But not stopping short at this, they are using direct efforts to send the gospel to the dark parishes which are a prey to error, and exposing the true character of the monstrous system with which they have to contend. For this they are reviled, and their efforts resisted in every possible form; yet they are not dismayed, but rather encouraged, as such opposition reveals the true character of their opponents, and stimulates to more extended and persevering exertions.

The dissenters of Scotland should not view the ecclesiastical condition of England with indifference. The commanding interest of the events going on in our own country, naturally tends to withdraw our attention from what is taking place in the South. Scotland is but a province of the empire; and its destinies, with regard to the abolition of the connection between Church and State, hang upon those of England. To touch our Establishment would be to touch the hierarchy; both stand upon the same foundation, and both must fall together. The principles of religious freedom may advance in Scotland until only a fraction of the people adhere to the Establishment; yet will not our Establishment be abolished, while that in England stands secure? To the Church of England, then, the attention of Scottish dissenters should be directed, and that not simply because its overthrow as an Establishment is necessary to the full triumph of freedom amongst ourselves, but chiefly because of its monstrous corruptions, and because its destructive influence extends over so large a field. From the character of the hierarchy we are furnished, with overwhelming evidence, of the evils arising from the existence of a State church, and such as should stimulate to unwearied exertions to secure its overthrow. Should the result of present movements in Scotland be, as seems inevitable, a large secession from the Established church of its best ministers and people, a coalition between the remaining part and the Episcopalians is not improbable, as it would not be difficult; and then ecclesiastical tyranny would complete its work, subduing the nation to its galling yoke, and persecuting the witnesses for the truth. But apart from mere conjecture, danger threatens our own land when it threatens England. Error cannot be prevalent there without exerting an

influence here. Besides, as Christian patriots, we are bound to seek the spiritual good of our fellow-countrymen, and to save them from the delusions of Popery. We cannot do this without a fearless exposure of these delusions, and without being ourselves as a people thoroughly grounded in the principles of evangelical Protestantism. Let us then be prepared for coming events. Our country seems destined to be the nursery of spiritual freedom, and we would be acting a part unworthy of our high privileges, and of the principles we profess, did we, viewing the present aspect of affairs, fold our arms in idleness. Much remains to be done. Our own country requires to be enlightened, and the dissenters of England require our aid. We occupy a higher vantage-ground than we ever before possessed. Those, once our opponents, have imbibed our principles, and have become our best coadjutors. Let us take courage from the success with which it has pleased the Great Head of the church already to crown our efforts; and let us give the only true evidence of genuine gratitude, by increasing those efforts, and acting consistently ourselves upon the high principles which we would inculcate upon others. Whatever be the immediate issue of the present unparalleled state of matters in both our ecclesiastical Establishments, we know that in the end truth and love will prevail, for the Lord God omnipotent reigneth.

THE SECRET OF THE FEW AND FEEBLE RESULTS ARISING FROM THE MINISTRY OF THE GOSPEL.

THE preaching of Christ is called the power of God and the wisdom of God. But is it not a fact that this instrument effects comparatively little? The minister who uses this divine instrument is sometimes sorely tempted, and at other times all but broken-hearted, on account of its inefficacy. But, does it afflict the people? Do they lay the matter to heart? We fear the generality of them wonder little, and grieve less, at the creeping and impotent progress of the gospel. They ask little; they expect little; and what wonder that they receive little? If one now and then be converted, they are well pleased, and imagine that their church is in a satisfactory state. But how can they make out this tardy advance of the church to be a declaration that the arm of Omnipotence is made bare among them? Surely, if the power and wisdom of God were in vital alliance with the ministry, it would achieve greater things than our churches generally are able to report. Yes, the general effects of the ministry demand the acknowledgment that the gospel is commonly preached "in word only;" and not "in demonstration of the Spirit and of power."

Now, can it be said of the generality of church-members, that they *wish* the ministry to be *mightily* efficient? And, except it be mightily efficient, what demonstration has the infidel that it is the wisdom of God or the power of God? But how dare we to doubt that the members of our churches are anxious to see the demonstrations of Omnipotence in connexion with the ministry? Two other questions will furnish the reply. Have not all the churches regular services

for the known purpose of beseeching God to show 'the world that the preaching of his word is the vehicle in which *his* power moves, and by which it operates upon the unredeemed thousands around us? And do the majority of our Lord's people present themselves before him on these occasions? Let our too often desolate, lukewarm, nominal prayer-meetings answer.

But if the people of God were inspired by a stirring desire that the gospel might become greatly prevalent in the conversion of souls, would they not be found at the prayer-meeting, invoking the *All-mighty* Spirit to add his converting energy to the word preached?

The anxiety that men may be saved from an eternal hell can neither be general nor strong in our churches. If it were general, it would be seen by a general attendance at our prayer-meetings; if it were strong, it would be known by the fervency and importunity of the supplications.

All Christians believe that the unconverted with whom they sit in our chapels will in a little time be lifting up their eyes in torments, unless the ministry become the power of God to their salvation; and they believe that the Spirit of God is able to bring every one of them to the feet of Christ; and they believe that Christ is as willing as he is able to redeem them: and yet most Christians turn their backs on that very meeting, the design of which is to implore the soul-converting agency of the Eternal Spirit.

Great God! do the neglecters of the prayer-meeting show thee the sincerity of their professed concern for thy glory? What a loud cry do our prayer-meetings send up to heaven against our churches! They say, that God's professed witnesses care not for the triumphs of infidelity! nor for the enormities of vice! nor for the multitudes around them who are pressing into eternity unpardoned!

Instead of the gospel being mighty to the pulling down of the strongholds of Satan, everywhere, in the very face of the gospel, Satan is extending his kingdom, and strengthening his bulwarks. And yet the people of the true and living God are lukewarm; and (by neglecting it) pour contempt on the house of God, when it is "the house of prayer," as though they had nothing to bewail and nothing to implore.

Oh that a mighty, much-needed movement could be awakened in our churches! Oh, that they would reperuse, and reflect upon, the recorded wonders of prayer! Oh, that they would bring about new things in the land!—crowded prayer-meetings; full of fervour, asking great things, and full of faith, expecting great things. "It is high time to awake out of sleep:" "it is time to seek the Lord," till he send down in great measure his quickening influence.—*Baptist Magazine*.

STATE OF THE COUNTRY.

WE seem to have arrived at a long predicted crisis of our national history. Causes which have hitherto been checked in the development of their effects by our unparalleled prosperity, are now, with

accumulated force,* manifesting their direful influence; and from the centre to the shores of our island is heard the cry of alarm and distress. There are no symptoms of a favourable reaction. The evil is wide spread and overwhelming. Every department of commerce is depressed. Multitudes are cast from stations of comparative affluence and comfort into the depths of penury; and tens of thousands of the sober and industrious labouring population depend, for the continuance of their wretched existence, upon the scanty pittance daily supplied by the hand of charity. Men's hearts are failing them for fear; and the conviction is irresistible that a change must speedily take place, involving the ruin or salvation of our country. We would recognise in every event affecting the interests of individuals as well as of nations the hand of Him who ruleth over all; to whose ever righteous decisions we would bow with adoring submission: but just as we would not charge the righteous God that loveth righteousness with the ruinous consequence of personal guilt and imprudence, so neither would we charge God foolishly by attributing to his providence our national calamities, when these can be directly traced to a violation of his holy and benevolent laws,* in a system of iniquitous and selfish legislation. Jehovah's will is sufficiently indicated in the *actual existence* of more than enough to supply our wants, and no barrier erected by him to prevent our enjoying it; while the blameworthiness of our rulers appears in the unquestionable fact, that our starving and shivering thousands are directly debarred by legislative enactments from partaking of the abundance which our heavenly Father has provided, except at a price which places it beyond their reach, equally as if it had never been created,—equally as if the fruits of the earth had been blasted, or the light, and warmth, and showers of heaven had been intercepted. The same enactments, too, cut off the employment of the industrious labourer by closing foreign markets upon our productions; thus at once enhancing the price of food and limiting the means of procuring it. The vocation of government has been to close the markets of the world against enterprise and skill, and that from barefaced selfishness;—a course of policy which is suicidal. Already are there palpable evidences of a reaction; or, as we should rather say, of inevitable retribution. Oppression recoils upon the head of the oppressor; for, keeping out of view the threatened danger of anarchy, which we pray may be averted from our beloved land, no class of the community can, in the nature of things, suffer without the effects being felt more or less in every other class; and if the mass of the labouring population of this country are to be crushed to ruin, it is time that the lords of the soil were setting their houses in order. To adopt the language of Dr. Vaughan, “Our crisis, as a nation, has come; the corn laws must be abated and abolished, and that speedily, or it will be the fate of London to become as Venice and Amsterdam,—the shadow of itself, the ruined emporium of a bygone people! The only contingency in such a case, as it appears to us, is, whether we are to go down to that level by means of convulsion, or by a slow and wasting process, which, as we look upon it in connection with the teeming millions of our people, becomes literally horrible! We know that the abolition of

the corn laws will not do everything; but without that abolition all else that may be done will be as nothing." "We do not hesitate to say that this is not a question for merchants more than for ministers. The former may study it from its connection with their gains, the latter are bound to study it from its connection with morals,—its relation to patriotism, justice, and humanity." The responsibility rests no longer exclusively with our rulers, whose selfishness framed and perpetuates enactments so opposed to the most obvious principles of justice, and so destructive to national prosperity,—spiritual as well as temporal. The alarming disclosures made at the conferences recently held in Manchester and in Edinburgh, render it incumbent upon *Christian citizens, as such*, be they office-bearers in the church of Christ or be they not, to labour by all peaceable and lawful means to enlighten the public mind, and to bring a moral and religious pressure to bear upon the minds of those in high places, that both the rulers and the ruled may be saved from ruin. We rejoice in the degree of interest manifested in this great question by our churches generally, as indicated in the number of representatives sent to the recent convocation in Edinburgh; and we doubt not the result will be active measures to carry the recommendations of that conference into effect. The safety of the oppressed and the oppressor; the interests of the kingdom of Christ and of a perishing world, both at home and abroad, demand our strenuous exertions in this momentous crisis. Above all, let us not forget in whose hands are the destinies of our country, and in whose power the hearts of our rulers. To the divine throne are we to look for direction and deliverance. If we go forward in this movement in our own strength, he may chastise us with disappointment, and lay our glory in the dust; but if we exercise dependence upon his wisdom, and goodness, and power, he will hear our cry, and send deliverance.

POETRY.

HYMN AFTER THE LORD'S SUPPER.

We are a devoted band,
 From our exile marching home,
 Hasting to our native land,
 Soon to reach it through the tomb.
 Blessed is the narrow road,
 Leading to our high abode!

We were of the worldly crew,
 Hatel—hating each the rest;
 Now, of the despised few
 Jesus has pronounced bless'd.
 Bound by love's celestial tie,
 In eternal unity.

What though many sorrows press
 While the night of trouble broods?

Faith can every sigh suppress ; -
 Hope—when boding fear intrudes.
 Thus through many griefs we go,
 Gladly leaving all below.

Soon our sorrow into joy
 Our redeeming Lord shall turn,
 And the ills that now annoy
 Disappear at his return :
 Now, the sacred cross we bear,
 Hoping soon the crown to wear.

Here we break the hallowed bread ;
 Here we drink the mystic cup ;
 Waiting till with Christ our Head
 We shall in his kingdom sup.
 Followers of the Lamb of God,
 Tread the path that he hath trode.

Subjects of a suffering King,
 We his injured name confess,
 Through the world that hates him sing
 “ Christ is all our righteousness.
 He was dead, and is alive,”—
 Hence we all our hopes derive !

Nearer now the glorious morn
 When our hearts shall leap for joy ;
 Crowns our temples shall adorn ;
 Praises shall our tongues employ.
 And till then we watch and pray,—
 “ Hasten, Lord, the glorious day !”

BRIEF NOTICES.

The Modern Judea, Ammon, Moab, and Edom, compared with Ancient Prophecy.
With Notes and Engravings illustrative of Biblical subjects. By the Rev.
 James Aitken Wylie, D.D. Glasgow : Collins, 1841.

PALESTINE above all other parts of the globe attracts to itself much of our regard, as it is associated with all that is sacred and precious to the Christian's heart. A correct knowledge of its present physical and moral condition is not only important as in itself fitted to afford pleasure, but also as it affords materials for biblical illustration, rendering intelligible numberless allusions, proving the fulfilment of prophetic predictions, and throwing light upon many prophecies that yet remain unfulfilled. Palestine remains still in many respects the land of promise. It has never yet been explored in the manner it deserves. During the dark ages the spirit of original investigation slumbered, and the church was the sole and authoritative expounder of scripture. The legends of saints, the tales of pilgrims, and the traditions of monasteries, were the chief sources of information, and few had the courage or the disposition to question what came to them through such sacred channels. Subsequent to the Reformation, the spirit of enterprise was suppressed by a dread of personal danger on the one hand, and by the engrossing agitation of vital religious questions on the other. Of modern travellers a large proportion visited Palestine in circumstances which forbade

their prosecuting any extended research. "Maundrell's visit was very brief; Buckingham was in Palestine only about three months; Dr. Clarke but seventeen days; and Niebuhr not much longer. Volney was a proclaimed infidel; nor did Burckhardt manifest any special sympathy with Christianity. Some visitors were learned but sceptical; others were pious but unlearned; others still were greatly wanting in a tact for observation. Thus Jowett, though deeply interested in the sacred uses to which his notices might be turned, makes the Kedron flow eastward from Jerusalem—exactly contrary to the fact. Most travellers have been unable to hold intercourse with the people of Palestine, except through interpreters incapable of appreciating the subject of communication. Even Pococke knew little Arabic, and the recent travellers have been almost without exception, cut off by this circumstance from all communication with the natives. Thus they were compelled to see every thing through eyes of the monks, and to take the legends of the convents instead of personal investigation." Any thing, then, tending to throw additional light upon the character and history of Palestine, should be hailed with satisfaction and encouraged. Mr. Wylie is not himself a traveller, yet has he rendered important service both to the general reader, and to the biblical student, by the very elaborate and judicious work before us. His work has evidently been undertaken *con amore*. By a thorough study of the works of all the chief travellers, ancient and modern (of which he has presented a brief and most interesting review); by a familiar acquaintance with the sacred volume; by the exercise of a discriminating judgment; and very superior powers of description, he has been enabled to separate the spurious from the true, and interweave the most valuable materials from authentic sources, so as to present a work at once of high value and deep interest. The author conducts his readers through the countries which he describes with a familiar step, charming with his vivacity as at every turn he describes things which were of old where Jehovah came down and talked with men, and where occurred the most momentous events relating to the redemption of our race. The work is divided into three parts; the *first* presents a complete view of the present physical state and aspect of the countries described; the *second*, an illustration of prophecy; and the *third*, the great physical and moral changes which these countries are destined to undergo, from their own capabilities, and the predictions of the word of God. The *second* is the only topic treated of in the celebrated work of Dr. Keith. While the same prophecies are necessarily considered in the work before us, new proofs of their fulfilment are adduced, and a variety of new illustrations furnished from the works of recent travellers. In no respect, indeed, can the present work be considered as occupying the same ground as Dr. Keith's. Regarding the conclusions of the author, different opinions will of course be formed, but as regards his facts and the manner in which they are presented, the work cannot fail to be highly acceptable. One thing is to be regretted, and that is, that the work should have passed through the press before the appearance of the admirable volumes of Robinson and Smith. Mr. Wylie has indeed availed himself of such information as could be gathered from the previously published papers of Dr. Robinson; but had he the advantage of the recently published volumes, many interesting particulars would have been added, and some mistakes corrected. This is to be the more regretted, as many will peruse the work before us to whom the researches of Dr. Robinson will be inaccessible. In the event of a second edition, however, which is likely to be soon called for, the author can introduce such improvements as may appear necessary from his increased information. We think too that some portions of the work might with great advantage be condensed. We very cordially recommend the volume, and should rejoice to see it added to all our Bible classes and Church libraries.

The Mental and Moral Dignity of Woman. By the Rev. Benjamin Parsons. London: Snow. 1842.

This is a work of very high pretensions, and very coarsely executed. It abounds in dogmatism and vulgarity. In metaphysics, Locke, Stewart, or Brown, are pignies beside the author. Here is his own testimony:—"In order to ascertain how far the plan I pursued was intelligible, while I was writing my book I

delivered the whole in public lectures to a country audience, consisting of boys and girls, young men and young women, aged persons of both sexes, some of them well educated, and some of them persons from the labouring classes, who had scarcely received any schooling at all. And I found that the children and the uneducated thoroughly understood the subject, in consequence of having laid before them the mental operations of which they were all alike conscious. Indeed, the little mill-boys and mill-girls found mental philosophy to be easier than reading, writing, or casting accounts, because it could be acquired in less time, and with far less difficulty."—"Were the classification which I have given adopted, and were the nine heads printed on a card, and the terms belonging to each division, with their derivation, placed under each head, and hung up in a nursery or infant school, the children of our day would very soon surpass Locke, or any other intellectual philosopher, in their practical knowledge of the human mind."—"The inference is plain enough! Of Eden we have a most magniloquent description, and so minute that but for some unfortunate discrepancies one might be ready to suppose that the author had been favoured by familiar converse with our mother Eve. Of Adam he says, "We have here a human being as perfect as God could wish him to be. Adam was everything that Jehovah required. His mental and moral powers are just fresh from the hands of the Creator."—"He is the very image and likeness of God; his mental and moral powers render him as perfect a similitude and representation of the Deity as the Creator desired to have as his vicegerent upon earth. Indeed, so perfect is he, that omniscience pronounced him '*very or superlatively good*.'"—"Often when he called his favourite animals, or sung the praises of his Maker, the hills or the groves had echoed his words; and many a search had he made in quest of that delusive echo, but all was in vain: it was a voice, and nothing more. Many a time, too, had he stood over the crystal fount, and gazed upon that mysterious being which gazed upon him in return with so much intensity, and wept when he wept, and smiled when he smiled; and how fervently he wished that it would leap forth from the stream and become his veritable companion; but all his wishes and hopes were fruitless,—Eden, amidst all its profusion, presented him with no '*help meet*.'"—"What a pity that one of the author's accomplished little mill-girls had not been there; she could have explained to our yet unfallen and perfect ancestor the first principles of the philosophy of light and of sound. Such bombast, and the work abounds in such, is intolerable. We are sorry to write thus, but we are constrained from a sense of duty to do so. We would by no means have our readers to judge of the character of the work before us exclusively by what we have given above; to do so would be unjust. There is much that is valuable and instructive, and which exhibits the author as possessed of powers which he could use to greater advantage. The subject on which, in the present case, he has written, is a most important one, and one for the investigation of which there is a loud call in our times. Had the author condensed his matter, and kept a tighter bridle on his imagination, he would have had greater success. Our fair friends must understand, that in the author's general conclusions respecting the mental and moral dignity of woman, we most cordially concur. We only wish that he had exhibited more of the mental and moral dignity of *man*, and that in taking up a subject relating so directly to the more refined sex, he had treated it in a more refined manner.

Memoir of the late James Halley, A. B., Student of Theology. Edinburgh: Johnston. Pp. 384.

We knew and admired Halley as a student. We entered upon the perusal of this volume therefore with more than ordinary interest. We have perused it with more pleasure than we can express; and we can sincerely add, with profit. It is anonymous; but we learn that two of Halley's particular friends had been intrusted with the preparation of it, though, from peculiar circumstances, the labour chiefly devolved upon one of them. From the style and spirit of the composition, we infer that the writer was one of Halley's coevals, and that, to a large extent, he is one of a kindred spirit. There are, indeed, introduced into the volume a few things which a more matured judgment, on reflection, would expunge. We are thoroughgoing Non-intrusionists in our own way, but here we

think non-intrusion appears intrusive. In looking at the portrait we have felt disposed sometimes to push aside the painter. Particular persons are introduced in no enviable aspects, and under a guise too thin to conceal their identity. Fidelity has gone to the outmost limit of prudence. These things we overlook, however, and our attention is concentrated upon Halley. He speaks for himself in his letters and diary; and these constitute the charm of the volume. They exhibit a combination of excellencies which can be better appreciated than described. With an intellect clear and comprehensive, a memory of extraordinary power, and richly furnished; and with habits of application close and persevering, he united a heart embued with the love of Christ and a spirit of ardent and elevated devotion. Seized with consumption just when on the eve of taking licence as a minister of the Church of Scotland, he was, through the kindness of attached friends, sent to the Island of Madeira. There he continued for two winters, his disease advancing, and his spirit ripening for the heavenly inheritance. With a mind calm and clear, he, at an early period, apprehended the issue of his complaint, but was not dismayed. With singular fidelity and acuteness he searched his own heart, and analyzed his feelings; and if sometimes there was a tendency to attach more importance to frames of mind than was due, he uniformly discovered it, and, turning away from himself, he contemplated with increased delight the salvation that is in Christ. He was spared to return to his native land, where, in a few months, he finished his course with joy. To students especially we would recommend the volume as exhibiting talents of a very high order, combined with deep and unaffected piety. Many lessons of a useful character are to be learned from it, both as regards a student's habits and the care of health, which is so very frequently sacrificed by irregularity and over-exertion. To the intelligent youth labouring under the same fatal and most delusive disease, it will prove a most invaluable blessing, both by leading his mind to a proper estimate of his own case, and directing it to the only true refuge. It cannot fail to secure, as it merits, a very extensive circulation.

Memoirs of Christian Females; with an Essay on the influence of Female Piety.

By the Rev. James Gardner, A. M., M. D. Second Edition. Edinburgh: Johnston. Pp. 404.

WOMAN owes everything to Christianity, and Christianity owes not a little to woman. In our day, especially, female influence, under the direction of Christian principle, is beginning to be appreciated; and the value of female piety, as illustrative of the most attractive graces of the Christian character, as well as in promoting the interests of Messiah's kingdom, is beginning to be duly felt. Whatever tends to increase female influence, by promoting female piety, is of incalculable importance. On this account we rejoice that the influence of the press is so extensively put forth with direct reference to the cultivation of the female mind. The advantages of female biography, for this purpose, will at once be acknowledged. It is a form of communicating effectively Christian instruction that is more, perhaps, than any other adapted to what may be deemed peculiar in woman's mind. It charms to sanctify. On this account we welcome, with great pleasure, the second edition of this elegant volume, which we unfeignedly admire. It portrays with skill and grace some of the most distinguished ornaments of evangelical piety, and, in a manner, well-calculated to lead to the imitation, by the reader, of the devoted characters whose history it records, and the adoption of those holy principles, the power of which they so signally illustrated. The work cannot fail to become popular, as it supplies, to a great extent, the place of several volumes, and brings before the notice of thousands much that otherwise would be beyond their reach.

The Scottish Ecclesiastical and National Register and Almanac for 1842.

We have examined this manual with care, and are highly pleased with it. Great pains have been bestowed upon it; and, in form, matter, and arrangement, it does honour to its editor. We have noticed a few errors in names with which we are acquainted; but, as a first impression, considering the mass of information it contains, it is singularly accurate. It embraces almost everything that properly belongs to such a work, and bids fair to become a standard.

INTELLIGENCE.

INDIA.

Extract of a Letter from Mr. James Russell, Missionary at Nagercoil, East Indies, dated 9th April, 1841, to Mr. George Rough, Dundee.

With regard to our congregations and the surrounding heathen, generally, I cannot speak, I am sorry to say, in very encouraging terms. There are still from time to time a few among the heathen placing themselves under the instructions of the gospel; but there has not been for a long time past any general movement among the mass of the population. The word of God, the gospel of salvation, is preached and disseminated by the living voice, by tracts, and books, and instruction is imparted in the schools to a very large and gratifying extent. It is truly astonishing to behold the readiness, nay, the avidity, with which the people avail themselves of the instruction communicated in our schools, notwithstanding their being perfectly aware that we teach doctrines utterly subversive of their faith and practice. You can form no conception of the condition of the people among whom we are labouring, they are immersed in ignorance, entirely destitute of all moral feeling, and consequently void of moral principle. Gross wickedness, so far as I can see, does not abound. But in the awfully emphatic language of scripture, "there is no fear of God before their eyes." Those who remain in our congregations for any length of time, do certainly make progress in the knowledge of divine things, are decidedly improved in their conduct, generally speaking, and I am happy to say that there are many who give the most undoubted evidence of being born again, and many such have entered into the joy of their Lord. Still, the great body of those connected with us do not bear that decided testimony to the superior influence of the gospel which we wish and long for. We feel confident that were we able to be more among the people, with the blessing of God the progress of the people in the divine life would be more steady, and consequently more abiding and influential. But that in our present circumstances is impossible.

The health of Mr. Miller has been such, since I last wrote you, that he has been absent ever since. And now it is such as to render it necessary that he must give up the idea of returning to this part of India. But whether he will be enabled to labour in another part of India, or be obliged to return home or not, we cannot yet say. Thus you see we are only two in number, neither of us in the most robust health. But what are we among from sixty to seventy congregations, containing nearly 7,000 people, and upwards of 120 schools, containing nearly the same number of scholars, scattered over an area of country about 24 miles in length by 10 and 15 in breadth. Had I nothing but the seminary to attend to, it would require my closest attention to render it fully efficient. But I can only give them (and the boys are about sixty in number), 4 days in the week, from Monday morning till Thursday evening; the remaining three days I spend instructing my readers, schoolmasters, and people, and examining the schools. We have written for help for the seminary. But in the present state of the society's funds, I do not see how we can expect it. And how we are to go onward, especially should one of us be laid aside, I do not know.

With regard to the readers, David Russell, and William Baxter, of whom you doubtless wish to know something specific, I have to inform you, that since I last wrote, they have both been removed to new and more extensive spheres of usefulness, and that they are both well, and are going on satisfactorily in their work. William Baxter has lately been honoured by his Master in two ways. For in the first place, a few weeks ago, he was the means of leading two or three heathen families to abandon idolatry, and place themselves under Christian instruction. On which account, in the second place, he was called upon to endure persecution. Some of the heathen having brought an accusation against him the week before last, on account of which he was put into prison, detained for some days, and severely beaten before being released. I rejoice in being able to say, that

he has been enabled to act like a good soldier of Jesus Christ. And that the converts, one of whom was also put in prison, and similarly treated, have up to this time remained steadfast. Brother Mault says, "that he has not the least reason to doubt, that the charge, which is in itself of the most trivial nature, is false. And that it has been got up with the twofold object of leading the converts to relapse; and of deterring others from coming forward." This is only a small specimen of the kind of obstacles we have almost daily to encounter here. You will say, and that truly, it is a very different kind of persecution from that which the dear Malagasse brethren are called upon to suffer. I can assure you, however, that it is most annoying, and tries our faith and patience, as also the people's much. The young Brahmin, I am happy to inform you, up to this time, goes on well. He has been, and is indeed, a Timothy to me. I have had great cause for thankfulness and joy on account of him. He is most exemplary in his conduct, truly spiritually-minded, diligent in his studies, self-denied, and devoted in his public endeavours to do good. And I have every reason to believe that he has been useful in leading more than one of the seminary boys to decided piety. A goodly number of them meet with him in his own room two or three times a-day for private devotion. Up to this time he has received no emolument from the mission. I have given him his food, and any little odd things, and a few yards of cloth twice or thrice a-year, which he requires. I have done so, that it might not be said that he came to us for worldly advantage. And I think you will admit that the test has been a trying one, and perhaps long enough continued. I have shown a copy of Dr. Russell's catechism, which I brought with me to Mr. Mault. He likes it much, and would translate it with a few alterations for our congregations and schools, had he the means of printing it. Such works, however, must be done by private means, as they are not eligible for Tract society publications. Please think of this; and if the Lord has blessed any of our dear friends with the means of helping us in this work, to him be the praise.

SIBERIA.

TO THE EDITOR.

DEAR SIR,—Having recently received a packet of letters from Siberia, I thought it would gratify and interest your readers to be informed, that, after a silence of eight months, we have again been privileged to hear from the Christian converts in that distant region.

The letters bear various dates from June to October last; and along with this I send a few extracts, from which the circumstances and feelings of our friends may be gathered. I will not farther encroach upon your time, and leaving it to your discretion to insert what portion of the translation now sent you may deem interesting, I remain, my Dear Sir, yours very truly,

LEITH, 19th January, 1842.

W. SWAN.

Translation of part of a Letter from Shagdur, the Buriat Convert, to Mr. Swan.

"RESPECTED elder brother, William Swan, to you and to my beloved elder sister, Mrs. Swan, I wish to send a letter on this little paper. Your letter, written after you reached your home, I received on the second day of this month, and it occasioned me the greatest joy. Hearing of your welfare, and receiving this remembrancer, I gave thanks to God, for it is to his great mercy we owe all this blessedness. May I ever be kept praising him!

My Dear Sir, I am so overjoyed at present that I can scarcely write. Your letter to me was almost as if you yourself had arrived. In that letter you write thus,—“Beloved friends, do not that great wickedness and sin against God. To the very end of your days continue trusting in Jesus: never depart from him.” Ah, Sir, there is great meaning in these words. How true it is, that if we depart from Christ we shall be as the broken-off branch of a tree, that must wither away. But, O what is the condition of a people without a pastor? They are like a knife with the blade broken: again, they are like orphan children, their thoughts now turning this way, and then turning that way; and without a guide to teach them how their thoughts should be always turning the right way. Truly

they, who have no teacher are exposed to many evils. But, O, there is ONE who is the guardian and Shepherd of the whole flock—Christ himself; and He is the way, the truth, and the life. And, as you write in your letter, his word to his followers is “fear not, little flock, for it is your Father’s good pleasure to give you the kingdom.” Ah, these commands and promises are the food of our hearts and souls.

Dear friends, as long as we are in the body you will never be forgotten by me, and others also there are who will always remember you. It is now twenty-two Sabbaths since you left us. During that time we have continued to meet every Lord’s-day, as was our former custom. Since last spring, I have been teaching the child of the Taisha (the chief who lives near) to read. The child is now able to read the gospels. The chief’s lady is learning to read Russ. I meet with her and three or four people every evening, and we read together a chapter in the Russian Testament. They do not yet read with believing eyes, but only for the purpose of acquiring the language.”

Then follow some particulars about his neighbours, their occupations, crops, &c., and after expressing thankfulness for a sufficiency of food, he adds:—“O, if we had but Missionaries! If it were possible for even one to come to us. Do not forsake us altogether. Alas, formerly, when you were all here, I was not contented, and wished that more might be sent to aid you in the work, and I wrote about it. Now, those we had are taken from us, and if we had but one, we should be content. I am afraid our former want of contentment displeased God, but we pray that he may give us contentment and mercifully pardon us, and grant that we may yet be favoured to see the face of one of his angels.”

Then referring to our arrival in our native land, he says he thinks we experienced joy and grief both together in meeting with our friends, but adds, “to the people of God their grief will, ere long, be turned into joy.”

Speaking in another part of the letter of his aged father Kenat, he says, “I have not yet read your letter to him, but I have delivered your message. He says, ‘O they are my dear children—my friends—they are near my heart.’ When any one speaks of you, he weeps like a child. Many send their salutations, saying, ‘yekhe mendu’—*great peace to you*. If I were to write all their names my paper would not hold them.

Often in my dreams I see you, and speak to you, and it is very pleasant, but when morning comes, I awake and find myself alone, and am sad. But there is a time coming when we shall meet in *reality*, and see each other face to face in the presence of Christ. Sanjial is going on very well. He came the other day, and was so full of affection. He kissed my hand, and said he was so joyful, believing in Christ, and trusts he will continue believing in Him to the end.”

Referring to his frequent thoughts of us, and his being made sad by the reflection that he can see us no more, he adds,—“but whether we grieve or rejoice, our time is passing, and our end is near. *Afterwards* we shall meet, but where? O shall I see you *from* that awful place! I am a sinful man; but O the precious blood of Jesus Christ who was lifted up on the cross! If *that* has besprinkled me, I shall be cleansed from all my sins, and enjoy peace, and be saved. May God’s grace and blessing be with you and with me, and let us ever pray to the Lord, and praise his name! Sometimes when the sun goes down, I look to the west, and think I almost see you, and then I turn away and see and hear nothing.

My friends, some things I cannot write: and in this letter I have things to say, some of which will make you glad; others will make you sorry. But—what is man?—Yet, whenever we seek the favour of God, peace flows into the heart!” Then, referring to some individuals whose conduct had given him pain, he adds, “Dolga is going on in his good course as formerly. Sobnok acts firmly and decidedly, but this summer he was very ill, and we almost lost him. No one of us believers has suffered so much persecution as Sanjial. From the members of his family he endures great opposition, and is not like the master of his own tent, but he is always peaceful and happy.”

Send my Christian love to the Madagascar refugees. Tell me which of them has died. I thank you for translating and conveying my letter to them. I would like to send them some token of remembrance, but I am afraid it is too far to send. I wish to present to one of them the ring from my finger; but, as I cannot send it, give to each of them my “yekhe mendu amor,”—*great peace and health*.”

"DEARLY BELOVED MRS. SWAN.—I desire to express wishes for your health and peace on this little bit of paper. By the unspeakable mercy of God, and the gracious guidance of Christ, we are all well. Having received your letter, beloved, and your messages of love, I greatly rejoiced. Accept our hearty thanks. This week has brought us great joy; but oh! beloved, your face is far from us.

In my dreams I often see you and Mr. Swan, when it is very pleasant, but on awaking I am very sad. A meeting day, however, will surely come to us, and for this I hope. In the faith of Christ we are not separated,—let us pray for each other, seeking for each other mercy and strength. We have greatly rejoiced to learn that you, with other friends, think of us and pray for us. I thank you much for having given my letters to our elder brother, Mr. Mirriclees, and to the Princess M.*

All the friends here send you great love. When they saw and read your letter they shed many tears and greatly rejoiced. The women, in particular, send many wishes for your health and peace. They beseech you not to forsake them, but to come back to them.

Our chief, Tarbar, has sown a number of seeds in your garden, and they are growing very well. The rose trees which you planted, with your own hands, have grown very large, and one of them has, at present, many flowers. If, then, so small a thing has thus prospered, hope that the great work of God which you did in this land shall become successful.

Our friend —, with his family, are at the Kkodoi. They are well, I suppose, but he has not once come to be with us here. I shall not write any more of him. Oh! the temptation to drunkenness is great,—it is a fearful snare. I gave — the letter you wrote to her; and of her, too, I can write little more. The wiles presented by unbelievers are, indeed, trying; and when they see any one taken in the snare they rejoice; however, of this they will one day repent.

W— does not remain very much at home. He has become an assistant to a travelling merchant, and, consequently, endures much discomfort from his being constantly going hither and thither. He is now, I believe, at Kiachta. Some of our friends here go on very well, and enjoy much peace. They are strengtheners of my faith.

Poor Dolma has been very ill, but she, it is said, goes on well. I suppose you know about Badma? he has gone to live with his father-in-law.

Oh! may you enjoy peace and comfort. Do not forget the language of the Buriats. Do write to us, though it be but a short letter. We shall always expect to hear from you, and while we pray to God for you we shall be joyful.

My Mary sends you much love. She is now become a great girl. Oh! strive to send missionaries to us. The people here are all wondering if you, beloved ones, will not come to us.

The power of God is great, and to him I look, desiring that this good thing may be brought about. Praying to God for your peace and comfort, I remain,

Your wellwisher,

SHAGDUR, SON OF KENAT.

REPORTED PROGRESS OF ANTI-PÆDO-BAPTIST OPINIONS IN WALES.

IN the month of June last, the following paragraph from "*The Welshman*" found its way into *The Patriot* newspaper.

"At Swansea and its neighbourhood many scores continue to be added to the Baptists at their monthly ceremonies; it is supposed that more have joined the Baptists within the last three months than during the preceding seventeen years. On Saturday and Sunday last, a whole congregation of *Pædo-Baptists*, preacher and all, were baptized by immersion in the river Tawe, within two miles of Swansea. The rite was performed in the presence of, from eight to ten thousand spectators."

We have since received the following account of it from a well-known minister, resident in that locality:—About two years ago certain parties were expelled from

— is a Christian lady in Russia, to whom Shagdur wrote, requesting her opinion and advice about the many ceremonies of the Greek church.

the ancient Congregational church at Mynyddbach, near Swansea, for reasons that it is not expedient to name, but which so approved themselves to the Independent brethren in the district, that it was announced in their periodical for South Wales, that they had renounced all connection and intercourse with them.

These parties continued together, and proceeded to build a large chapel, at a considerable expense, the debt of which pressing heavily upon them, soon led to internal dissensions, and a minority left them. Communications were opened with the quarterly meeting of the Independent churches at Reuth, January 7th, 1841, begging that they might be recognised as a sister church by the Association. This request was decidedly refused. The effect of this was, that some of the parties went to the church at Mynyddbach, and made confession of their sins, and were received again into fellowship on the profession of their repentance.

With decreasing members the weight of the chapel debt became more burdensome to those that remained, and they renewed their application at the annual assembly of the county, May 19th, to be recognised by the Congregational churches,—this was declined. In these difficulties it is said, that on their way home they determined to join the Baptist denomination, on whose sympathy they could reckon. Be this as it may, it is certain that in *three weeks* the conversion of the whole was effected, as on the 13th of June they were all immersed, and admitted into the Baptist denomination. We give these explanations more in grief than anger. Many thoughts suggest themselves, but the time has not yet come to record what we think of this, and many similar transactions.—*London Congregational Magazine*.

SCOTLAND.

MR. EDITOR,—Some weeks since I received a letter from a gentleman, to me an entire stranger, except that I had heard of his name and place of abode, which produced a considerable impression on my mind. And I think the following extract, containing the substance of the letter, and a few subjoined reflections, if you can make room for them, will do the same on the minds of others.

“——, 3d November, 1841.

“SIR,—I have been advised to write you a statement of our case here, and of our difficulties in the way of procuring the administration of the gospel for our wives and families, &c. We live here at least seven miles from any dissenting chapel. The gospel is seldom heard in the parish church. The country is populous; and, for a country place, wealthy. But there are only three or four of us who think the gospel worth going so far to hear. We have, for several years back, been honoured so far as to be made instrumental in bringing the gospel occasionally to the place. Ministers of various denominations have come and preached in our barns; a Sabbath-school has been carried on; and a prayer-meeting kept up, with occasional intermissions. For the last month or two Mr. —— has been preaching to us with much acceptance. Many of the poorer classes chiefly, and the farm-servants attend his ministry. The evening sermons are attended by between one and two hundred people generally. A desire has been expressed by many for his being retained amongst us during the winter; and offers of help have been tendered. We intend to ask him to come and settle among us for the present; hoping that, in the good providence of God, this may be the commencement of a more permanent dispensation of the gospel. And all this we state to you, Sir, to whom we are entire strangers, but of whom we have often heard, in the hope that you may be made willing to encourage us. But we desire chiefly to leave our cause in the hands of Him who does not despise the day of small things,” &c., &c.

The first thought that occurred to my mind on reading this letter was, What are the true Christian people in Scotland about, that such a place as this should have been so neglected? Are their minds so engrossed with their own personal interest and their own localities; or are they pensively roving among the poor heathen in Africa, Hindostan, or China, and overlooking such a district as this

in their own country, where they could with great ease, and at a very small expense, send that gospel by which they themselves have been brought into a state of salvation? Here is a district containing many precious souls, seven miles distant from where the gospel is faithfully preached, and with only three or four persons in it, able to travel, who think the gospel worth the going so far to hear. How deplorable must the state of the inhabitants at large be! yet it is not an unwealthy district: if the people were brought to know the value of the truth they would soon support an evangelical preacher among them. Why then have they been so long left without one? Surely it is not because a little more money could not be raised for such a purpose in the meantime, or because no preacher could be got to send to them. If this was a singular case of the kind in Scotland, we will venture to say the attention of every true believer would be directed to it as soon as it was made known. But, alas! how many such cases, how many such districts are there in Scotland! and hence so little impression is made on our minds by the representation of one of them. What! this no uncommon case in Scotland! the inhabitants of a populous district SEVEN MILES from where the gospel is preached, according to the views of those who seem to know the gospel, and only three or four, of those who are able, think it worth the going so far to hear. Tell it not in Gath, publish it not in the streets of Askelon, or many will feel ashamed of their having boasted so much of the religion of our land. But, be ashamed or not, and we in the country have most cause to be ashamed, the fact should be known, that there are many such districts in Scotland. And this fact is well known to many both within and without the pale of the national establishment, however little it be laid to heart.

This district is not in STRATHBOGIE, although not quite a hundred miles distant. What are the Non-Intrusionists about? Why are they not planting the gospel in such places? Why are they not setting down their church-accommodation kirks in such parts of the country. Seven miles distant from any dissenting place of worship, and where the gospel is so much wanted? If they were, we should really give them more credit for seeking, not the increase of their party and the overthrow of others, but purely the salvation of those who are perishing in ignorance. And what are Dissenters about? Surely, after the late shocking scenes at Marnoch and Culsamond, it must be clear enough to every unjaundiced eye, that that which occasions such scenes is not to be a blessing to the people—is not to bring sinners to the Saviour; but, on the contrary, to make men infidels, and to fill the mouths of many with blasphemy. And how can we think that our offerings and prayers in regard to the heathen will be regarded by God, while the awful condition of so many of our own countrymen, in respect of gospel privileges, is overlooked by us,—while we are evincing so little real concern about their souls? Let it not for a moment be supposed that I should wish to see any diminution of the little zeal and energy among us on behalf of the perishing heathen; but unquestionably HOME has a first claim upon us. Our Divine Master began there, so did his apostles, and so ought we. How can we feel at ease, in contemplating the condition of fellow-men many thousands of miles distant from us, and overlooking the state of multitudes in our own country who are in danger of the far heavier curse in the eternal world? That Christian is surely not acting right who is not *first* using his talents for the salvation of those among whom he dwells, and *next* for the salvation of the people of his own country. He will not be free of guilt in neglecting them because of what he does for others. Besides, if we would more effectually benefit the world by Christianity, we must have our own country first christianized, not in name, but in reality. It is encouraging to see that, in the present day, this view of Christian duty is rapidly gaining ground. Let it be acted upon; and God will take pleasure in us. The people of God, and even Dissenters in our land, have it in their power to place the faithful ministration of the gospel so that its sound may reach all the inhabitants. Every district, and every village, and every glen, and every hamlet, is open, for those who will throw themselves out of the shackles of men, and go in with the plain message of mercy: there is no interdict in their way; and there will be no riotous mob to interrupt their proceedings;—and they have the means, too, if they would only consecrate a little more of what God gives them for the everlasting welfare of undying souls, and for the honour of, and in obedience to, Him “who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people,

zealous of good works.*—Mr. Editor, it ought to be done, it must be done, or the blood of souls near to us will be required at our hand.

NEW CONGREGATIONAL CHURCH AT BELLSHILL.

BELLSHILL is a considerable village lying in the mining district between Hamilton and Airdrie. Near this are several other villages of considerable size, so that what may be properly called the neighbourhood, contains about 10,000 inhabitants. The provision made for the spiritual wants of this large population, till lately, consisted of a *quoad sacra* parish church in Holyton, and one, in connection with the Relief synod, in Bellshill. About eighteen months ago, considerable interest in religion was excited among the inhabitants of several of the villages by means of some Methodist brethren chiefly, who were assisted by others. Bellshill was visited about this time by Mr. Kirk of Hamilton, and other neighbouring preachers, and several persons connected themselves with the churches in Hamilton and Airdrie. In the beginning of last summer, it was thought advisable to have regular sermons in the open air on Sabbath evenings, which was accordingly kept up by Messrs. Kirk and F. Ferguson, and others, till the close of the season. A temporary place of worship was then obtained, which, though not very comfortable, contains nearly 200 persons. It was opened about the middle of September, when Mr. Kirk preached during the day, and Mr. M'Robert of Cambuslang, in the evening. The attendance was greater than could be accommodated. In the beginning of October a church was formed, consisting of thirteen members from the church in Hamilton, and four from that in Airdrie. Since that period, Mr. Ferguson has preached to the church and congregation at Bellshill with the greatest encouragement, having the place of meeting well filled during the day services, and crowded in the evening to excess, some not being able to gain admission. The members of the church are very active in the Lord's work, having a meeting for prayer in one of the neighbouring villages every evening, and on some evenings two or three. They have been rewarded with a proportional success. The number of church members, at this date, is about 60. There are also several applying for fellowship. The brethren are making vigorous efforts to provide a suitable place of worship. Under the gracious smile of the great Head of the church, we trust this will prove but as the droppings before the abundant shower.

January 6th, 1842.

ORDINATION.

ON Thursday the 23d instant, Mr. Kerr Johnston, late of the Glasgow University and Theological Academy, was ordained to the pastoral office over the Congregational church assembling in Mill-street chapel, Perth. The introductory services were conducted by Mr. Tait of Blairgowrie. Mr. Campbell, of Greenock, delivered the introductory discourse, from Acts ix. 31. Mr. Elrick, of Falkland, asked the usual questions, to which Mr. Johnston returned clear and appropriate answers. The church having expressed their adherence to the unanimous invitation given to Mr. Johnston, Mr. Black, of Dunkeld, offered up the ordination prayer; after which, Mr. Shoebotham, of Dundee, delivered the charge to the pastor from John xxi. 15—17. Mr. Yuille, of Newburgh, concluded the services. In the evening, Dr. Russell, of Dundee, preached to the people from Ezra x. 4. Throughout the services, the chapel was well filled with a most attentive and deeply-interested auditory. Mr. Johnston has entered upon his very important charge under most auspicious circumstances, and we cordially wish him all success.

PROGRESS OF POPERY.

ROME is making rapid advances towards that at which she professes to aim, universal conquest.* Eighteen years ago a few obscure Catholics met and formed

the "Society for the Propagation of the Faith, on behalf of Missions in the two worlds." From their scanty means they contributed the sum of 22,000 francs. Since that time the receipts have increased to nearly two million francs per annum. They report for Europe, including the Ionian Isles, the kingdom of Greece, the Principalities, and Turkey, eight archbishops, twelve bishops, five hundred and seventy-nine priests, and two million three hundred and eighty-seven thousand Catholics. For Asia, western, central, and eastern, eighteen archbishops, one hundred and four bishops, twenty-four coadjutors, four thousand three hundred and sixty-four priests, and four million six hundred and seventy thousand two hundred Catholics. For Africa, five bishops, ninety-seven priests, and one hundred and eighty-eight thousand one hundred Catholics. For America, twenty-four bishops, six hundred and seventy-nine priests, and one million seven hundred and fifty-one thousand Catholics. For Oceania, three bishops, fifty-nine priests, and forty-six thousand Catholics. The religious orders which take part in these missions are twenty-eight in number. The enemy, the agents of the great apostasy, are everywhere in the field, sowing tares and riveting the chains of anti-christian error upon the human mind. Our societies must double their efforts if Popery is not to carry the day. Our missionaries abroad and ministers at home must make themselves masters of the Catholic controversy. A new era has commenced. Catholicism condescends to tell us what it is doing; and honest Protestants must outwork it in the field. May the spirit of the best reformers fall upon our pastors and churches.—*Abridged from the Evangelical Magazine.*

ARCHBISHOP WHATELY ON THE CONSTITUTION OF THE PRIMITIVE CHURCHES.

"It seems plain to have been the general, if not the universal, practice of the apostles to appoint over each separate church a single individual as a chief governor, under the title of 'Angel,' or 'Bishop.' A church and a diocese seem to have been, for a considerable time, co-extensive and identical. And each church or diocese, though connected with the rest by ties of faith, hope, and charity, seems to have been perfectly independent, as far as regards any power of control. The plan pursued by the apostles seems to have been to establish a great number of small distinct and independent communities, each governed by its own single bishop; consulting, no doubt, with his own presbyters, and accustomed to act in concurrence with them, and occasionally conferring with the brethren in other churches, but owing no submission to the rulers of any other church, or to any central common authority, except the apostles themselves."—*From Whately's Kingdom of Christ Delineated. 1841.*

ACKNOWLEDGMENT.

The following letter has been received by the Treasurer of the Congregational Union, with £5 enclosed.

SIR.—You will receive five pounds, which I have carefully saved. I might have given it to many objects, but send it to you for the Congregational Union of Scotland. I think the practice is good in sending the gospel to the destitute parts of our native land, and supporting ministers whose churches cannot support them.

O that every Congregational minister were holy and faithful to his God, also diligent in his duties to men, showing a constant concern for their everlasting well-being, watching and waiting upon the church as those who must give an account to God, and that every church would take great care to admit none to their fellowship who do not give full satisfaction that they are the children of God.

DORCAS.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

MARCH, 1842.

ON THE MANNER OF PREACHING THE DOCTRINE OF THE ATONEMENT.

IN the last number of the British Critic (the master organ of the Puseyites), in a long and elaborate article on 'Reserve in Communicating Religious Knowledge,' the following passages occur:—"The doctrine of the Atonement stated in its greatest simplicity is this,—that Christ died for us. Now of course this doctrine may be put forth thus barely only with verbal amplification, and continually reiterated; or, it may be preached mainly, or even exclusively, in connexion with certain other doctrines:—as, that therefore we must trust in Christ having died for us, and not on our own deeds and sufferings; or, that we must not be solicitous as to what we can do ourselves; or, that Christ having once died for us, nothing necessary to our salvation yet remains to be done; or, that inasmuch as we are justified by faith alone, therefore if we only believe that Christ has died for us, we shall be saved. In a word, this doctrine may, without any obvious violation of the text wherein it is declared, be always so preached as to deny, at the same time and in the very words, the general necessity of works, and to disparage the value of what we can do. That a doctrine, which declares so great and joyful a truth, and one which so completely and directly affects our condition, should be reckoned the one great object of our faith, and the most essential and fundamental part of our religion, is not surprising. Nor can we wonder that it should be preached by itself as it were; and that greater solicitude should be shown that other doctrines may not obscure it and hinder its easy reception, than that it should not enter the mind without its just accompaniment of kindred truths. Thus putting it forward repeatedly, simply and solely; holding up Christ crucified, even as Moses held up the brazen serpent for men to gaze at and be healed by the mere faith of their eyes, this is what is now called preaching the Atonement fully and explicitly."—"It does seem to us, and on a tolerably extensive acquaintance of the modes of religious talking and feeling of different classes both in town and rural populations, that the most striking and miserable feature of all this irreverence and indifference and

"extreme contempt under which religion lies, is the *abuse* of the doc-
 trines of free grace. Whatever religion the mass of the people have
 or have not, thus much most of them hold:—that Christ died for
 them; and that if they are to be saved, it is by faith in that doctrine
 they will be saved; that it does not lie in their power to make that
 faith strong and vital and heartfelt; that such faith is the gift of
 God to be waited for; that when it comes, if ever, it will naturally
 produce the fruits of a religious life; that *then* all goodness and
 piety, prayers, reading, industry, temperance, honesty, and the like,
 will become easy, spontaneous, and delightful; that religion will
 have no pains and difficulties except some few spiritual conflicts in
 the early stage, and such trials as may subsequently arise from the
 visitations of Providence and the persecutions of men; that mean-
 while, any attempt at religious obedience is useless, prayers are idle
 formalities, and the sacrament a greater condemnation. This creed,
 whether expressed or not, whether to be elicited by cross-examination
 or not, is, we are sure, the prevailing faith of the land; and though
 it be defensible throughout, it is in our judgment quite enough to
 account for the actual irreligion of the mass of the people. This is
 the staple of dissenting preaching, and of all that preaching which
 takes more hold of the ignorant than even the comparative sobriety
 of the meeting-house,—the preaching of the lighter and more irre-
 gular forces of dissent. There are few persons in town or village
 that have not many times heard themselves summoned by some bold
 and earnest man, with words that pierced into the very secrets of
 their heart, to close with the Saviour then and there, to accept of
 the salvation then for the first time, and perhaps for the last time
 offered to them, to receive that instant the pardon of their sins, and
 be immediately put into a state of absolute salvation. The Atone-
 ment, thus nakedly and thus lavishly preached, produces much the
 same spiritual result as the Romanists' exaggerations of sacramental
 influence, as the indiscriminate granting of absolutions, the indul-
 gences, and what history informs us of the pardoners of former days.
 Indeed, the more one inquires, the more one finds the same errors
 existing in every system, only changed in form. Wherever duty is
 difficult, religion will be made easy, and salvation cheapened. We
 have our Pardoners, who promise immediate and certain remission
 of sins past, and sometimes indefectible grace for the future, on
 a mere act of inward will, or a mere momentary excitement and con-
 centration of feeling. In the same church we have heard curate
 after curate, preacher after preacher, stranger after stranger,—each
 in utter contempt of the labours of his predecessor, and even of their
 labours for whom he was that day the substitute, and also with a
 like improvidence for his successors,—preach 'the gospel' as if an
 unheard-of thing, introduced then for the first time in the memory
 of man, never to be uttered there again with the like power, and
 offered once for all as the alternative of everlasting woe or woe.
 Nay, we chanced once to be present in the chief church of a manu-
 facturing town, where an Irish clergyman, a man of talent and edu-
 cation, made a solemn appeal to the numerous congregation, of which
 he knew next to nothing, to close immediately with God's covenant

"in Christ. He promised to make a pause long enough for the perfect performance of this invisible sacrament. He did pause for a whole minute, and that in the midst of a flood of the most fervid declamation. He then broke silence by announcing, in what seemed a premeditated form of absolution, that all those who had during that pause allowed them repented of their sins, made up their minds to believe in Christ, were now forgiven all their sins, and would undoubtedly be saved. This was an exaggeration of the practice, but not substantially much more shocking than what prevails in every place and book and other means of religious teaching. If such appeals were only heard by the serious, the case would be different, though evil would, as it actually does, result in them as well; but they are heard Sunday after Sunday, and in some shape, day after day, by the careless and unbelieving; who accept almost imperceptibly by force of nature, so much of the system as excuses them from responsibility, and the necessity of immediately working out their own salvation with fear and trembling."

We offer no apology for the length of this extract. It is interesting as a picture by the hand of a first-rate Puseyite artist of the doctrine which constitutes "the staple of dissenting preaching." Our intelligent readers will allow that it is a cleverly executed caricature. Some of the true lineaments are there, but they are distorted. Doubtless there has been a fault in the eye of the painter, but doubtless, too, some of the most deformed features are a faithful transcript from his subject. Our object in introducing the extract is not that we may refute its charges; but admitting partly their truth *as charges* against many of those who are designated *evangelical*, to profit by the chastisements of an adversary, and to guard against errors on the side of the avowed friends of evangelical truth, equally destructive in their nature and tendency as the absurd dogmas of Romanism. The subject of the Atonement has for the last twelve months been in various forms prominently discussed in Scotland. The discovery by one or two ardent minds of the gross absurdities and pernicious tendency of the *commercial* view of the subject has, in order to expose and to counteract the evils of that view, led to the adoption, in not a few instances, of a style of phraseology which gives exclusive prominence to certain aspects of the Atonement, and which tends, we think, not a little to hinder its legitimate effects by marring its symmetry. When one's own eyes become open to the dangers of long-cherished error, one is ready to imagine that all others not equally excited are under the same delusion, and in order to rouse attention, the point removed the furthest possible from the former dangerous position is chosen, and the voice of admonition and warning sounded from it in notes of thunder. Hitherto, in our own churches, the most perfect unanimity has prevailed upon this fundamental subject, nor have we any reason to apprehend that any difference is likely to arise. Notwithstanding, when contentions exist in other denominations, on any important subject, it is natural enough that we should sympathize with that side which we deem possessed of the truth; and in doing so there is a danger of carrying our sympathy not simply to the point

which there may be an accordance with our views, but to the point to which these views are carried against those whom we may deem the opponents of scriptural truth. We may rejoice at seeing a party march up to our position on the field of truth, but if they rush beyond us it may be dangerous, though under the impulse of a sympathy in itself commendable, to follow them. Deeply convinced that the above delineation by the British Critic is in a good measure true as a matter of fact, in relation to some who are deemed evangelical, and that it exhibits evils against which in our own peculiar circumstances it becomes us watchfully to guard, we shall briefly state those evils, in the hope that by directing attention to them we may throw out a few hints which may be of practical value to some of our readers. It will be seen, that though we have alluded to recent and existing controversies, the particulars we are about to specify have no exclusive reference to these.

1. We should guard against exhibiting the doctrine of the Atonement to sinners in a manner fitted to weaken their sense of moral obligation, that is, "without its necessary accompaniment of kindred truths."

No one who understands the doctrine of justification by faith in the Atonement will do this designedly; but in the heat of assault upon the self-righteousness of the human heart, and under the impulse of an ardent zeal for the honour of Christ, the exclusion of works from justification may be so asserted as to weaken the sense of personal obligation to obedience. In denying the value of human obedience, let it be explicitly in the matter of acceptance with God; and in asserting the completeness of the Redeemer's work, and its exclusive merits as the ground of justification, let it be with the decided and unequivocal assertion of the obligation to obedience, and the inseparable connexion between justification and holiness as cause and consequence. This is strikingly illustrated in the 1st Epistle of Peter i. 2, 11—19; ii. 21, 24; iii. 17, 18; iv. 1, 2, 13.

2. In exhibiting faith in the Atonement as the way of salvation, we should guard against keeping out of view the *obligation* to belief, and the *ground* of that obligation.

In the ardour of pleading for divine grace as the exclusive source of salvation, there is a danger of exhibiting faith as the gift of God, *in the same sense* as Christ is the gift of God. Thus some who preach salvation through faith in the Lord Jesus Christ alone, yet exhibit faith not as a *duty* but as something to be *looked for and waited for*, producing the impression, though not expressed, that the non-possession of it does not involve guilt. The sinner is bound to believe, and after hearing the gospel, his greatest sin is unbelief. That faith is the gift of God does not in the slightest degree alter his obligation to believe. His obligation arises exclusively from the nature and amount of the evidence presented to him. But here the danger arising from another extreme presents itself,—that of pressing the obligation to believe in a form that leads the sinner to conclude that faith depends "upon a mere act of the inward will, or upon a mere momentary excitement and concentration of feeling." To urge ~~with~~ *vehemently* upon the sinner the duty of believing the truth

as it is in Jesus, without a full and clear exhibition of the truth and its evidence, is preposterous; it is calling upon him to perform an utter impossibility. Such was not the manner of the Apostles. They dwelt not upon belief, but upon the testimony to be believed. They did not divert the attention of their hearers from the great subject of Christ and him crucified to fix it upon the nature and mode of the mental exercise of faith. They preached not *belief*, but *the gospel in order to be believed*. They declared that he that believed should be saved, but their skill and energies were spent in exhibiting the truth to be believed. It were well, if, in the preaching of the gospel, this were kept more prominently in view. The minds of the hearers of the gospel would be less embarrassed, and their attention being directed to the Lamb of God that taketh away the sins of the world, many of them would be led to the exercise of faith, without speculating on the nature and mode of that exercise.

3. We should guard against reserve in inculcating duty, from a fear that the sinner may substitute works for faith.

It is true that no sinner can yield acceptable service to God until he believes; but that truth may be so stated as to lead him to conclude *that he is not bound to obey until he believes*. It is as much the duty of the most depraved wretch that exists to pray, to praise, and to observe divine ordinances, as it is the duty of the most devout saint to do so. From the strain of teaching sometimes adopted, men consider themselves not culpable for the neglect of these duties. The performance of them acceptably involves, indeed, a previous duty; but it is not the performance of that previous duty that creates the obligation. I am as much bound to obey as I am to believe. I am, therefore, bound to inculcate obedience upon all. It must, indeed, be the obedience of faith. Faith itself is 'obeying the gospel;' and if I reserve the teaching of obedience until I have evidence of the existence of faith, I adopt a principle as absurd in itself as it is unwarranted by scripture. As well might I demand evidence of the sun rising without its light appearing, as demand faith before I inculcate obedience. By enforcing upon men their obligations to obey the divine law, we exhibit their guilt; but by dwelling *exclusively* upon the previous duty of faith, we bewilder their minds, and darken the counsel of God.

4. We should guard against giving prominence to certain conflicts, real or supposed, at the early stage of Christian experience.

How little of this there is in the Apostolic record! Not a word about a previous '*law work*,' or the '*pangs of the new birth*.' We have no descriptions of a *process of regeneration*. It is not denied but that many have passed through severe anguish of mind when awakened to a sense of guilt; but that has not been the result of believing the gospel, but of not believing it. The gospel is the good news of *peace*, and tens of thousands have joyfully embraced it who have never felt the misery of despondency, or the agony of despair. A lion should not be placed in the path that leads to the lamb. While we insist upon the necessity of faith, and the obligation to its immediate exercise, let us not fix sinners down to previous arbitrary conditions, and imply, if not express, a denunciation of all who do not fulfil these conditions.

5. We should guard against rhetorical tricks in the exhibition of the gospel.

Than studied pauses and 'starts theatric,' nothing can be more opposed to the simplicity and spirit of the gospel,—nothing more debasing to its professed minister. But we shall not dwell upon a thing so repugnant to Christian honesty and ingenuousness.

These suggestions are thrown out in this bare form, as we do not deem it necessary to expatiate upon them. They are presented not as correctives, but as cautions. It becomes us to look with a watchful eye upon all that is taking place around us; and while we hail with joyful sympathy every approach to a more faithful exhibition of the truth as it is in Jesus, let us frown upon error wherever we meet it; and when our enemies condescend to delineate our system, should we find the delineation true, and our views or practices to be condemned, let us promptly learn with gratitude the lesson, and show that our only desire is to *know and to obey the truth*. The topics upon which we have touched in the above remarks will, ere long, attract a greater share of attention than they have yet done. O that we may be clad in the divine panoply, and be enabled to quit us like men in defence of the honour and glory of Zion's King!

A FEW THOUGHTS ON WHAT IS COMMONLY CALLED PURE COMMUNION.*

SUCH is the title of a pamphlet which has recently appeared, and which, it is generally believed, is written by a minister of the Church of Scotland. The very title is striking. 'Thoughts on what is *commonly called Pure Communion*'—as if the designation were erroneous; but the preface accounts for this; the pamphlet has evidently been penned under the influence of strong feeling. Advocating, as we have ever done, the purity of church-fellowship, and finding our views on the subject sadly mis-stated in the work before us, our design, in the following remarks, is to furnish our readers with the author's views, and short comments thereon.

He admits that none but true Christians ought to go to the Lord's table, and at page 3, says "that the Church's warrant to admit an applicant is, *his solemn profession* that he is a Christian." We presume that this imports a solemn declaration that he, as a sinner, has believed, and is resting on, the "faithful saying, that Christ Jesus came into the world to save sinners." In the same page he states, "So long as we cannot know the heart of another—so long a man's solemn profession of his faith in Christ must be our warrant to receive him to the privileges of a Christian;" and at p. 5, "that the church is responsible for seeing that the profession is a *consistent* one, and made with *the fullest knowledge* of what it means." Holding such views, he of course would, in a personal conversation, institute a searching inquiry into the man's views of what a Christian is, and

* Edinburgh: John Johnstone, 1841.

of what it is in or about Christ that he believes. At pp. 5, 6, we find "that the church is bound to declare herself satisfied, or dissatisfied, with his profession of faith;" and at p. 7, "let us judge the *life*, the *walk*, the *works*, the *deeds*." Our author, no doubt, maintains these principles in conformity with the eighth section of the 29th chapter of the Confession of Faith: "Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with the Lord, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto."

If we rightly understand the author, he holds, 1. That none but genuine believers should be at the Lord's table;—2. That every applicant should make a solemn profession that he is a Christian, or "a solemn profession of his faith in Christ;"—3. That means should be taken to ascertain whether he has the fullest knowledge of what is meant by such a profession;—and, 4. That means should be taken to ascertain whether the profession is a 'consistent one;' and to effect this, that the church judge 'the life, the walk, the words, and the deeds.' To sum up these four in the language of the United Secession Testimony, 4th edition, p. 75, "A profession of faith in the Lord Jesus Christ, and a conversation becoming the gospel, rendering that profession credible, are required of all, in order to communion with the privileges of the church."

We never read any publication by a Congregationalist demanding a single iota beyond this; we never heard of any of our churches acting on any other principles; and our earnest prayer is, that they may all meekly, yet firmly, continue to practise them. Up to this point we are of one mind with the author. He must be aware how far his views are acted on in the church to which he belongs, and since he knows these things, he will be happy in doing them.

The author proceeds to show that we require much more,—yea, that we claim the attribute of Omniscience, and insist on searching the heart of every one who applies for admission into a church. On this point he remarks (p. 3,) "That so long as we cannot know the heart of another, no church is at liberty to act on any other rule than that of receiving a man on his solemn profession:"—(p. 4,) "That what a man tells us of himself, we are free to judge of; but what is really in his heart, it is not for us to pretend to know;"—(p. 4,) "That if we must know, of a *certainly*, the state of a man's soul, before we are entitled to admit or reject his application, could we ever admit or reject any such applicant?"—(p. 5,) "That it is a bold thing for a sinful, erring creature, to say, that he is *infallibly certain* of the state of a fellow-sinner's soul;"—(p. 6,) and that "He ought not to be allowed to suppose that the church has pronounced judgment upon the actual state of his soul!" Now, we most cordially concur in every sentence he has written against interfering with the prerogatives of Deity; we firmly believe that no assembly, save one composed of maniacs, would *infallibly* declare that a soul was actually saved; and we are certain, that none of our churches do this. Where the author has ascertained that we avow and act on a principle, betokening such prodigiously monstrous ignorance of the hu-

man heart, we cannot tell; but we must be permitted to say, that ere he charged our body with maintaining it, he ought to have examined more narrowly into our writings and our practice. An ignorant calumniator we can pity, while candour forbids us to admire him. He asks us to produce one passage countenancing the view of its being the duty of a church to know the *real* state of souls; but it is unnecessary to commence this search till we adopt the sentiment which he so pertinaciously tries to fasten on us. When we were children we may have amused ourselves in chasing shadows; but we have no time to spare for such pursuits now.

He writes much about the mode of admission into the primitive churches, and insinuates that Congregationalists pursue a course unsanctioned by scripture. Thus at p. 4, "Philip immediately stated to the eunuch the terms of baptism,—'If thou believest with all thine heart, thou mayest,' thus declaring to him, that none but a real believer had any warrant to apply for it; and this is just what *we* do in regard to the supper, as we have already observed." If this passage, and all others in the pamphlet containing similar sentiments, mean that the Apostles did not exercise their peculiarly inspired gifts in discerning men's real state, but admitted them into the church because they appeared to be converted, we believe so too; but if our author contend for their example being minutely followed now, and if he is in the habit of admitting members on their simple profession, why does he argue for an inquiry into the extent of knowledge, and into the consistency and holy life of applicants? Did the Apostles, on the day of Pentecost, enter on so thorough an investigation? When he has argued for a departure *from* their mode of procedure, it is hard to blame us for acting on his own views.

"Was it intended," he says, at p. 4, "that *we* should not be deceived, when Peter was deceived with Ananias and his wife?" and again, at p. 9,—"*Had the Apostles acted upon their knowledge of character, and refused to be satisfied with the declaration of the mouth, these hypocrites would never have been admitted. Their profession was received as true, until their conduct revealed their character.*" Here there is palpable contradiction, and the most absurd assumption. Peter was *deceived*; and yet, had he, as an Apostle, acted upon his knowledge of character, these hypocrites had never been admitted! Peter was deceived; yet he *knew* them to be hypocrites! Where has the author learned that the Apostles were uniformly endowed with a supernatural discernment of character? or, where is his evidence that any of them *knowingly* admitted into the church those whom, when their true character was developed, they would feel bound to expel? The Apostles were not endowed with the gift of omniscience. They were liable to deception, and were deceived. Self-deceivers and hypocrites may come forward now as in Apostolic times,—they may have the knowledge, the apparent sincerity and consistency, required by the author,—and if so, any of our churches would at once admit them. When he asks (p. 6,) "Is it right or wise to be stricter than the Apostles were, and then to glory over other churches, because they are content to be no stricter than inspired men were in better days?" We reply, that we pursue the

method advocated by himself,—that any one who glories over other churches commits sin,—and that a church which refuses to receive any who would have been welcomed by an Apostle is liable to his strictures, though they cannot affect us. Still imagining that we determine the *actual* state of every applicant, he introduces the case of Judas, and contends that, since our Lord admitted him to the ordinance of the Supper, notwithstanding his own knowledge of his character, so ought we. Now admitting, for the sake of argument, that Judas was at the Lord's table, it is to be observed that he was so successful a hypocrite as to elude the detection of the other Apostles, and that consequently they could not have kept him away. But the argument from the case of Judas proves too much. Since Jesus thoroughly knew Judas, and yet allowed him to partake of the last Supper, therefore we are warranted to admit a man upon his simple profession whom we know to be as wicked! Farther, our Lord employed Judas as a preacher, and therefore we may have pastors whom we know to be actuated by a malignant spirit, and who have formed and are treasuring up traitorous, murderous designs! Besides, our author holds that a church should excommunicate every wicked person, so that, on his own principles, he would receive a man whom he knew to be wicked on his profession *this week*, and then exclude him from fellowship the *week after*; at least, his reasonings lead to this. Whether he acts in accordance with his views we have not the means of knowing, but if he does, he will furnish an edifying illustration of the proverb: "The legs of the lame are not equal; so is a parable in the mouth of fools."

Our author next enters on the apostolic cure for impurity of communion, and endeavours to prove that "God's people are to cure the evil by remaining where they are;" "that the sound members remain to purify it;" that "there is not a single passage which gives any countenance to the idea that a Christian ought to leave a church because some of its members are not Christians." He must have forgotten that in 2 Tim. iii. 5, there is a direct injunction to turn away from those who had a form of godliness, and denied its power. We prefer the plain exhortation of Paul to his bold assertion. It is easy to account for the injunction, by considering that the ordinance of the Lord's supper is a communion feast—a social act, 1 Cor. x. 16, 17. Christians meet at the table of their Lord because he is their Lord and their common Saviour; they hold fellowship with each other as brethren; and join together to celebrate by one act that in which they are all equally interested, and which forms the basis of their hopes. Our author overlooks this entirely when he says, "I have sat down at communion tables, where, doubtless, there were many who ought not to have been there. I never thought of inquiring who these were, or whether they were few or many. I had something else to mind." In his comments on 2 Cor. vi. 14—18, he justly argues that these verses refer to the intercourse of the members of the church with the heathen idolaters around them; but it ought to be observed that this intercourse is forbidden, on principles which equally apply to a corrupt church, viz., the impossibility of Christian communion between believers and unbelievers, and the

consequent necessity for their being separate. What communion can there be between Christians and the ungodly? In the very nature of things a separation, such as the divine word commands; is absolutely necessary to the enjoyment of what is designed by the law of Christ respecting fellowship. If in the Lord's supper a communion of heart is required, then, whenever there are a number in a church with whom communion of this kind cannot be held, the Christian must either abandon it, or dispense with one grand design of commemorating the death of Christ. It is obvious that the epistles both of our Lord and his apostles were written on the supposition that when the truth had been fairly set before the churches they would forthwith correct the errors, and it is as obvious that if the Christians found a majority opposed to this, that from them it would be their duty to turn away. In order to show this more clearly, reference may be made to the church at Corinth. There were divisions in it over which the apostle grieved, and, in allusion to them, he, in his First Epistle, ch. xi. ver. 19, thus writes: "For there must be also heresies among you, that they which are approved among you may be made manifest." In the margin of the larger Bibles the term here rendered "heresies," is translated "sects," and this appears to be the more correct of the two. Sects would, from the corruption of man, arise in order to try the church. *Now there are only two ways in which the approved saints could manifest themselves, either by excluding the disapproved from their fellowship if they had a numerical majority; or by turning away from them, if they were a minority, and could not get the laws of Christ administered. We have an example of the former of these ways in 1 John ii. 19, "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." Paul maintained that sects would appear in order to afford the genuine disciples an opportunity of manifesting their adherence to the laws of Christ, and, in the verse just quoted, we see that this end was gained, by a number withdrawing from Christian fellowship. Had those who "went out" been the majority, the command in 2 Tim. iii. 5, would have applied to the minority, "from such turn away." In both ways the church of Christ would display its allegiance to Christ. Our author, however, is of a different opinion. In section sixth he sets aside entirely the distinction between the church and the world, and maintains it to be God's design to keep saints in a church that is corrupt, that the ungodly might not be let alone. His memory must have proved treacherous when he allowed such a sentiment to flow from his pen. Having taken an oath to abide by the Confession of Faith, which declares "that all ignorant and ungodly persons cannot, without great sin against Christ, partake of the holy mysteries, or be admitted thereunto," can he gravely argue that it is *God's design* to see his people remain in fellowship with those who cannot partake of the Lord's supper without great sin against his own well beloved Son? When Paul describes the church at Corinth he says, 1 Cor. xii. 27, "Ye are the body of Christ, and members in particular," he considered them as individually members of that

body; but our author contends that a Christian ought to remain in a church with those whom he has reason to believe are not united to Christ at all. If a *little* leaven leaveneth the whole lump, one would naturally infer that it should be removed; while, if there is much leaven, the sooner you turn away from it the better. Safety lies in flight.

We do not consider it necessary to make any remarks on the fourth and fifth sections, as most of the views stated in them have already been noticed, and those which have not are assertions and not arguments. It is a pity that the author should have published to the world such a melancholy ebullition of feeling as these sections contain. By doing so he has only barbed arrows which, in calmer and more reflective hours, will keenly pierce his own bosom. He cannot contemplate with satisfaction imputations which he has, in them, thrown on Congregationalists without a vestige of proof; nor will it add to the delight with which he may meditate on the statutes of the Lord, to think that he has gratuitously charged a body of Christians with perverting them.

THE NON-INTRUSIONISTS.

THE Non-Intrusionists are becoming more and more entangled in the meshes of their own net; they are more than ever beating the air;—the Court of Session has failed them; the House of Lords has failed them; the Whigs have failed them; the Tories have failed them; petitioning has failed them; deputations to London have failed them; in a word, diplomacy is declared to be useless and hopeless. The lesson is at length, in some small measure, impressed upon them that “it is better to trust in the Lord than to put confidence in princes.” Ecclesiastical censures and depositions have lost their might and mastery. Presbytery after presbytery is declared to be in a state of rebellion; and one violent settlement after another is taking place. The Moderates are unyielding in the full consciousness of their strength. They are sheltered behind the bulwarks of civil enactments, which the pop-gun batteries of their opponents cannot shake. They are old sailors, and have full confidence in the soundness of their ship, and that she will weather the storm. What will the Non-Intrusionists do next? One thing is certain, they will cling to the ship till she founders, or until, like so many Jonahs, they be cast overboard to appease the storm. They are unhappily divided. The Non-Intrusion committee are charged with having betrayed their trust, in conceding too much in their negotiations with the government. Some are threatening to agitate for the total abolition of patronage. That is the proper mark. Patronage is the main pillar of the fabric, and the only remaining one. The ground has been nobly cleared for one final assault upon this last stoop. But will they assail it with unanimity and vigour? No! Their threats are half suppressed. Their courage is not yet screwed up to the necessary pitch. They are only blowing the dust off this pillar with

their breaths, instead of attacking it with battering-rams. They know its strength.—It is the Establishment. The Church of England rests upon it as well as the Church of Scotland. The lords will stand to a man in its defence. To attack it is to attack the power of the bishops, and the Queen's supremacy in the hierarchy. The project is utterly hopeless as regards the efforts of the Non-Intrusionists. Many of them see this and deprecate the attempt. They are not all true men. What then is to be done if patronage is not to be assailed root and branch? If Government presume to bring forward a hollow measure,—a measure not securing to the church the two great principles of exclusive jurisdiction in things spiritual, and that no minister be intruded upon a reclaiming people—such a measure, it is said, must be resisted in every stage of its progress; and should it be passed, it must be resisted still, to the incurring of the highest penalties that may in consequence be inflicted. The Non-Intrusionists will tolerate Erastianism in the Establishment until its power literally turns them out, and *then* they will seek the destruction of the Establishment, because its tyranny will not allow them to remain in it! But should Government refuse all interference, and allow the law, as at present interpreted, to take its course, what is to be done? Church-defence associations are to be formed and maintained, a penny a-fortnight entitling to membership, and the proceeds to aid in defraying the expense of the lawsuits which must be carried on until the House of Lords again declare who is in the right. This is likely to be the course which the wary conservatives will adopt. Then we shall immediately have more depositions for the violation of church authority. Should the Assembly attempt this, the Moderates will not a moment longer endure such sport; they will retire with the Lord Commissioner at their head, and defy their opponents. The Non-Intrusionists seem to anticipate a lengthened struggle should Government refuse to legislate immediately in order to restore tranquillity. They need apprehend no such consequences, except by a gross violation of principle on their own part, by failing to exclude all other delinquents as they excluded the seven of Strathbogie. Let them act promptly, according to their avowed principles and their recent precedents, and the day of decision is not far distant: The Moderates will *not* endure to be cast out by *sevens* or by *ones*, when they know they have the *might*, and believe they have the *right* on their side. The question is now fairly the *abandonment of principle or exclusion*. How infatuated the men who do not see this! But the great Head of the church, we believe, is bringing the Non-Intrusionists through a fiery ordeal to prepare them for acting a nobler part when the last link of prejudice in favour of an Establishment is severed from their minds. Our sympathies are with them. They are contending in effect for our principles though they know it not. How manly, how dignified, how Christian-like would be their bearing, were they at once nobly to take their stand upon the position to which they must ultimately and *ere*long be driven! All their temporizing expedients have failed them. There is yet one experiment which they have not tried—the practicability of the Voluntary prin-

ciple. Let them step upon this rock, and their troubles are at once and for ever terminated, and terminated with honour. There can no more adhere to the Moderates than iron can adhere to clay. No trickery, nor jugglery, nor legislation, will bind securely materials so incongruous. Let them desert the enemies of evangelical piety. They know that the spirit of Moderatism is opposed to the gospel of Christ. It is worse than delusion to attempt to perpetuate and establish the unholy alliance by law. The life of Moderatism is the endowments.—Cut them off and the system dies. The life of Evangelism is spiritual and heavenly, and will survive the wreck of all Establishments. It has a divine energy, and when the pious men of the church of Scotland can sufficiently trust it, they will rejoice in the liberty with which Christ makes his people free. A few months will decide the contest. It will then be seen who are on the Lord's side.—Who?

LETTER TO THE EDITOR.

DEAR SIR,—I cannot forbear sending you my cordial congratulations on the notice taken of your Magazine in a recent number of that high-principled and ably-conducted periodical—the Patriot newspaper. As I think the remarks referred to should meet the eyes of your readers, and may have some effect in increasing the number of those who peruse and profit by your miscellany, I beg leave to make an extract from the article. The writer of it is assigning reasons against a proposal that had been made by a correspondent to establish a new Magazine:—he says, “I deprecate the attempt to establish more denominational Magazines. If rightly conducted we have a sufficiency. Let us look at facts. We will begin with Scotland, as your correspondent begs the consideration of its congregational union.” “I pledge my judgment that your correspondent will find, in the *Scottish Congregational Magazine*, all that he requires in his letter to you, and proposes to give in his Apostolical Magazine. The new Editor and Publishers commenced their operations with the beginning of last year, and their first volume speaks for itself. The number for the present month is such as it would not be easy to improve, while the price is so low, that without an immense circulation, it is impossible to reduce it. That Magazine gives a ‘full, clear, and scriptural exhibition of the religion of our divine Redeemer, not only in purity of doctrine, but in the faithfulness of His institutions and ordinances, as established in the primitive churches, and taught in the New Testament,’ while, the present number shows, the Editors are watching the signs of the times with a vigilant eye, studying the wants of the church with anxious care, and wielding the weapons of truth with a skilful and potent hand.”

Now, Sir, I think when such a character is given of your work, two or three good effects ought to follow.

First, You should be yourself *encouraged* in your editorial labours.

To have earned the good opinion of your compeers, in an office which is unquestionably of high importance to the interests of scriptural Christianity in our native land, is no small honour. The praise of men is not your reward; but the acceptableness of your services, and the success of your exertions ought to animate and cheer you amid the toils and anxieties of your office.

Secondly, Your *correspondents*, whose varied and valuable contributions enrich your pages, should be stimulated to fresh efforts. There is no question as to the *ability* possessed by those on whom you have the best right to depend. There is little doubt of their warm and cordial feeling towards our denominational Magazine; but some are perhaps, like Robert Hall, fastidious in regard to their own compositions, and being unable to please themselves, despair of pleasing others. Some, perhaps, *have not time to make* their papers short enough, and may be unwilling to let you compress their ten pages into two;—and some may think you have always matter enough to fill your set number of pages, forgetting that the Editor has to study *variety*, and prepare monthly such an assortment of matter, as may both please and profit his readers of all classes and of all tastes, and that it is of essential moment that he have abundant and various materials out of which to make his selection.

Now I wish, Mr. Editor, I were as able to furnish you with piquant sparkling articles as I am to enjoy them; but it matters less if one cannot, than others can, and of this your pages supply abundant evidence.—Come forward, then, my abler, wiser, holier, nobler brethren, and show how well you can play on *your instrument*. Seek the edification of the church—the spread of scriptural sentiment—the advancement of pure and undefiled religion at home and abroad. Seek the glory of God and the good of man, and in these days of trouble and rebuke, you will stand nobly distinguished from them who are expending their energies on questions of words and souring their minds and vexing the world with angry contentions and party debates.

Thirdly, Many of your *readers* may have it in their power to *recommend* the Magazine; and the best recommendation of a good Magazine is a sight of it. Let them therefore lend it:—let them send it: let them offer to procure it for any one who may be induced to take it in. The nearest pastor will be able to give the requisite information as to how it may be ordered. Readers who follow this advice may at once serve the interests of the Magazine, and promote in the most direct manner the spread of scriptural truth, sound principle, consistent practice, and expansive Christian benevolence.

Having suggested this to my brethren, I shall endeavour to exemplify it in my own practice, and think myself honoured, if I may be instrumental in giving a still wider circulation to a periodical which, if our talented friends support it as they ought, will soon take its place among the first and most efficient Magazines of the day, pouring forth over our country, and among all our churches, its monthly treasures of evangelical truth, of Christian research, of sanctified genius, of enlightened sentiment, and of “good news” of

the progress of Christ's kingdom both at home and in foreign lands.
I remain,

Dear Sir,
Your constant reader and sincere friend,

HONG.

* * It has been after considerable hesitation that we have inserted the above, lest we should incur the charge of being our own trumpeters. It appears to us, however, that it would not be doing justice to the *Magazine* did we suppress the just and spirited remarks of our esteemed correspondent. We have not given the whole of the extract from the *Patriot*, on which these remarks are founded, because we are not ambitious of praise, nor would we have inserted any part of it but for the sake of the remarks. It is encouraging to us to know that our labours are, in some good measure, acceptable. We are cheered by the assurance from various quarters that they are so, and were all who *should* take an interest in the support of our only denominational organ to *act* like our correspondent, success to a degree yet far from being attained would be certain. What we chiefly desire is, a *still more extended circulation* in order to greater usefulness. We have had no lack of materials, nor have we any reason to dread such lack; on the contrary, we regret our inability to use *all* that is placed at our disposal. *Facts* we cannot make, nor are we aware that any of our friends whose favour we would be disposed to solicit can make them. All our friends, however, can *communicate* facts as they occur; and if our pastors especially were to favour us with annual accounts of the state of their Sabbath schools, Bible classes, and Missionary associations, with other matters connected with the prosperity of their respective churches, we would rejoice, and the benefit to our churches generally would be great. Of this kind of intelligence we present our readers with an admirable sample from the North in our present number. We shall labour to do our utmost, with our limited space, to meet the varied tastes of our readers, and the varied exigencies of the churches. We look for the increased support of our brethren, and feel assured it will be granted.

EDITOR.

POETRY.

A MIDNIGHT MUSING.

I.

WHAT do I out in the silent night,
So faring on my way?
As when nature stirred with a strong delight
'Mid the broadly flooding day?

When the glad and conscious Earth pulsed, from its leaping heart,
The glowing tide of strength and mirth into its every part;
And the Force, that is the life of all the things that live,
To do the work it needs must do, did manifestly strive;
And my eye could catch the numerous stir, and my ear the chiming glee,
Of a thousand happy creatures on earth, and air, and sea;
And man with busy hum, and the voice of things though dumb—
Bird, flower, and beam, and wave—tumultuously did come.

Then it was well that the living tread,
Should go 'mid the living scene,
And 'twas well that I should not be as the dead,
Or as those who have never been.

But when—as a weeded one who hangs o'er the dead, in silent sadness—
Pale night doth brood o'er the stirless earth, that breathes no more of
gladness,—

No laughter and no voices—no hum of many noises,

That were so rife and bold,

Save when a dim low tone, flitteth around like the whispered moan
Of that melancholy mourner old,

Or the echo of Life, which Death gives back from his chambers cold ;

When the banner of brave bright hues, which the sun of the day unfurled,

With the host of all moving things hath past to the nether world ;

And the tall calm cliffs, with the wan light spread,

Stand like the sheeted, unsepulchred dead ;

And the laughing flower, and the flashing beam,

And the singing bird, and the flowing stream,

Have been quenched in their bloom by the chilling gloom,—

Then why doth the step of Life go forth on the Earth—a Tomb ?

2.

What hast thou said ? Is there death around,

For that there cometh no uttered sound ?

For that no stir to the yearning eye

Wakes 'mid the gloom, wherein all things lie ?

Is't not thy sense which is damp and dull—

Are not all things ever of life most full ?

That which is Life is a real being,

Hidden most oft from the sense's seeing,—

Dwelling in view of the soul alone,

Whereto it speaks in a real tone,

Whereto it moves in a ceaseless power,—

Is it not thus at this silent hour ?

Lift but your look to the heaven on high—

Is there no life in the starry sky ?

Is't a funeral garb that enrobes old night ?

Is there nought that tells of a living sprite ?—

Nothing that speaks, from each shining star,

Down to the earth where our spirits are,—

Glideth on you with a conquering spell,

Which you feel in your heart but you cannot tell ?

Is there no voice that from all above

Speaketh the words of majestic love ?

Look now around ! Is the earth then dead ?

Lying a corpse with a witless head,

Knoweth it not that the heaven down gazeth,

So then its eye to the heaven upraiseth ?

Doth it not seem in a silent joy,

Dwelling on thoughts that make sweet employ ?

Doth the silent air not seem to tell

Of a soul that is there—ineffable ?

So judge not Life Death by your outward vision,

Nor alone by hearing,

For Life ever is, though by their decision,

It hath no appearing.

R E V I E W.

The Martyr of Erromanga, or the Philosophy of Missions, illustrated from the Labours, Death, and Character of the late Rev. John Williams. By John Campbell, D.D, Honorary Member of the Literary and Philosophical Society of St. Andrews, author of "Jethro," "Maritime Discovery," &c. London: Snow. 1842.

THIS is a book* for the times, and a most extraordinary book it is. Bold and original in its plan, and displaying gigantic powers of mind in its execution. "The object of the volume is to present the subject of Missions in a new form, and to exhibit its facts and principles in new combinations. It is an attempt at the Philosophy of Missions,—an exposition of their great principles,—a display of their beneficent results. It comprises a series of arguments on the facts of Missions generally, and on those of the South Sea Mission in particular. It is an endeavour, on the one hand, to combine such facts with the principles and doctrines which explain them; and, on the other, by the same facts, to prove and illustrate such doctrines and principles." What is thus modestly styled an "attempt" and "endeavour," is executed in a masterly and noble manner. The plan adopted is that of Letters addressed to individuals between whose characters and the subjects on which they are addressed there is an intimate connection, or obvious congruity. Letters I. II. III. are addressed respectively TO THE TEACHERS OF BRITISH AND OTHER DAY SCHOOLS,—TO THE TEACHERS OF SUNDAY SCHOOLS,—and TO THE SUPERINTENDENTS OF SUNDAY SCHOOLS, on the cultivation of the Missionary spirit as a branch of education, and on the success of Missionary efforts to subvert idolatry, and to introduce the knowledge of the true God.—Letter IV. TO THE COMMITTEES AND MEMBERS OF THE LONDON AND AMERICAN PEACE SOCIETIES, on the tendency of Missionary labour to extinguish war, and to establish peace.—Letter V. TO SIR THOMAS FOWELL BUXTON, BARONET, on the result of Missionary labour in relation to government, life, liberty, and property.—Letter VI. TO JAMES DOUGLAS, Esq., OF CAVERS, on the result of Missionary labour in relation to moral sympathy.—Letter VII. TO THOMAS WILSON, Esq., TREASURER OF THE LONDON MISSIONARY SOCIETY, on the results of Missionary labour in relation to the institution of marriage, arts, commerce, and civilization.—Letter VIII. TO THE RIGHT HON. LORD BROUGHAM, on the results of Missions in regard to slavery and education.—Letter IX. TO THE REV. TIMOTHY EAST, BIRMINGHAM, on the character and death of the late Rev. John Williams.—Letter X. TO THE REV. THOMAS GILLESPIE, D.D., OF ST. ANDREWS, —Intellectual and moral greatness compared and illustrated from Hume, Byron, the ancient classics, and the late John Williams.—Letter XI. TO THE REV. JOHN FOSTER, —Intellectual and moral greatness illustrated and compared from the Jewish prophets, the apostles, modern writers, and Christian Missionaries.—Letter XII. TO THE RIGHT HON. THOMAS BABINGTON MACAULAY, —The military and missionary character compared, contrasted, and illustrated, from

Napoleon, with other commanders, and from the late John Williams with other Missionaries.—Letter XIII. TO FIELD MARSHAL THE DUKE OF WELLINGTON,—Military and Missionary enterprise illustrated, compared, and contrasted.—Letter XIV. TO THE CHURCHES OF GREAT BRITAIN, IRELAND, AND AMERICA, on the past history, present position, and future prospects of the Missionary enterprise.

There is genius displayed in the mere mapping of such a work; the power exhibited in its execution excites not merely admiration, but astonishment. "Men of very robust mental constitution," says the author, "are always versatile,—they are rich in resources,—fertile in expedients,—they have what resembles an intuitive knowledge of things,—they also possess a hand so dexterous, that they seem able to perform anything. In the tumults of war, in the tranquillity of peace, in courts and in cottages, they are equally at home." According to our view, this has rarely been so remarkably illustrated as in his own case. Had this volume been written ten years after the appearance of the "*Enterprises*" of Williams, and had the author during that period been exploring the wide fields of literature, classic, scientific, philosophic, historic, and poetic, for illustrations of the principles developed in that immortal work, we should wonder less at the result now before us; but when we find such a work issued almost immediately after the event which first suggested it, we are lost in wonder. Had Dr. Campbell been a recluse, or even had this been his only work within the brief period alluded to, our wonder would be less, but his other works and labours are well known, and hence the task appears the more Herculean. But the whole can be accounted for. Dr. Campbell, it is clear, up to a recent period of his life, had been working in the mines of intellectual wealth, and with strong and skilful arm excavating their precious ores. At what may be designated the crisis of his public life, he had to engage in a contest which fully developed his moral energies, and the powers then fully awakened, and the impulse given to them by conquest, apparently completed his training for great achievements. He has since proved his strength, and confirmed it by his fearless assault upon the Bible monopoly, when he disarmed the monster, and placed his foot upon his neck. He now comes forth with his accumulated wealth, and brings out of his treasures things new and old. We are not more struck with the extent of his resources than with his admirable skill and facility in using them. There is, we might almost say, a lavish expenditure, yet there is not the appearance of meretricious display. He is too much engrossed with his mighty theme, and too much intent upon the practical end he has in view, to admit of that. The personages addressed in the several letters are kept constantly before his eye; and the style has all the fervour and vitality which we should expect were the addresses delivered to them personally, and that before a crowded assembly of the Christian *élite* of the metropolis in Exeter Hall. It is not the mere versatility of intellectual power in the use of rich and varied resources which we admire, so much as the qualities of *heart*—the amazing capacity of moral sympathy with which the author enters into the very heart and soul of the particular representative personage whom, for the time, he is

addressing. In speaking to the Sabbath-school teacher, he appears truly great in the estimate he forms of the teacher's influence and labours,—and in preaching the gospel to Lord Brougham, he feels no quaking or embarrassment. He is equally at home with Professor Gillespie, in a railroad excursion through the fields of classic literature, and with the Duke of Wellington in traversing battle-fields, and discussing the comparative merits of ancient and modern heroes. His perceptions of what constitutes true moral greatness are acute and clear; and his delineations of that noblest element of character as illustrated in the sacred scriptures, skilful and admirable. Once and again we have felt disposed to question his conclusions on subordinate topics, but the fervour of his spirit forbids quarrelling about trifles. We feel urged on by a kind of indescribable sympathy to follow him without gainsaying. Some will be disposed to make large deductions from his high estimate of the character of Williams, forgetting the author's own deductions, and the one great feature of the missionary's character, which is brought prominently to view,—his moral greatness. In the same way some will object, that in instituting a comparison between Williams and the great of every age and country, the author magnifies the virtues of his hero to the undue depreciation of those to whose greatness all the world does homage,—forgetting that in the author's eye Williams is but the representative of the *missionary spirit*, and his achievements but a sample of the effects of the missionary enterprise. He claims not for Williams superior greatness absolutely and in all particulars; but he claims for *moral greatness*, so remarkably illustrated in the case of Williams, superiority to all other greatness. Hence, when he speaks disparagingly of men of renown, and of their powers and achievements, it is only *relatively* to what constitutes greatness in heaven, and what is essential to the recovery of our world from moral debasement and suffering to a state of purity and enjoyment. The glorious theme of the universal diffusion of light, and love, and purity, through the ascendancy of the principles which animated Williams, and to which he owed his triumphs, absorbs the mind of the author, and of his reader. It is on this account chiefly that we attach importance to the volume—the effect it will have in promoting the triumph of the missionary enterprise. It is designed chiefly for a class who have long despised and ridiculed that enterprise, and who, now that the first-fruits of its power have appeared, and none dare openly to deny them, yet look askance upon its chief promoters, and yield to their principles only a reluctant homage—the rich and the noble. The countenance of such would be valuable chiefly from the consideration of their pecuniary means; but, blessed be Zion's King! moral and mental endowments are not distributed by the rule of an earthly aristocracy. Every class will read this work, and every class will profit by it. We deem it peculiarly calculated to awaken the missionary spirit. Let the fathers and mothers in our churches peruse it, and they will be made willing to give up their children for the glorious work. Let the young men and maidens peruse it, and they will be made willing to give themselves. Let the rich peruse it, and they will be prompted to cheerful

liberality. Let the poor peruse it, and they will be willing to give "out of the abundance of their poverty."

We have thus freely expressed our opinions of this important volume. Did our limits permit, we would prefer adopting another course, and giving an analysis of each letter. We have said enough to direct the attention of our readers to it, and we most earnestly recommend it to the perusal of as many of them as can obtain it. We trust that all our church libraries will be immediately furnished with a copy.

We shall conclude this notice by giving the following brief extract as a fair illustration of the spirit of the work. The subject is PUBLIC OPINION :—

"In the hour when the first Missionary entered Europe this power began to be developed, and it has ever since been gathering strength. During the first centuries, every generation added mightily to its conquests. Even during the Middle Ages it sometimes displayed its energy on a scale of stupendous magnitude, however marred by fantastic circumstances. But its empire has been exceedingly enlarged since the Reformation. It is already able to oppose the most formidable obstruction to the progress of injustice and oppression; and, as it grows more intelligent and more intense, it will be more and more formidable. It may be silenced by military power, but it cannot be conquered. It is elastic, irrepressible, and invulnerable to the weapons of ordinary warfare. It is that impassable, unextinguishable enemy of mere violence and arbitrary rule, which, like Milton's angels,

'Vital in every part,
Cannot, but by annihilating, die.'"

It has already, in the centre of Europe, and in the American Republics, established its supremacy over all other power. The most ruthless and potent despotisms of the Old World tremble before it! Every species of tyranny is perilled by its presence. Hence all arbitrary power labours as for life to prevent its formation, and to stifle its expression. Hence the despot gags every mouth among his subjects, fetters the pens of the literati, and sends forth his myrmidons with vulture eye to watch the working of the Printing Press! In all countries where man has ceased to be a wretched serf, a crouching slave, a debased beast of burden, where both mind and body are stamped with the heavenly impress of freedom, public opinion is irresistible. It is absolute. Governments and parliaments exist only by its permission. It speaks, and they live! It speaks again, and they perish! The arm of power is either nerved or withered by its breath. It extinguishes the claims of prerogative and prescription; laws and customs the most ancient and revered, vanish at its bidding; fleets and armies are subject to its sway."

BRIEF NOTICES.

Congregationalism: or the Polity of Independent Churches viewed in relation to the State and Tendencies of Modern Society. By Robert Vaughan, D.D.
London: Jackson and Walford. 1842.

If the gospel is to be universally diffused, and if Christ has instituted one definite form of Church government, it is clear that the genius of that form of government must have a universal adaptation, otherwise the divine wisdom is implicated. It is legitimate to test any given form of church government by this rule of universal adaptation. This Dr. Vaughan has done in this admirable work in the case of Congregationalism; and the issue is triumphant. The Work is divided

into two parts. In Part First, after having explained the nature of the independence claimed by Congregational churches, he tests their principles in relation to the greatest conceivable Improvement in the Social Condition of Mankind—to Popular Intelligence—to the higher departments of Learning and Science—to the Arts of Peace—to the Principles of a Representative Government—to the Free Inter-course of Nations—and to the Principles of Union as acted upon by the Independent States in ancient and modern times. The last two chapters of this Part are—on the Systems of Congregationalists and Episcopalians in England, as regards an efficient ministry; and on the Condition and Prospects of the Principles of Congregationalism. Part Second contains chapters—on the Character of the Efforts now made to punish Protestant Nonconformity, and to crush and destroy it—on the Public Press in relation to Congregationalism—on the claims of the Church of England as viewed by Episcopalians and Congregationalists, and on the true state of the controversy between these parties—on the mixture of Politics with Religion, and the opinion of Alexis de Tocqueville concerning the Union of Church and State—on the Slowness of Religious improvement, with its analogies in Nature and Providence—and Suggestions concerning certain Improvements in the Practice of English Congregationalists. The Work is for Congregationalists. It will strengthen their convictions of the truth of their system, and awaken to increased exertions for its extension. It abounds in information and important suggestions. It throughout exhibits Dr. Vaughan's characteristic excellencies as an author. He appears as the philosophic historian, the unflinching advocate of truth and liberty, the enlightened Christian patriot, and the accomplished scholar. We believe our principles as Congregationalists to be inseparably connected with the triumph of religious liberty. The battle of freedom is yet to be fought. Let the members of our churches be prepared for the conflict. This admirable Work will furnish them with suitable armour. It will enable them successfully to rebuke the slippancy of those who argue for Episcopacy or Presbyterianism on the ground of expediency, and on the same ground denounce Congregationalism. The first question respecting all matters of ecclesiastical polity is, What saith the scriptures? That once determined, the conclusion may safely be tested by all legitimate means. That which is scriptural must be expedient, while that which is antiscritptural cannot be expedient. Those who are conscious of having the truth should come to the light, and not require to be dragged to it, that their principles may be fairly tested. Dr. Vaughan steps forth with energy and freedom to invite public scrutiny of the principles of church polity which he professes to hold. He anticipates more than the wishes of his opponents, and is fearless of the result. He inspires with courage his brethren less skilful on the same field of expediency; for many have, a scriptural and rational conviction of the truth of Congregationalism, who are yet unable effectively to meet all the objections of artful opponents. We rejoice for what Dr. Vaughan has done in this work; but we rejoice not the less for what he has taught others to do,—to try Congregationalism still further by the same test, and to bring other systems to a similar trial. The effect will greatly conduce to the ultimate triumph of truth. Some extracts will be found in our Intelligence department.

Illustrations of Scripture, from the Geography, Natural History, and Manners and Customs of the East. By the late Professor George Paxton, D.D., of Edinburgh. Third Edition, revised and greatly enlarged by the Rev. Robert Jamieson, Minister of Currie. Vols. I., II. Manners and Customs. Edinburgh: William Oliphant and Son. 1841.

To the profitable reading of the Sacred Scriptures some knowledge of the physical and moral circumstances of the country in which they were produced is indispensable; and more especially to the minister, and Sabbath school teacher. Illustrations drawn from natural objects, and from the manners and customs of Eastern nations, not only render many important portions of scripture intelligible, but also give a life and interest to biblical exposition which cannot be derived from any other source. The value of Professor Paxton's *Illustrations of Scripture* has long been well known, but hitherto the work has been beyond the reach of the great mass of those by whom its aid would be most highly appreciated. The Christian public, therefore, owe a debt of gratitude to the enterprising pub-

lishers for bringing out the work in this cheap, convenient, and most beautiful form; and we doubt not but that its rapid sale will prove its general acceptance. In bringing out the new issue the Publishers have commenced with the *Manners and Customs*, which occupy the two volumes before us. Much new and valuable matter is introduced by the accomplished editor. The *Natural History* will be comprised in the third volume; and the *Geography* in the fourth. The last volume will contain a Memoir of Dr. Paxton by Dr. Mitchell of Glasgow, as well as the General Prefaces both of the Author and the Editor. The work is adorned with most beautiful Frontispieces and Vignettes, and there is a copious Index of subjects and texts which renders reference most easy.

The Works of the Rev. John Todd, Pastor of the First Congregational Church in Philadelphia. A New Edition, complete in One volume. Glasgow: Richard Griffin and Company. 1842.

Todd is one of the most valuable practical writers of modern times. This handsome volume contains in a most convenient form his SABBATH SCHOOL TEACHER—STUDENT'S MANUAL—LECTURES TO CHILDREN—TRUTH MADE SIMPLE—SIMPLE SKETCHES—and THE MORAL INFLUENCE, DANGERS, AND DUTIES CONNECTED WITH LARGE CITIES. These works are designed chiefly for young men, and no young man should be without them. We have hope of the youth who thoughtfully peruses these works;—hope not only for his spiritual improvement, but also for the full development of his mental energies, and his consecration of them to the amelioration of human woe, and the promotion of human happiness, through the diffusion of truth and righteousness.

Connexion of Sacred and Profane History, being a Review of the Principal events in the World, as they bear upon the State of Religion, from the close of the Old Testament History till the Establishment of Christianity. By D. Davidson, Author of the Pocket Commentary, &c. Edinburgh: William Oliphant and Son. 1842.

Dr. DAVIDSON is a man of indomitable perseverance and industry. The churches of Christ in these lands, and more especially the poor of these churches, owe much to him for his admirable expository works, presenting as they do what is substantial in matter, convenient in form, and accessible in price. This new work on the connexion of sacred and profane history bids fair to be one of the most popular of his works. It unlocks treasures inaccessible to the masses on a subject of deep interest and importance. It is not the bare facts of the interesting portion of history to which the work relates that are presented. The author has reflected upon the events that have passed in review before him; and he has considered the principles and tendencies of these events in their bearing upon the progress of true religion. The wisdom, power, and goodness of the divine character are thus illustrated, and the devout reader furnished with spiritual nourishment. The work is in the same form as the Pocket Commentary, to which it forms a suitable companion. The smallness of the type may be an objection with some, but this could not be avoided without throwing the work into a form that would preclude a circulation so extensive as it is certain in its present form to secure.

A Magazine for the Young. Nos. 1, 2. Edinburgh: Q. Dalrymple. 1842.

This is a nice little Work, sold at One Penny, for the young. It contains a great variety of matter, and promises to be very useful. It embraces the advocacy of total abstinence from all intoxicating drinks; and supplies a variety in interesting intelligence.

BOOKS RECEIVED FOR REVIEW.

For's Book of Martyrs, edited by the Rev. John Kennedy, Aberdeen. Glasgow: Mackenzie, White and Co.

The Manners and Trials of the Primitive Christians. By the Rev. Robert Jamieson, Minister of Currie. Edinburgh: John Johnston.

The Last Days of the Martyrs. By Andrew R. Bonar. Edinburgh: William Oliphant and Son.

- The Unversion of the Jews: a Series of Lectures delivered in Edinburgh by Ministers of the Church of Scotland. Edinburgh: John Johnston.
- Sketches of Britain, by James Howie, M.D. London: J. Stevenson.
- Lectures on Prophecy, delivered at the request of the Edinburgh Association for promoting the Study of Prophecy. John Johnston.
- The Contest and the Armour. By the Author of "Think on these things." Edinburgh: W. Whyte and Co.
- The Daughters of England, their position in Society, Character and Responsibilities. By Mrs. Ellis. Fisher, Son, and Co.
- Four Addresses to the Young, delivered at Macclesfield. By the late R. S. M'All, D. D. Jackson and Walford.
- Four Lectures to Young Men; delivered at the request of the Edinburgh Young Men's Society. By the Rev. Andrew Thomson, B. A.; Rev. William Cunningham; Rev. Alexander Fraser; Rev. D. J. K. Drummond, B. A. Edinburgh: William Innes.
- The Holy Bible, containing the Old and New Testaments, according to the authorized version, with Explanatory Notes, Practical Observations, and copious Marginal References. By Thomas Scott. A New Edition, with an Introductory Essay, and numerous additional Notes. By the Rev. William Symington, D. D., Glasgow; Parts 1, 2. Mackenzie, Whyte, and Co.

INTELLIGENCE.

THE CHURCH AND STATE SYSTEM IN RUSSIA.

A MILITARY despotism, such as that of Russia, cannot dispense with the services of a priesthood which has in its keeping the consciences of the people. The state supports the church, and derives stability from it. It is the wise policy of the reigning House to appear upon all occasions as delighting to honour the clergy. The Emperor is himself the fountain of all honour, military, civil, and ecclesiastical, and by reverencing the priests, he is but doing homage to a power of his own creating; and by controlling the influence they wield for his own purposes, he makes the church one of the chief pillars of his throne.

The Emperor, when travelling through the country, makes it a point of established etiquette to visit the church or cathedral of every place he stops at, as soon as he arrives. The priests are, of course, in attendance, to sign with the cross, and sprinkle with holy water their illustrious visitant. The head of the Greco-Russian church appears in public as one of the most devout of her children, and thus his character is invested with a sacredness, as well as majesty in the eyes of the people, which it is of the highest political importance to encourage.

Since the time of Peter the Great, there has been no patriarch in Russia. The chief dignitaries are the metropolitans,—the archbishops and bishops of the several dioceses into which the empire is divided, with the archimandrites or abbots of the monasteries. The directing synod is chosen from them, together with some lay members of rank. The number of priests, deacons, monks, and other ecclesiastics, is upwards of 200,000. There are a few shades of difference between the Greek and Roman churches, but many points of resemblance. The church service is in the Slavonian language; the secular clergy are allowed to marry,—indeed, are required to be married men before they can officiate as priests. The people are allowed to read the Scriptures, but they are very scantily supplied with copies of the sacred volume. Since the suppression of the Russian Bible society, no editions of the scriptures of adequate magnitude and of suitable forms for general circulation have been published. It is the policy of the priests, although they cannot forbid their people to read the Bible, to discourage their doing so, and by rendering the book scarce and to many inaccessible, they in effect prohibit the use of it. Education is, at the same time, at a low ebb. It is but a fraction of the common people that can read. From official returns now before us, taken from the reports presented to the procurator of the Holy Synod for the year 1836, the number of scholars in 1,536 seminaries under its direction, was 60,890. From the reports laid before the minister of public instruction for 1835,

the number of pupils of all classes in the secular schools, reckoning from the universities to the village schools, was 78,096. Now, as the population of the empire is not far short of sixty millions, the proportion of the taught to the untaught is about one to four hundred.

A large proportion of the peasantry being in the condition of serfs or vassals to the lords of the soil, cannot act freely or independently, either in seeking education for their children, or in determining their pursuits for life. Such things are regulated by the sole and irresponsible will of the proprietor. This state of political servitude, while it disqualifies the people in a legal point of view for acting the part of freemen in civil matters, unfits them, and actually indisposes them, for taking an active and intelligent interest in things that concern their own welfare. Questions affecting either their political or religious rights are regarded as matters too high for them; and they leave them without reluctance and without gainsaying to their superiors, civil and ecclesiastical.

No wonder that rulers, finding the ruled subservient to their wishes, and incapable of offering systematic resistance to their measures, just in proportion to their ignorance, should rather frown upon than foster institutions that bear upon the elevation of the people in the scale of intelligence. Education, however, must be communicated to certain classes, to a certain extent, in order to secure an adequate supply of public functionaries of every grade, and in all the various departments of service. The evils, then, that may flow from education are to be guarded against by keeping all seminaries of education under the most rigid control. Every teacher must pass a severe ordeal, not merely as to his literary qualifications, but as to his political and religious principles. He is kept under the eye of an inquisitorial police; his procedure is strictly watched; his pupils must be sent forth in due time as orthodox as himself, and not a tongue must move against "things as they are." The avenues of knowledge being thus secured, and the rewards and honours due to distinguished merit reserved for those who acquit themselves to the satisfaction of the conservators of the dominant faith, and give no umbrage to the upholders of the political framework of the empire,—no aspirant after these honours can fail to see the plain highway that leads to them, and he shapes his course accordingly.

Every thing being so far safely adjusted, the Greco Russian church feels that she can afford to be tolerant to other sects. From early times her happy policy has been to permit Christians of other communions to exercise their religious rites without hinderance. Accordingly, in Russia, the members of the Lutheran and Reformed churches, the Roman Catholics, the Anglican church, the Moravians, &c., obtain liberty to build churches, to hold public service, and to observe all religious ordinances. Their ministers are fully sanctioned and protected in the exercise of their public functions. The same toleration is extended to Mohammedans and heathens, in those parts of the empire where such religionists are found. But *all* are forbidden to proselyte. No member of any communion, whether heathen or Mohammedan, Jew or Christian, can leave his own communion and join another, unless that other be the Greek church itself. Her doors stand open for all who seek admission within her pale; but she denies to all others the privilege of receiving accessions from other bodies. They can neither receive her children, nor are they permitted to receive those of one another. Each body must be contented with the members already belonging to their number, and with the children of their own members. Accurate accounts are kept of the accessions made to the established church from other communions, and these are regularly published in the ecclesiastical journals, and in the public newspapers. Priests or others who are zealous and successful in proselyting, receive rewards of medals, crosses, or other marks of distinction; and, to render these more valuable, they are sometimes conferred by express command of the emperor, to whom reports are made of any uncommon instances of zeal for the interests of the church. Honorary distinctions of this kind conferred upon the higher dignitaries of the church, are accompanied by a letter in the emperor's name, expressive of his satisfaction and approbation.

Notwithstanding the zeal for uniformity in the Greco-Russian church, dissenters of various names are found in the empire of Russia. They too enjoy a degree of toleration; but they are subjected to many hardships and indignities. It consists with the knowledge of the writer of this article, that of late years, the most strenuous attempts have been made and are still making to reduce all dissentients

to the necessity of conforming to the dominant church. Many of them have hitherto enjoyed the right of celebrating the marriages of their own members, but they have been threatened with the loss of this; and some zealous churchmen have gone so far as to declare marriages celebrated by dissenting clergymen to be illegal, and the children of such marriages of course illegitimate. The present tendencies of the Established church in Russia are certainly in the direction of exclusiveness, not of liberality. There is a spirit of high-churchism prevailing in some influential quarters which will go to the denial of the possibility of salvation out of the communion of the orthodox Greek church! This assumption of being the *only* true church, the Roman Catholic has long held as her undoubted claim; but by and by she will have to settle the question with her eastern, and hitherto more charitable sister. The pope has not been wanting in attempts to conciliate the Greek church, and negotiations for a union of the Greco-Russian church have been tried more than once by his Holiness. The Russians received such proposals with all possible demonstrations of respect; but always found pretexts for politely declining the desired union. The court of Rome surely betrayed great ignorance of the genius of the Russians, or gave them credit for uncommon disinterestedness, to suppose that they would voluntarily surrender the power they possessed into the hands of the Roman pontiff; for this, in effect, would have been the meaning of any treaty on the subject of union.

Within the last few years, however, the dominant church in Russia has vastly extended, and consolidated her authority, by receiving back into her bosom the Uniats. The Uniats, ever since the year 1595, have formed a numerous and influential body of Roman Catholic dissenters from the Established church. Over them, of course, the pope, as their spiritual head, exercised undisputed sway. It is but two or three years ago, that the re-union was effected between the *mother* and her long disobedient children. The secret springs of that movement will one day be understood, and the whole transaction will form a very curious chapter in ecclesiastical history. The humble petition of the Uniat bishops to be restored, along with their flocks, to the affections and fellowship of their brethren of their orthodox mother church; and the reply of the emperor expressing his joy at their repentance of the sin of schism, and their desire to be *one* with the Greco-Russian church, expressing also his cordial approbation, and granting full authority for their re-admission were but the becoming forms of good feeling, which covered the hidden arts of compulsion, used to bring about the visible union of the Uniats with the Established church. They were volunteers in their separation from it, and when once more becoming a constituent part of a compulsory church, they could scarcely complain, if they were made to feel some twinges of that power to which, in principle, they submitted, and which, from the position they assumed, they were ready to exercise upon others.

It is not our purpose to enter further into the history of this transaction; but it was, in one word, a scheme brought about at the instigation of the dominant party, and submitted to as matter of sheer necessity, by the poor Uniats.

This being the state of things in Russia, it is not surprising that the operations of the Bible society and of Missionary societies should be regarded with a jealous eye. The matter of wonder is, that such institutions were not sooner suppressed, or rather that they were ever permitted to obtain a footing in the empire at all. Two causes contributed to favour those designs of Christian benevolence. The first was the personal character of the Emperor Alexander, who, during his last years, was truly concerned for the spiritual good of his people. The second was the influence of a few men in eminent stations, and of deep personal piety. Their desire to promote vital Christianity blinded them to the danger that might ensue to the church from the spread of scriptural light among the hitherto dark and superstitious mass of the nation. Protestant missions have been established in various parts of the empire; and the Russian Bible society had auxiliaries in the most distant provinces, and counted among its friends and promoters, the governors and chief officers of government, both civil and military; and, what is more wonderful, the bishops of the church and almost the entire body of the clergy. A few years, however, were sufficient to open the eyes of the hierarchy to the tendency of these schemes. It was easy to foresee that the people, when allowed to have free access to the scriptures, and taught to regard the word of God as the great storehouse of religious truth, and the standard of appeal in questions of doctrine and duty, would be in danger of questioning the lawfulness of certain

practices, and the authority of many ceremonies, and the correctness of many doctrines, of which they could find no traces in the volume of inspiration.

The result was, that the Bible society was quashed, its property handed over to the Holy synod, and the management of the great work of supplying the people with the scriptures, transferred to that body. It has kept the property committed to its charge safely locked up to this day; doling out, however, in small portions, copies of the sacred book, through the narrow outlet of a shop, opened in the capital for the sale of the editions printed by the society. From the ashes of the Russian Bible society, another institution sprung up, called "The Protestant Bible society," whose object is to supply with the word of God in their vernacular tongues the members of Protestant communities, found within the bounds of the empire. This society still exists, and has been the instrument of much good, but its operations are limited, and its spirit and energies cramped by its peculiar circumstances.

The final blow was struck at Protestant missionary efforts in Russia by the suppression of the mission in Siberia in the course of last year. In the Report of the Directors of the society under whose sanction that mission had been conducted, the fact of its extinction is thus referred to:—"The cause of this intolerant proceeding was, that the mission, in its relation to that form of Christianity already established in the empire, did not coincide with the views of the church and government." The suspension of missionary labours in Madagascar and Siberia, nearly about the same time, and after the success of the missionaries had awakened the jealousy of the respective governments, cannot fail to suggest some striking points of resemblance in the two cases, but there are also points of contrast. In Madagascar the government that suppressed missionary efforts is a heathen one; the power that has suppressed the Christian mission in Siberia is called *Christian*. There is hope that a brighter day may soon dawn upon Madagascar, but there is no likelihood of missionary efforts, deserving the name, being renewed in Russia, till a change pass over its spirit, of which there are at present few indications. Looking at Christian efforts in that country to evangelize the heathen as laid prostrate by the hand of despotic power, we cannot refuse our sympathy to the men who have been the immediate sufferers. We can conceive of the many painful feelings and perplexing predicaments of the missionaries both in Madagascar and Siberia, in the circumstances that preceded, as well as those which followed the fatal catastrophe. But the measure of trial which missionaries and their converts have to undergo from every quarter—heathen as well as Christian—must be filled up. May all be sanctified to them, and teach them more experimentally than ever to "cease from man, whose breath is in his nostrils."—*Christian Examiner*.

PUSEYISM IN INDIA.—THE BISHOP OF CALCUTTA.

Extract of a Letter from India, dated October 12, 1841.

THE Scottish Kirk excites here comparatively little interest; but India, from one end to the other, resounds with the discussion about Puseyism; and the religious and irreligious join warmly in the fray. We hear about it almost to suffocation. You see a good deal about the matter in the 'Friend of India;' but what appears there is moderation itself compared with the effusions of the Calcutta daily press. We get a glance regularly of the 'Englishman,' the leading paper of Calcutta,—and a most hurried glance quite suffices us. For some weeks past its columns for correspondence have been crowded day after day with long epistles from Puseyites, Reformers, Catholics (so self-styled); and some that I have looked at for a minute or two, appear very odd gentry indeed. The poor editor, in the midst of such combatants, does not know very well how to take care of himself. For a little more than a week now there has been a truce; they have all apparently run themselves out of breath, and are seeking repose; but when their strength is recruited, I suppose we shall again see the belligerents with drums beating, and banners flying, going forth to the battle-field. Many have cut so extraordinary a figure, that, but for the point at stake being so serious, I would almost be inclined to say, when they meet again, 'May I be there to see.' The bishop has preached and published a truly excellent sermon on 'The Scriptures the only Rule of Faith,' which I have read. In the large appendix at-

tached to it, he speaks with a liberality truly astonishing. He maintains, for instance, with irresistible argument, that Christ has not promised to the church of England that the gates of hell will not prevail against her,—that this is a promise given to the church catholic, the whole body of the faithful,—and that the Church of England may utterly perish, and yet the promise of Christ remain unbroken. Again, he maintains that all churches, which hold the Head, are in deed, and in truth, Christian churches, although he believes the Church of England to be built on the most scriptural basis. Are not these liberal views? I cannot reconcile them with his former sayings and doings, and I suspect there is no reconciliation between them. Formerly he spoke and acted as the haughty bishop,—he now speaks as a man of God. I have heard from several quarters that the spread of Puseyite views, to a most alarming extent among the chaplains, and the missionaries of the Propagation society, has quite frightened the good bishop, and made him fall back from his high church views on our common Christianity. Good thus comes out of evil. In the South of India Puseyism seems as busy as in the North. My old friend ——— is to be ordained at Madras next month by the bishop of the diocese. We hear that several East Indians engaged in the service of our society as assistant missionaries, are to follow his example. A Wesleyan Missionary at Madras, who has hitherto been thought very highly of, is to be ordained along with ———, and, we hear, as the result of his influence.

ENGLAND.

OPPOSITION TO CONGREGATIONALISM.

Our struggle just now is not so much against bad laws, or bad rulers, as against the persecutions practised by means of private wealth and private power. In all places, especially in the smaller cities and towns, and in the rural districts, every mean and merciless device that can be resorted to, in order to mark dissent as a crime, and to visit it with punishment, is put into requisition. Dissenters find the opponents of their principles in their landlords, their customers, and their employers, and almost everywhere the instances are manifold in which such persons are made to feel that their religious preferences are accounted an offence, and that the classes above them are bent upon putting a complete end to dissent; or, failing in that object, are resolved on punishing those who persist in adherence to it to the extent of their power. Every sort of appeal is made to the hopes and fears of the dependent classes of the people, with the intent to diminish the numbers attending our chapels or schools. The course pursued is one of enticement or terror, as the case may demand. The clergy generally find their most effective coadjutors in the more zealous ladies of their flocks, many of whom descend to arts for the accomplishment of their object, that are too contemptible to admit of description. In short, all those disgraceful expedients which are so commonly resorted to at the time of an election, for the purpose of sending a favourite candidate to parliament, have become so much fixed custom among us, for the purpose of compelling the poor and dependent to abandon one religious profession in favour of another. What is done in this way, moreover, is done everywhere after the same manner. It bears the aspect of a thoroughly adjusted system or confederacy, and we have reason to know that it is in reality, in this respect, what it appears to be. It is a scheme which has its centre and circumference with their mutual understanding and relations.—*Vaughan's Congregationalism*, pp. 92, 93.

SPIRITUAL DESTITUTION—HIGH CHURCH INCONSISTENCY.

THE population of Westminster consists of about 56,000. For not more than 5,000 of this population is provision made, as respects church accommodation, by the Establishment. In one district it has been ascertained, that, of 1,635 families, 1,324 were living in the habitual neglect of public worship; of 802 shops, in the same district, 235 are open for traffic on the Lord's-day. Not a few of the

habitations in Westminster are known haunts of the most vicious of both sexes. In the Almonry, directly under the shadow of Westminster Abbey, are about 27 houses, nearly the whole of which are houses of ill-fame of the most abominable character. These houses have been so occupied during the memory of the oldest inhabitants of the parish; and, what is more, they are all the property of the dean and chapter of Westminster!

But let it be marked, that in all leases now granted by the said dean and chapter is the following clause:—"Or shall build or erect, or suffer to be built or erected, any chapel or meeting-house, for any separate congregation of people dissenting from the Church of England as by law established, or the said messuage or tenement to be used for any such chapel or meeting-house."

Now, the first conclusion from these facts clearly is, that in the esteem of the dean and chapter of Westminster, the people of Westminster had much better be without Christianity at all than be Christianized by Dissenters. The second conclusion, following as clearly as the first, is, that there is not so much to merit discountenance in houses of the lowest infamy, as in places of religious worship, whenever the worship in them is not that of the Established church. If facts have any meaning, these facts have this meaning. If the dean and chapter of Westminster can do such things, what may we not expect elsewhere?

Have I pleasure in calling attention to these matters of accusation? I have no pleasure in so doing. But the press has given them publicity—they remain uncontradicted—and I must suppose them well founded; and to expose that most demoralizing temper which is especially embodied in these facts, whether found among churchmen or dissenters, is the duty of every Christian, and of every friend to the order of society. — *Vaughan's Congregationalism*, Note, pp. 101, 102.

SCOTLAND.

ABERDEEN. — BLACKFRIARS-STREET SABBATH SCHOOLS.

THE following statement has been furnished at the request of the editor, in the hope that it will encourage brethren in other places to abound and persevere in the good work of Sabbath school teaching.

The church in Blackfriars-street, Aberdeen, have three Sabbath schools under their immediate care, while some of the members are engaged in schools connected with the Sabbath school society. The most distant of our schools is in Old Aberdeen, and is kindly accommodated by the magistrates with two apartments in the town-house. After a good many trials and changes for several years, there were in it, in the spring of 1839, about 50 scholars, taught by five or six teachers. In the course of the following summer it was urged on the children that each ought to try to bring another to the school, and the result was, that at the first Sabbath school festival, given in December 1839, there were upwards of 100 children. The district being very populous, the teachers continued to urge on the children the duty of trying to bring their companions to receive religious instruction, and long before the end of 1840 their number was again doubled. At the second festival, in Dec. 1840, a library was proposed, and the scheme, which was very soon put into operation, has its reward in the growing intelligence of the children and their increasing attachment to the school. About the same time a Missionary box on behalf of the London society was begun, and the children contribute with great cheerfulness, monthly, to the Library box and the Missionary box alternately. At the last festival, in the end of 1841, as well as at the preceding, the town-hall was crowded to excess with children, parents, teachers, and friends. On the last of these occasions, Mr. Kennedy was supported, not only by Dissenting brethren but by two parish ministers, Mr. Forbes of Woodside and Mr. Stephen of John Knox's, whose presence and addresses, full of fervent and holy feeling, added greatly to the interest of the meeting, and gave assurance to the public of the catholicity of the aims of the school. There are at present upwards of 200 scholars and fifteen teachers, while operations might be considerably extended if more teachers and more accommodation could be procured. It is but due to the beloved brethren and sisters who conduct this

school, to say that their devotion to their work is very marked and exemplary—it is quite a passion with them—and is richly rewarded in the very strong and favourable impression which their labours are making on the circle of the families whose children they teach. They secure regularity by making the school attractive and looking after absentees. They hold a prayer-meeting on behalf of the school every Sabbath evening, after dismissal, in the house of a neighbouring family. They have also a fortnightly Tuesday meeting for the purpose of addressing and instructing such of the scholars as may be concerned about divine things, and have commonly an attendance of about twenty. They meet quarterly to transact business and read essays. Already have they reason to hope that some of the children have been led to the Saviour, and that not a few more are seriously impressed. The writer of this notice cannot repress the utterance of his own conviction that the prayers of a man of God, now in glory, who toiled amid painful discouragements to teach the young in this place, and who cried day and night unto God for his neighbours, till his spirit was called to an early heaven, are now answered in the zealous young brethren who have been raised up to succeed him, and in the happy fruits which are beginning to appear.

The smallest of the schools under our immediate care meets in an apartment belonging to the poor's hospital, is attended by about 70 scholars, and taught by two members of the church and two other Christian friends. One of the teachers was once a scholar, and now makes "a good profession." Last summer some six or eight of the more advanced young people began a prayer-meeting of their own, and still carry it on, with apparently a deep and heartfelt interest. The school has had a Missionary box for years, and divides its funds annually among several societies. The teachers have very much encouragement to hope that their labours in the Lord are not in vain.

The largest of the three schools is taught in the chapel. Till the beginning of 1836, when Mr. K. became pastor of the church, there had always been three public services on Lord's-day. Mr. K. substituted Bible classes for the evening service, and was much encouraged by the results. In 1838 he brought out of the vestry into the chapel a school which had been faithfully taught, for seven years, by one of the deacons of the church and some assistants, took a personal superintendence of it, and postponed the Bible class hour to seven o'clock. By the end of the year the number in attendance had increased from about 50 to nearly 150, taught by fourteen teachers,—in the end of 1840 the attendance reached 300, taught by thirty-six teachers,—and, in the end of 1841, the number of scholars was about 440, with forty-seven teachers, eighteen of them being males and twenty-nine females. The greater part of this increase has taken place almost spontaneously. At least, it has been in the school rather than out of it that effort has been made. Considerable pains are taken to render the school attractive and interesting, and with some success, as might be shown by many pleasing incidents. The pastor superintends the school personally, and regularly addresses the assembled children, but the most laborious part of the superintendence is conducted very efficiently and faithfully by two of the deacons who open the school at half-past five, and attend to its whole working till the children are assembled for the address at twenty minutes to seven. There is a good library connected with the chapel, to which the scholars have access,—a privilege of which many of them avail themselves eagerly. About a year ago a Missionary box was begun, and has been since put down monthly. It contains now about £5, and few things could be more delightful than to witness the interest which the young people, generally, feel in "the poor black children far over the seas." For several years we have had an annual festival on New-year's-day evening, which contributes its own share to the happiness and prosperity of the school. On these occasions we are favoured with the assistance of brethren of various denominations. At the last festival the most of the addresses were by young members of the church, whose combined zeal and sobriety of mind form a happy omen of their future usefulness. We hold a monthly meeting of all the Christian Instruction Society agents and Sabbath school teachers connected with the church, when, in addition to prayer, we receive reports, give advice, read essays on topics connected with our labours, and animate each other in the good work. This meeting is felt to be essential to perseverance and regularity. There have been additions to the church from the school, but they are not known to be the direct fruits of the school. There are at present in it some very hopeful young people, to whom the

teachers are looking for their "hire." And it may be mentioned, as an encouragement to publish such statements, that perhaps nothing has produced so deep an impression among us as the extracts inserted in the magazine from the report of the schools connected with our churches in Glasgow. We long to see similarly decided effects. While we deem it a very high honour, we feel that it involves us in a corresponding responsibility, to have upwards of 700 young minds placed under our care. May God give us grace to be faithful! May He bless "the little ones," and magnify the riches of his grace in their early conversion to himself!

FORMATION OF A NEW CHURCH AT LAURENCEKIRK.

Communicated in a Letter to the Secretary of the Congregational Union.

MY DEAR SIR,—Having been cheered, in times past, by the interest which you have taken in this station, I again venture to trouble you with a few statements respecting our operations. Last time I wrote you we were proposing plans, now they are set on foot,—then we were gazing at the twilight, now we enjoy the rays of the rising sun,—then the people of God were scattered as plants in the desert, now they are brought into the vineyard of the Lord. In intimating publicly the proposed formation of a church, I endeavoured to explain the nature of Christ's kingdom, what are the characteristics of its subjects, and what its duties, ordinances, and privileges. Those who have applied for admission have been examined as to their knowledge, faith, practice, and views of church order and discipline. The indispensable feature of a member of the body of Christ is *regeneration*; and, in order to be faithful to the applicant and to the church, I have endeavoured to obtain satisfactory evidence on this point. In this solemn, important, and responsible work I was greatly aided by Mr. John Rae, junior, who has long been a deacon in the church at Sauchieburn. And surely we have reason to rejoice that hitherto, only one has applied, concerning whom it pains me to say, there was no evidence of being born again.

On the 5th of January a church was formed, consisting of 32 individuals, 4 of whom belonged to other Congregational churches. On this deeply interesting and very solemn occasion we were countenanced by the Rev. Messrs. M'Kinnon, Sauchieburn; M'Kenzie, Bervie; Munro, Banchory; and Smith, Brechin. Mr. Campbell, Montrose, was prevented from attending in consequence of ill health. The whole services of the day were calculated to make a deep impression; and many look back to this period as a season of refreshing from the presence of Lord. Ten individuals have been added to the church since its formation,—making in all 42; and whilst the general aspect of the station is highly encouraging, we have the immediate prospect of a considerable number of additions. Four deacons have also been chosen, and these were ordained on the last Sabbath of January, when the Lord's Supper was dispensed for the first time to the little flock. We were favoured with the valuable labours of Mr. Smith of Brechin on this occasion.—I might here give some interesting instances illustrative of the power of the gospel; but, suffice it to say, some of the most careless have been influenced by the truth, not a few merely upright men in the eyes of the world have become righteous before God, so far as man can judge, and the true followers of the Lamb have had their hands strengthened and their hearts encouraged, so that new love inflames their souls, and new life animates their exertions. So great and so promising has the success been that many of the brethren are ready to adopt the language of inspiration: "We are like them that dream: for our mouth has been filled with laughter, and our tongue with singing: the Lord hath done great things for us, whereof we are glad."

Our Sabbath services are still numerously attended,—the Sabbath-school numbers nearly 100,—the prayer-meetings are flourishing,—the week-day classes are increasingly interesting,—and the out-stations are marked with prosperity. The members of the church are, to a great extent, alive to the importance of the divine precept: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven:" and in the many prayer-meetings which are held in the village and neighbourhood their services

are much relished and sought after. Fair and flattering though this picture be, there is still much need for great exertion. Feeble though we be, we would put our trust in Him, whose arm is full of might, rejoicing in his promise, "that every valley shall be exalted, and every mountain shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed."

You are already aware of the plan which we have adopted for the raising of funds for the erection of our chapel. As the estimated expense of a plain comfortable building, capable of containing 300 hearers, is about £300, after the church and congregation have done their utmost, we must depend for a great proportion of the amount on the liberality of Christian friends at a distance. We would, in confidence, leave the cause with Him who has the hearts of all men in his hand, and can turn them whithersoever he will, as he turneth the rivers of water. Pray for us that the pleasure of the Lord may prosper in our hands.

I am,

Yours affectionately,

D. MORR.

OPENING OF A NEW CHAPEL AT DUNFERMLINE.

A VERY elegant and commodious chapel was opened for public worship in Dunfermline on Sabbath the 2d January. Mr. Cullen, of Leith, preached in the forenoon, Mr. Thomson, the pastor of the church, in the afternoon, and Dr. Paterson in the evening. The house was respectably filled during the day, and in the evening crowded to excess. Hundreds, it is believed, were unable to obtain admittance. The audiences, since then, continue to be most encouraging. In the afternoon and evening, which are the only parts of the day on which there is regular preaching, the chapel is respectably filled. The church is increasing in numbers, and, with the pastor, are cheered by increasing tokens of the divine blessing.

OPENING OF A NEW CHAPEL AT MONTROSE.

A HANDSOME chapel, capable of accommodating 750 sitters, was opened at Montrose for public worship on Sabbath the 19th December. The religious services were conducted by the Revs. W. Lindsay Alexander, Edinburgh; and James R. Campbell, the pastor of the church. A lively interest was awakened by the occasion, as appeared by the overflowing audiences that attended the successive services of the day. The necessity for this erection arose from the incommodiousness of the former place of meeting, which was first used for public worship, in 1800, by the Rev. George Cowie, the first pastor of the Congregational church which was formed in Montrose at that period. Toward the cost of the building the members of the church and congregation contributed £650, with the collection at the opening £40, say £700. The estimated cost is upwards of £1,300. From this may be deducted outlay on buildings adjoining the chapel, from which a rental is anticipated, and there will remain about £400, for which annual interest must be paid. Besides the chapel there is a vestry, capable of accommodating 150 persons. No application for assistance has been made to the more affluent churches; yet if the friends in Montrose were to apply for assistance, they should have the satisfaction that the undertaking was one plainly demanded by the interests of the gospel, and pursued with the most rigid regard to economy, without overlooking either the interior comfort that is indispensable, or the exterior elegance that is desirable in a place of worship.

ORDINATION OF MR. SMITH AT AYR.

MR. JOHN SMITH, A.M., having accepted of the unanimous invitation of the Independent Church, Ayr, to be their pastor, was solemnly set apart to that office.

by prayer and imposition of hands, on Thursday, the 20th January. The ordination service commenced at half-past 12 o'clock, P.M. After praise, Mr. Mather, of Ardrossan, read suitable portions of scripture, and prayed. Mr. Sime, of Cumnock, after stating the purport of their meeting, that they were met, not to exercise any authority over the church, or to communicate any additional gifts to Mr. Smith by the imposition of hands, but merely to recognise him, &c., proposed the usual questions, to which Mr. S. in reply, gave a full and satisfactory account of the leading particulars in the grace and providence of God connected with his present position,—of his views of Christian doctrine,—and of the order and discipline of a church of Christ. Mr. Sime then asked the members of the church if they adhered to the invitation given to Mr. Smith, to which Mr. John Wilson, Sen., one of the deacons, answered in the affirmative. Mr. Pullar, of Glasgow, offered up the ordination prayer; Dr. Wardlaw addressed the new pastor; Mr. M'Kenzie, one of the tutors of the Theological Academy, Glasgow, addressed the church; and Mr. Dickinson, Kilmarnock, concluded the services. The audience was most respectable, and seemed deeply interested during the proceedings. At half-past six o'clock, same evening, a Soiree was held in the chapel, which was numerously attended by members of the various denominations in town. A platform was erected adjoining the pulpit, which was occupied by the ministers who officiated at the ordination, and also by several of the dissenting ministers belonging to the town. Dr. Wardlaw, who was in the chair, called on his son, Mr. John Smith Wardlaw, (destined missionary to India,) to give thanks. The refreshment being quickly handed round, the Dr., in a neat and most appropriate speech, referred to Mr. Smith's peculiar fitness for the office of the ministry. A beautiful copy of Henry's Commentary on the Bible was then presented to Mr. Smith from the male members of the church, and likewise a handsome writing desk from the young men of the congregation. The former was presented by Mr. George Wilson, and the latter by Mr. George Smith, in brief but most appropriate speeches. Mr. Smith replied to each in a very suitable manner. The meeting was afterwards addressed by Messrs. Sime, Dickinson, Renwick of the Relief church, Ayr, Pullar, Smith, Mather, and Robertson of Beith. The speeches were such as to make the various members of the churches forget their peculiarities, and to feel that they "were of one heart and one soul." The attendance was numerous and most respectable. After prayer by Mr. J. Connan, the highly gratified audience reluctantly separated about 10 o'clock. On the following day, upwards of a hundred tickets were sent gratuitously to the deserving indigent, inviting them to a Soiree in the evening, which was kindly provided for them by the congregation. The gallery being open for visitors, a number availed themselves of the opportunity of witnessing the delightful spectacle. The chair was occupied by Mr. George Wilson, who introduced the various speakers with suitable remarks. The speakers were Messrs. Connan, Smith, and Dickinson, who greatly interested and delighted all who heard them. Mr. M'Kenzie, who remained over the Sabbath, to introduce the newly-ordained pastor to his people, preached two most appropriate and powerful sermons. The whole of the proceedings were highly interesting and impressive, and long, we are sure, will they be remembered by many who were privileged to witness them.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

APRIL, 1842.

SKETCHES OF BIBLICAL GEOGRAPHY.

No. I.

MANY of our readers are aware that a work was published in London last year, entitled "Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa: A Journal of Travels in the year 1838, by E. Robinson and E. Smith, undertaken in reference to Biblical Geography: drawn up from the original Diaries, with Historical Illustrations, by Edward Robinson, D.D., professor of Biblical Literature in the Union Theological Seminary, New York." Great expectations had been raised by the announcement of this publication. Dr. Robinson has been known for many years as one of the first Biblical scholars of the age. His acquaintance with scripture geography, in particular, was shown to be singularly extensive and profound by various articles from his pen in the American Biblical Repository. He was said to have contemplated an exploratory visit to Palestine and the adjacent countries, for some considerable time before the project was carried into execution; and it was inferred that his critical and scientific preparations for such an undertaking, would be proportionably more exact and enlarged than those of any other traveller who had ever set foot within the Holy Land. When we learned that the Doctor's peregrinations were actually finished,—that he had survived all 'moving accidents by flood or field,'—that his diaries and drawings had come safe to Europe,—and that he himself was at Berlin in unbroken health and spirits, preparing his copious materials for publication in the neighbourhood of every aid which libraries and the society of the learned could afford, our curiosity was raised to the utmost height; and we felt glad that we lived late enough in the world's chronology to have the prospect of reading Dr. Robinson's book, and sorry for Lightfoot, Harmer, and Michaelis, that they lost so exquisite a gratification. The extracts from the forthcoming work which appeared in the Biblical Repository, made us ravenous for the rest of the treat,—

"As if increase of appetite had grown
By what it fed on."

At last the book was published; and we can honestly say, that our expectations have been richly rewarded. Our praise, however, is but a feeble echo of the decisive and unanimous approbation of the learned world. Indeed we have seldom, if ever, witnessed so general and hearty a tribute to the excellence of any work as that which has greeted the publication before us from every quarter. The Americans—naturally and justly proud of their countryman—have sounded his praises in very emphatic tones. The Germans—whose attainments in every branch of sacred learning are so immense, as to look quite Cyclopean and inexplicable—pronounce the book to be the very best of the kind that ever was published. In our own country its merits have been universally acknowledged; and even the *Quarterly Review*,—which had previously exhausted all the arts of meanness and malice in vilifying the author's country and countrymen,—has been constrained to admit that some good thing may come out of America.* A work on Scripture Geography, prepared with the aid of such advantages, and recommended by the concurrent voice of all competent judges, cannot fail to be replete with interesting and valuable instruction. We, therefore, think that we shall do our readers good service by giving them a brief account of its contents, accompanied by extracts; not so much in the style of a formal review as in that of an unpretending narrative, the interest of which is derived entirely from the facts which it sets forth. With this object before us, we shall carefully eschew those critical discussions into which the multifarious materials of the work might naturally entice us; believing that we shall thereby consult the wishes of the majority of our readers. We have ourselves a great esteem and liking for Eusebius and Jerome, Bochart and Reland. They have many times held us in very pleasant discourse, until we have 'outwatched the Bear;' and indeed without their profitable schooling, we should never have welcomed Dr. Robinson's volumes with half the enthusiasm they have excited within us. But though our 'profound reviews,' (as some good-natured correspondent agreeably phrases it,) may occasionally figure very properly in a publication like this, a lengthened series of them would be more than the editor or any of his satellites could be justified in inflicting on our readers. The wise Apostle's precept,—*'Let every one of us please his neighbour for his good to edification,'* is an excellent rule for the general management of a religious perio-

* Even this rare exhibition of justice to America from such a quarter lies open to the strong suspicion of originating in the mere selfishness of party feeling. The show of candour in those who are proverbially and systematically uncandid naturally makes us rather sceptical as to its motive; and it certainly is a curious coincidence that a number of the *Quarterly Review*, published so shortly after the formation of a Tory government, and on the eve of a special mission to America, should contain no fewer than four articles on American works, all of them in a highly laudatory strain. The external metamorphosis is undoubtedly very complete; but having read of certain animals which occasionally 'come to you in sheep's clothing,' we have no great faith in the efficacy of the transformation, notwithstanding the fineness of the fleece and the innocent expression of the countenance. Those who remember the exceeding suavity of the *Quarterly* towards Dissenters during the short experiment of Sir Robert Peel's administration in 1835, and contrast it with the calumnious insolence it has heaped upon them at every other time, will hardly wonder at this recent attempt to cajole our good friend Jonathan into a better opinion of the party.

dical; and on this principle we shall study to make our extracts and remarks on Scripture Geography of a popular rather than an erudite cast. The only folio from which we purpose to borrow in commenting on the geography of the Holy Land is good old Thomas Fuller's '*Pisgah-Sight of Palestine and the Confines thereof*,'—a book in which a learned subject is learnedly treated, yet with such an accompanying and perpetual play of quaint humour, wit, and fancy, as to make it more amusing than most professed works of entertainment. We had set it apart for this purpose before the appearance of the excellent article on Fuller, in the last number of the *Edinburgh Review*; and though we might reasonably quarrel with the writer of that critique for stealing some of our very best ideas on the merits of this most original and delightful author, we are so well pleased with the justice he has done to one of our prime favourites, that we shall pardon his unconscious plagiarisms, and perhaps do him the favour to borrow some of his own remarks and quotations.

But before we enter upon the immediate examination of Dr. Robinson's valuable work, we beg to say a few words in favour of the general study of Biblical Geography, which is very much neglected, we fear, even by intelligent readers of the scriptures. We have met with more than one good man respectably furnished with information on other subjects of theology, who would, nevertheless, we suspect, have been somewhat puzzled to distinguish between Antioch in Syria and Antioch in Pisidia, and had probably never recognised the sea of Chinnereth in the lake of Gennesaret. We cannot very well account for this indifference on a subject so extremely interesting in itself, and so easy of access with the various aids which modern publications furnish. No doubt it is true that this sort of knowledge is far from being absolutely necessary for a Christian. A good man—we are glad to know—may go to heaven without having learned so much as that Thessalonica was north of Athens; and many in the lower walks of life, whose time for religious reading is very limited, are certainly better employed in perusing works of doctrinal and practical theology than in exploring the map of Palestine. But we are speaking of the educated classes, who *do* find time for a comparatively wide range of general reading, while they habitually neglect the study of works which throw much light on the history, and even on the diction and imagery, of the Bible. It is idle to say, in reference to *them*, that a knowledge of Scripture Geography and of Biblical Antiquities in general, is not necessary. The question is, Is it useful? A hut of the rudest construction, containing a few articles of furniture such as a savage can manufacture, may be all that is *necessary* for life; but surely one may reasonably aspire to something better than this in a civilized country, and that, too, without running into the opposite extremes of ostentation and extravagance. Indeed, all extensive and enlightened prosecution of theological research might be stopped at once by this convenient pretext, that it is not necessary to salvation; since a measure of intelligence, barely rising above the level of idiocy, accompanied by the simple belief that Christ died for our sins according to the scripture, can, through the blessing of God, be made effectual to prepare the soul for heaven. But shall we say that Rabbinical

literature affords no useful illustration to the Bible, or that Church History is an unprofitable study, because so many have served their generation by the will of God, without ever hearing of the school of Pumbeditha, or the heresy of the Bogomili? Shall we close the Hebrew Bible and the Greek Testament for ever, because the large majority of the called, the chosen, the faithful, have never so much as learned the alphabets of those languages? Why, on this plea, large portions of the Bible itself might be consistently neglected; since all the teaching indispensably necessary to the life of God in the soul may be easily obtained from a few chapters in the New Testament. But if the whole of scripture is profitable for instruction, and was given that the man of God may be perfect, thoroughly furnished unto all good works, then every thing which helps us to understand and remember its inspired contents must proportionally contribute to the furtherance of that great end. That this is the tendency of a good acquaintance with Biblical Geography will be doubted by none who have ever made and compared the two experiments of reading the scripture histories without and with that advantage. "How, indeed, could it be otherwise? Take, for an instance, the narrative of the travels of Paul in the Acts of the Apostles. Is it possible to obtain any clear conception of the successive parts of the history, or to recollect it when the book is closed, without knowing something of the localities which were thus visited,—their situation, neighbourhood, produce, government, literature, and historical associations? We venture to say that, in the absence of all information of this kind, a list of names and places never can make any permanent impression on the mind. We were much amused, some years ago, by a story which a clergyman of the Church of England related to us, respecting the manner in which the foreign intelligence of the newspapers was read to a circle of rustic politicians. We should state that the anecdote refers to a matter-of-fact, of which our informant was once, we believe, an ear-witness. The reader, on these occasions, was the best scholar in the whole village; one who could grapple handsomely with ordinary English, and even scale a home-made polysyllable with praiseworthy courage and success. But foreign names were grievous stumbling-blocks, over which he had fallen more than once; and as the tidings of the day related chiefly to Napoleon's campaign in Russia, the luckless wight found himself, from time to time, completely barricaded by a multitude of monstrous appellations like nothing else that he had ever seen in print before. Platoff and Alexander, Moscow, and Novogorod, with a few more of similar simplicity of structure, were bearable; but his heart sunk at the very appearance of such words as Pugatscheffsky, Wasiljewitsch, Tschernigaff, Ekaterinoslav, &c., &c. From this complication of difficulties, however, he escaped by an expedient worthy of the genius of Napoleon himself: and that was, to substitute the words "*hard Russian name*" for any of the unutterable nouns substantive that came in his way. By the aid of this masterly movement, his sentences frequently ran much as follows:—"On Monday the 17th ult., the Russian forces under the command of General (*hard Russian name*) advanced from

their quarters in (*hard Russian name*) in the direction of (*hard Russian name*) for the purpose of effecting a diversion in favour of Count (*hard Russian name*). The Hetman (*hard Russian name*), at the head of his brave Cossacks, gallantly supported General (*hard Russian name*); but the French under Marshal Ney assailed them with such an overwhelming superiority of numbers, that they were obliged to retire with some loss, to their original position at (*hard Russian name*).” This very lucid and interesting account would, we believe, be quite as clearly understood and as easily remembered by a knot of wondering villagers, as many paragraphs of Scripture History are by those who never take the trouble to acquire any information respecting the places which are mentioned there. Now, surely, it will not be denied, that it must be a great advantage, as well as a high gratification, to a Christian reader of the Bible to gain a view of its contents, at once vivid, accurate, and indelible. “To brighten our perceptions,” says Dr. Campbell, “is to strengthen them; and to strengthen them, is to give them a firmer hold of the memory, and to render them more productive of all the good fruits that might naturally be expected from them. The most that we can say of the best illustrations which, from the knowledge of Christian antiquity, critics have been able to give the sacred text, is like that which the ingenious author of *Polymetis* says, in regard to the utility of his inquiries into the remains of ancient sculpture and painting for throwing light upon the classics: ‘The chief use,’ says he, (*Dialogue VI.*) ‘I have found in this sort of study, has not been so much in discovering what was wholly unknown, as in strengthening and beautifying what was known before. When the day was so much overcast just now, you saw all the same objects that you do at present—these trees, that river, the forest on the left hand, and those spreading vales to the right: but now the sun is broke out, you see all of them more clearly, and with more pleasure. It shows scarce anything that you did not see before; but it gives a new life and lustre to everything that you did see.’” (*Preface to Translation of the Gospels.*) This giving “a new life and lustre” to the Scripture narratives, besides being highly advantageous to experienced Christians themselves, will make the study of the Bible much more attractive to others, especially to the young, who usually take a great interest in knowledge of this kind when it is communicated in a lively manner. Take a chapter in one of the Gospels, or in the Acts of the Apostles, and as it is read, accustom a class of youthful learners to find out the cities, towns, mountains, and rivers, on the map. Tell them, at the same time, the most interesting particulars relating to the natural and civil history of these localities; especially bringing the narratives of the Old and New Testaments to illustrate one another. Show them that the widow of Sarepta lived on the shores of the Mediterranean; and ask them how her son must have felt when, after his recal from the mysterious regions of eternity, he saw the blue waters once more rolling at his feet, and the snowy heights of Lebanon towering above his head. Remind them that the Sardis mentioned in the book of Revelation was the capital of Lydia in the days of Cræsus, and thence take oc-

casion to contrast the kingdoms of this world with the kingdom of Christ. Describe the temple of Diana at Ephesus, and mention the most remarkable circumstances in connection with its history; exhibiting, if they should be at hand, engravings of the coins of Trajan and the Antonines which bear the figure of the goddess's statue. Such methods as these would, we are persuaded, inspire the youthful mind with a very salutary interest in reading the book of God. They would give a broader, deeper stamp of reality to all the narratives of Scripture, and prepare the way with great advantage for subsequent and more extensive investigations. They would arm the mind against many infidel insinuations which, as we have had frequent opportunities of observing, are generally most successful in the case of those who are previously unfurnished with knowledge of this kind. They would tend to implant the strong *practical* conviction that a book which has so much truth in it, cannot be a cunningly-devised forgery. They would strikingly illustrate the prodigious difficulties and dangers which the first preachers of the gospel were compelled to encounter; and, by making all the circumstances of the sacred history familiar to the mind, might lead many to lay them to heart that they might be saved. We are not contending that these results would always flow from such a course of intelligent scriptural inquiry. The most direct and powerful means of grace, the preaching of the cross and the pleadings of the Spirit, are often rendered unsuccessful by the desperate depravity of the human heart. We only maintain, and we certainly do it with great confidence, that the method we have recommended would occupy an important place among the secondary means of Christian instruction.

It will be perceived that the foregoing observations refer to the popular study of Sacred Geography, and not to that more complete and scientific acquaintance with the subject which may reasonably be expected from Christian pastors and teachers. *They* will find such an acquisition indispensable to the thorough investigation of many interesting portions of Scripture. And, in proportion to their own familiarity with the study, they will be enabled to recommend it to others, and to aid them in the pursuit. We shall conclude with a short extract from the above-mentioned work of worthy Thomas Fuller, B. D.—

"It is objected that the design, if exactly finished, amounts but to a difficult trifle, hard to do, useless when done. And who will pity the aching of his teeth, who hath wilfully hurt them with cracking that shell wherein he knew there was no kernel? It matters not to any man's salvation to know the accurate distance betwixt Jericho and Jerusalem, and he that hath climbed to the top of Mount Libanus is not, in respect of his soul, a hair's-breadth nearer to heaven. It is answered, though these studies are not essential to salvation, yet they are ornamental to accomplish men with knowledge, contributing much to the true understanding of the history of the Bible. Remarkable is that passage of the Apostle, Acts xvii. 26. *And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation*: wherein we may see Divinity, the Queen, waited on by three of her principal Ladies of honour, namely, skill in

1. Genealogies, concerning the persons of men and their pedigrees, of one blood all nations.
2. Chronology, in the exact computation of the times before appointed.

3. Geography, measuring out the limits of several nations, and the bounds of their habitations.

Our work in hand is a parcel of Geography touching a particular description of Juden; without some competent skill wherein, as the blind Syrians, intending to go to Dothan, went to Samaria; so ignorant persons discoursing of the Scripture, must needs make many absurd and dangerous mistakes."

THE BURIATS.

No. III.

Two forms of idolatry prevail in eastern Siberia,—The Shaman and the Lamaïte or Buddhist. The former was the only superstition known among the Nomades of the north, till about the beginning of the last century, when the disciples of Buddha—there called Shigemuni—introduced the gods of their idolatry. The objects of the Shaman worship are the material heavens and heavenly bodies. The sun, moon, and stars are among the superior divinities. The planet Venus—alternately the morning and evening star—and which they call *Solbon*, is peculiarly respected. Fire, earth, and water are likewise worshipped. The air is peopled with imaginary beings called *Tengri*, or the heavens, and these spirits of the air being invested with most cruel and malignant characters, are the objects of perpetual dread to their infatuated adorers. All diseases, accidents, and evils of every kind, are ascribed to their influence. Accordingly, they are supposed to delight in *bloody* sacrifices, and their worship consists more of the offering of sheep, goats, and other animals, than of prayers or merely vocal services. The adherents to the Shaman superstition are addicted also to the worship of a great variety of other objects. Thus, certain wild beasts and birds of prey are regarded as a kind of inferior divinities, and they live in fear of evil spirits or devils, whom they suppose to be exceedingly numerous, and constantly employed in mischief. Their notions of a future state are very dark and indefinite. Their common answer to inquiries on this point is: "We have never been there, and so cannot know. No one who has gone thither has ever returned to inform us what they saw." They think, however, the departed join the company of evil spirits, and as these have their abode somewhere not far off, they imagine the wandering and unhappy ghosts of their dead friends often give indications of their presence, by noises in the woods or in the fields. It is not uncommon in the sultry days of summer for sudden gusts of wind to sweep over the country, raising the dust in whirling eddies through the air. When they see these appearances, they say a devil is passing. To the same cause they ascribe the barking of the dogs without any apparent occasion. They are supposed on such occasions "to see more than their masters."

The animal commonly offered in sacrifice is the sheep; but goats and horses are sometimes slain in sacrifice. Before the victim is killed the officiating Shaman uses various incantations, and walks round and round a triple row of young birch-trees set in the ground

for the occasion. The skin of the animal is not removed, but part of the flesh is cut from the bones, boiled in the pot already placed on the fire, and eaten by the company assembled. The remainder of the carcass is then *spitted* on the end of a lofty pole, and the other end being stuck in the ground, the carcass is elevated high in the air, and left to rot or be torn to pieces by the crows and magpies. Three animals are usually sacrificed at the same time. And in those parts of the country where this practice still prevails, such emblems of the faith of the deluded Buriats are to be seen near every cluster of tents. Persons of property, that is, persons who possess numerous flocks and herds, never allow a season to pass without renewing these sacrifices. Poor people who have little to lose, and no cattle to be destroyed by the malicious power of the demons of the air, can more safely omit these means of appeasing them; but the rich cannot venture to offend by neglecting the usual sacrifice. There are special occasions, also, when the offering up of a sheep is deemed indispensable. If a member of the family falls sick, or if disease breaks out among the cattle, or if any misfortune occurs or is feared, the Shaman is consulted. He is able, as they think, by his access to the presiding spirit, to ascertain the cause and the remedy of the evil, and his word is instantly obeyed. Occasionally cattle are killed by lightning, and, as a preservative against this danger, the Shamans devote a horse to the god of thunder. The colour of horse selected is generally a very light grey, or pure white. When the animal is to be set apart for this purpose, he is brought to the tent door where the Shamans are assembled, and while they are going through their ceremonies a cup of milk is placed on the horse's back. When all is finished, he is let loose. The cup, of course, falls as the animal bounds away, and from that time no one is permitted to ride upon that horse or to use him for any purpose. He is not to be sold or given away, but being sacred to the god of thunder, is reserved solely for him. Should the horse die, his tail and mane are cut off, and the hair is twisted into the tail and mane of another horse, which thus becomes, in place of the former, a sacred animal, and the protector from the fiery thunderbolt.

Another ceremony which I have seen performed is of a more interesting character. It is in reality the counterpart of the law delivered in the 16th chapter of Leviticus respecting the scape-goat. The Buriat Shamans perform this and many of their ceremonies in the night. All the neighbours assemble in the tent of the person who bears the charge and receives the benefit of the offering. A goat or kid is provided, and is held by an assistant while the officiating Shaman *dresses* it,—that is, ties bits of red silk and a few beads of glass or coral about its neck, ears, feet, and various other parts of its body. Meanwhile a Shaman invokes the spirit he calls his "friend,"—dances round the fire with his divining staves or *horses*, as they are named,—pretends to run a sword through his own body,—and being now under the afflatus of his god, announces that it is time to send away the goat. A man appointed to the office is ready at the tent door on horseback. The goat is handed up to him, and he rides away with it, and on reaching a proper place, perhaps two or three miles

from the tent, leaves it exposed in the wilderness. The poor animal is never again seen or heard of, for its cries soon attract the wolves that abound everywhere, and it becomes their prey. But it is supposed that the spirits who preside over the place have claimed and taken it as their own.

I could never gather that the Buriats attached any meaning to this ceremony, similar to the purpose for which the scape-goat was sent away according to the Mosaic institution. They had only a vague notion of its being pleasing to the objects of their fear, and procured blessings or exemption from evils. It had no reference to *sin*, so far as they knew; and indeed all the ceremonies and sacrifices of the Shamans have no higher object than to procure some temporal good, or to avert some temporal calamity. This superstition provides no remedy for moral evil. It leaves sin unatoned for,—the soul unsaved. It sheds not one ray on the darkness of the grave: it reveals no world of blessedness beyond it. The highest hope connected with futurity its votaries are taught to cherish is, that from being the objects of the malice of the ongoons or spirits, they may become ongoons themselves, and so have the power of tormenting others!

The Shaman idols, kept in the tents of those who follow this superstition, are merely a black sheep-skin, to which is attached a round leathern face, with two blue beads fastened to it to serve as eyes, and the place where the mouth ought to be is whitened by being daily rubbed with a piece of fat. Two of these figures—supposed to be of the two sexes, with a third smaller figure between them, to represent their child—are hung up side by side by the wall of the tent opposite the door. They are called *Zol Zaiachi*, which means *fate* or *fortune*, and they are supposed to have influence in procuring good fortune to the family. They are in fact the *penates*, the household gods, and occupy the same rank in the estimation of their worshippers as the household gods of the Romans did of old.

The individuals who become Shamans or sorcerers, and pretend to intercourse with spirits, cannot enter this dark fraternity as they please. Their adoption into the community is in consequence of certain mysterious intimations and impressions, which, it is said, they cannot resist. Both men and women become thus the possessors of this strange character; and some of them have told me that it was with great reluctance they entered upon their office, with its privileges and its penalties. The choice of an individual is sometimes indicated by his or her becoming alarmingly ill of some frightful disease, such as the falling sickness, or a fever which affects the brain. A Shaman is consulted as to the cause, and the response is, that there can be no recovery but by the sufferer becoming a *boo* or an *otagan*, that is, a male or female Shaman, as the case may be. The power of imagination both in causing and curing disease is well known; and it is not wonderful that the superstitious and imaginative dupes of Shamanism should often recover health *partly*, at least, under the influence of these sanative means.

It is a practice with the Shamans, and also with the Lamas, to offer to the Tengrie, or spirits of the heavens, or to the particular god they suppose to be concerned in the business, a sacrifice of a

nature deserving to be mentioned. It is resorted to when a person is sick, as a most efficacious means of recovery. An effigy of straw, bearing a rude resemblance to the human form, is prepared, and clothed in the best garments of the sick person. After various preliminary ceremonies the officiating priests proceed to *slay* the victim, that is, to stab the effigy of straw with their knives, and then placing it upon a horse or ox, convey it to the distance of perhaps half-a-mile from the place, and then they burn it with fire. The dress is previously stripped off, and becomes a perquisite to the priest. This *Zolik*, as it is called, is made under the absurd notion, that by virtue of the prayers and incantations of the priests, the god who has brought the disease upon the sick person, and is trying to destroy him, will be deceived, and mistaking the effigy for the original, will, upon it being stabbed and burnt, relinquish his hold upon the real sufferer ! The Buriats say that in Mongolia and Tibet, whence they derived this custom, when a rich man is sick, the relations, instead of a man of straw, purchase or procure, by force or fraud, a human victim, and offer him to the god, as a much more efficacious sacrifice, and as more certainly securing the escape of the afflicted man from the power of the destroyer. (See notes to "Idolatry, a poem," where this and similar practices are detailed.)

The only musical instrument in use among the Shamans is a kind of drum. Only one end of it is covered with a skin. They beat this drum with a single stick, and in a slow measured time,—the only change being in the degree of violence with which it is struck. The sound of it accompanies the loud and lugubrious song of the officiating *Boo* or *Otagan*, and waxes louder and louder as the phrenzy increases. This magical drum materially assists, they say, in exciting the spirit invoked, and procuring the oracular answer the worshippers expect. While I write this the melancholy music of the Shamans, which sometimes kept us awake a great part of the night, seems still sounding in my ears. Not a few of them have now renounced these "vanities," and in some districts of the country Shamanism is entirely superseded by the rival system of the Lamas.

But I must reserve some account of their history and character for a future number.

Every reader of this slight sketch of the Shaman rites must be struck with the defectiveness of the system as a form of religion. It leaves its votaries, as *sinner*s, where it found them. This, indeed, is true of all false religions, inasmuch as they cannot actually deliver from the present thralldom, nor from the future consequences of sin ; but Shamanism does not even pretend to attempt this. It confines its range to the narrow span that is bounded by the grave. Its gods and devils take no cognizance of the moral character of their votaries. It is nothing to them that they do evil or abstain from it. How miserable the victims of a superstition which fills them with dread of supernatural powers of darkness, malignity, and cruelty, and loads them with the burden of hateful services in order to appease them and purchase exemption from their evil influence ! How welcome *should* the gospel of peace and love be to them ! Yet many have heard and rejected it. "The god of this world hath blinded the

minds of them that believe not, lest the light of the glorious gospel of Christ should shine into them." But some have believed; and hearts once darkened and deluded by the fooleries of that base system, are now "light in the Lord." These are the first-fruits: when shall the full harvest be reaped? The Lord hasten it in his time.

W. S.

MEMOIR OF MR. JOHN CAMPBELL,* LATE OF KINGSLAND CHAPEL, LONDON.

His father was born at Killin, Perthshire. He left his native village in early life, and went to Edinburgh to get forward in the world by business. There, in course of time, he found a good wife; and, by industry, became a respectable grocer in the Cowgate. He died when his youngest son, the subject of this memoir, was only two years old. In a letter to his widow, Mr. Stewart, his former minister at Killin, says:—"I sympathize much with you. His death has deprived me of a steady friend. He was a pleasant companion for the *soul* by his many excellent qualities. Your children are the seed of the righteous, and their heavenly Father will provide for them, and make them your comfort yet."

This is all that is known of Mr. Campbell's father. Of his mother, who also died when he was only six years old, he says:—"She was evidently directed by God to commit her children—three sons—to the care of faithful tutors, who aimed to prepare them for both worlds;" their father having acquired by industry, sufficient property to enable her to secure for them a good education. On his mother's death, Mr. Campbell, with his brothers, Colin and Alexander, went as a boarder into the house of his uncle, Mr. Bowers of Edinburgh; "a pious and judicious Christian," he says, "who was an elder or deacon of the Relief church during the ministry of the Rev. Mr. Baine." He thus fell into good hands when he became an orphan, so far as religion was concerned. How he spent his time at this period, while at home with his uncle, will appear from the following graphic sketch, written in his 76th year: "We regularly attended Mr. Baine's ministry on the Lord's day, and the following was the manner in which every Sabbath evening was spent at home.

"Immediately after tea, the whole family were assembled in uncle's room, viz., we three brothers, the female servant, and an apprentice. Each was asked to tell the texts, and what they remembered of the sermons they had heard during the day; then a third part of the Questions in the Shorter Catechism was asked, to which we repeated answers in rotation. He then took one of the questions as it came in course, from which, off hand, he asked us a number of questions, for the trial of our knowledge and informing of our judg-

* The Life, Times, and Missionary Enterprises of the Rev. John Campbell. By Robert Philip. London: John Snow. 1841.

ments. The service was concluded by singing two verses of a psalm, and uncle offering a most pious prayer for a blessing on the evening's exercises. From the variety that we attended to, we did not weary in the service; indeed, I do not recollect one of us ever yawning during it. This way of keeping the Sabbath deeply impressed us with its sanctity. Had I heard a boy whistle, or a man laugh loud, or overheard the sound of an instrument of music from a house, I was actually shocked. We were never permitted to cross the threshold of the door on the Lord's day, except when going to worship. Some might conclude from all this that we must have been a gloomy morose family, but the fact was the reverse. Uncle was a cheerful man, possessed peace of mind, and the prospect of a happy eternity. He was a long time ill before he died, and for weeks before he expired his agony was almost intolerable, his moanings were incessant day and night; for years after his death, I never heard the mourning of a dove but I was reminded of him. I do not know what his disease was, but I recollect hearing people call it 'a burning at the heart.' I remember an old disciple calling upon him a few days before his departure, when he got so animated that he was well heard in the next room. I remember he said, 'When I was a bachelor, and the men in the winter-time used to come to the kitchen fire in the twilight to warm themselves for half-an-hour before lighting candles, I used to retire to my room to hold a little intercourse with God; for twenty years I seized that half hour's retirement with as much eagerness as ever a hungry man did his dish of victuals.'

"In the course of a few years after uncle's death, we all made a profession of faith in Christ Jesus by becoming members of a Presbyterian Christian church, and by establishing regular worship in the family morning and evening, each of the brothers taking his turn to officiate by rotation. On afterwards comparing notes together, we found that, reflecting on the uniform, consistent, and upright conduct of our uncle, led each of us to think seriously about the salvation of his own soul." Mrs. Bowers, Mr. Campbell's venerable aunt, used to tell with great delight the history of his first offer to take his turn at family worship. His brothers were both from home one night, and when the hour of prayer came, he modestly said, 'Aunty, if you have no objection, I will take the Book, and make prayers.' Aunty was delighted with the proposal, and went to the kitchen to tell the servant—an eminently pious woman, who had been long in the family, and was very fond of John. But the good news was too much for the worthy domestic. She wept and laughed at the same time. 'Eh, sirs, I winna *behaave* myself at worship, and that will be well seen. I'm so pleased, that I am sure to laugh out, and yet I canna absent myself.' 'Aunty said, 'For shame! I'll *ding* laughing out of you, if ye dinna behave yourself. The lad must no' be put out by your weakness.' This set all right, and he got well through the exercise. At this time Mr. Campbell was an apprentice to a goldsmith and jeweller in Edinburgh; and in this situation he acted out his principles. One part of his conduct is worthy of record. The players had borrowed from his master some jewel for a special purpose, and he was sent to the theatre to bring it home, when

the play was over.' He had never been in a theatre before, but he was so shocked by the levity and impiety he witnessed, that he resolved to pay for the trinket, if it was not returned next morning, rather than spend the evening in such a place. He found, on calculating its value, that he could afford its price, by submitting to some privations, and accordingly he left the theatre, and went home to family worship. He was no loser. The trinket was forthcoming next morning. He never entered a theatre again.

We may as well introduce here one of Mr. Campbell's notes that refers to a later period in his history. He says, "Colin, my eldest brother, became an ironmonger in business, possessed a public spirit, retained his piety, had an antiquarian taste of reading, being fond of perusing the Latin and Greek fathers. I remember being his amanuensis in translating Clement's epistles, and I think some of Cyril of Jerusalem's works. About the year 1786, he fell into a declining state of health, which increased till it carried him off upwards of a year after. This led me to leave a situation which I had in the hardware and jewellery line, to carry on his business." Mr. Campbell continued to carry on business as an ironmonger until he was led to withdraw from business altogether, and devote himself entirely to the work of the ministry.

It has not been suspected, from any thing that appears in these sketches of his boyhood, that he fell into any of the ungodliness of a great city, or a public school: and he was never vicious; but, on several occasions, he joined in both the blasphemy and profaneness of some of his companions. But from all temptations of this kind, he was early and mercifully delivered by divine grace. The death of Mr. Bowers, his uncle, as has already been stated, was greatly blessed to him, in increasing his attention to divine things, and in making him begin in earnest to seek salvation for his soul, and to live to the Lord.

His views of the gospel were at first far from being so clear and simple as they afterwards became. He pored too much on the actings and frames of his own mind. He considered himself believing in Christ for salvation only when he was, according to his own consciousness, in a holy and lively frame of mind. This made his religious experience be subject to the greatest changes; and to pass alternately from one extreme to another.

' 'Twas every thing by fits, and nothing long.'

But in process of time the teaching of the Holy Spirit led him to a right understanding of the gospel plan of salvation; and made his faith to be thenceforth "a simple dependence on the testimony of God." This gave him peace and joy never before attained; and which never left him, but was always renewed whenever he thought of God revealed in Christ, and whenever his faith called up and embraced afresh the divine testimony concerning Christ. From this period is to be dated Mr. Campbell's real usefulness. He had done much good before, and that from right motives; but not until now had he served God "as a son in the gospel." He was from this time forward a happy, as well as a holy and devoted man. The joy

of the Lord was now the strength of his heart ; and truth, not feeling, the basis of his hope and peace. Not, however, that he was now altogether free from clouds or changes. He had still to fight his way; but he was better armed than formerly.

Mr. Campbell was honoured above many in being the first to think of, or set on foot, many excellent Christian and benevolent institutions. His mind had a rare aptitude for inventing means of usefulness ; and also for seizing upon and working out the imperfect hints suggested by others. His own pen can best describe how the thoughts rose in his mind ; how they roused him to exertion ; and how successful he was in realizing in action his own idea. He tells his own story in the following paragraphs:—

“ I think it was while looking over a bundle of pamphlets at a book-stall that I observed one of a religious cast, entitled, *The Life and Experience of F. S.*—or, as I afterwards heard, *Fanny Sidney*—published by some bookseller in England. It was only eight pages, stitched in a blue cover, which I purchased for twopence. On reading it, I was so pleased with the simplicity and piety of the narrative, that I got an edition printed, part of which was sold, and the rest circulated gratis. While on a visit to London, having fallen in with the fine old story of Poor Joseph in verse, I printed an edition of it on my return to Edinburgh, which I circulated among friends. The next I published was Mr. Newton's second anniversary of Mrs. Newton's death, a printed copy of which he sent me in a frank, which I reprinted, and presented copies to friends. During the three succeeding years he sent me, in manuscript, the third, fourth, and fifth anniversaries of the same event, all poems, which I also gave away among friends, presenting also a portion of them to the author. Acting in this little way as a tract circulator for a few years from 1789, it occurred to some friends, that something more effectual might be done in this way by forming a little society for the express purpose of printing and circulating religious tracts. When the matter was mentioned to me I highly approved of it, and was one of about a dozen who formed ourselves into a Religious Tract Society. This, as far as I know, was the first society of the kind that ever existed in the world.

“ Having been completely relieved from a long and painful depression of mind, by a view instantaneously given me of the glory of the cross of Christ, the perfection of his atonement, with the freeness and fulness of his salvation, I thought how I could best express my gratitude to God for his great goodness. It struck me that the best way was, to begin and continue to do all the good to others that I could. What should I begin with? My own neighbourhood first presented itself; like as the apostles, who were commanded first to scatter the precious seed at Jerusalem, before they proceeded to distant nations. I thought of the scheme of Raikes for Sunday schools, which had lately given rise to a Society in London, for carrying out his plan of teaching the population to read. This was not much needed in Scotland, as a great proportion even of poor children were taught to read. A few schools, perhaps six, had been erected in Scotland, all in or near Edinburgh, chiefly

taught by students of divinity, not to read, like those in England, but in which the principles of the gospel only were taught. This plan commended itself most to my mind; I therefore resolved to begin one of this kind in my own neighbourhood, which lay in the south skirts of the town. I immediately hired, for a year, the Old Archer's Hall, which was attached to a small inn. I then engaged a good plain Christian, who well understood his Bible, to be the teacher, at a small salary. Being a complete novelty, the school was crowded with children and their parents the first night it was opened. Through the influence of Dr. Charles Stuart, I obtained a grant of a Hall belonging to the Edinburgh Dispensary, to use as a school-room on Sabbath evenings. It was about half-a-mile nearer the city than the Archer's Hall. A numerous school was soon collected, and a sensible teacher was placed over them.

"By and by, while musing on these matters, I said to myself, 'As yet you have only been working by *deputation*; is there nothing you could do yourself?' This question led me to think of a populous colliery village, Loanhead, about five miles south of Edinburgh, in a most destitute situation, having only one place worship, a Cameronian meeting, where there was sermon about twice a-year. It being about a mile to the left of the great road, and not seen from it, its existence was known only as a place from whence coals came to Edinburgh. It was about four miles from the nearest gospel minister. I knew only two persons in the village, who were both worthy—Norman Sadler and John Foulter. To these I wrote, offering to teach a Sabbath evening school there, provided they could obtain the use of the Cameronian meeting-house, and collect a sufficient number of children. Soon their list of scholars, from eight years of age to twenty, amounted to about 200, who promised their attendance whenever the school should be opened. The use of the Cameronian meeting-house being obtained, a Sabbath evening was fixed for the opening of the school. Mr. J. A. Haldane rode out with me to witness its commencement. The place was crowded with young people and their parents. I began by making a distinct profession of the doctrines which I believed, and designed to teach unto their children. This, I thought, they had a right to expect from me; and I am sure I acted honestly, not concealing any thing from them. I then addressed the young people, many of whom I was glad to see were above fourteen years of age. I then pointed out the tasks they were to commit to memory against next Lord's-day evening, from the Scriptures, Shorter Catechism, and metre Psalms of David. Mr. Haldane had not the courage to address a few words to the assembly, though I have many a time afterwards heard him address three thousand people with perfect ease; but these were the days of small things; orators, except in pulpits, were very rare. At that time I had never heard a layman speak at a public meeting in my life; indeed, such meetings as are now as common as the rising sun did not then exist. The late Mr. Aikman, of Edinburgh, rode out with me the second night, when we were delighted to see the house as full as it had been at its opening. After I had finished the catechising* the young people, I asked Mr. Aikman

to address them—who was at that time studying under the Professor of Divinity in the College of Edinburgh—who, though one of the most diffident of men, was prevailed upon to do it for about ten minutes. It was his maiden speech, and a charming speech it was. That he was able to speak in public for *ten* minutes put him in as high spirits during our ride home, as we may suppose Peter was in the evening after his Pentecostal sermon, which added three thousand souls to the kingdom of God. Oh, how many precious addresses and sermons proceeded from the silken or silver lips of that man of God during the following forty years ! I soon obtained an excellent colleague to take turn about with me in teaching the Loanhead school, Mr. John Cleghorn, then a Burgher-Seceder student of divinity, who thus took the half of the labour for the whole of the first year. He afterwards laboured for many years, over a large Independent congregation in Wick, near Johnny Groat's House, and then removed to Edinburgh, where he laboured years as colleague with Mr. Aikman, till God laid him aside from preaching by paralysis; but not from usefulness, for to this day he is going about doing good in a more private way."—Mr. Campbell's zeal and success stirred up others to imitate his example; and Sabbath evening schools began to spring up in all the surrounding localities. So far as known, however, no school of the kind existed anywhere else throughout Scotland. The thought of this suggested to Mr. Campbell and Mr. J. A. Haldane, the taking of a tour together to the west of Scotland to promote the school cause. The tour occupied one whole week; in which time they visited Glasgow, Paisley, and Greenock; and succeeded in awakening such an interest in the cause in those places, that in three months afterwards there were formed in that district alone not less than sixty Sabbath evening schools !

Want of space, we are sorry to say, will not allow us to give to our readers the pleasure of hearing Mr. Campbell go on telling his own story. We must now speak for him; and with a brevity of statement and a rapidity of march, most adverse to the maintaining of the interest already excited in his eventful history. Before he gave up business in Edinburgh, and devoted himself wholly to the work of the ministry, he was the originator of lay preaching at Gilmerton, a destitute village near Edinburgh; the Magdalene Asylum in Edinburgh; a similar institution in Glasgow; a benevolent African scheme; the hiring of the Circus in Edinburgh for a preaching station by Mr. Haldane, and the bringing of Mr. Rowland Hill to preach there:—all which he graphically relates *in his own way*. He now gave up business, and went to the Academy at Glasgow, then taught by the late Mr. Ewing, to acquire some necessary preparation for the more regular and stated duties of the ministry. But while there, his studies for the ministry were surpassed by his labours in the ministry, and for the benefit of the academy. He became an acceptable itinerant; and one whose labours were most abundant and self-denied. His labours were greatly blessed. At a later period, as is well known, he accepted a call to a pastoral charge in Kingsland, near London, which he retained till the time of his death. It was previous to his settlement at Kingsland that he began to

write those charming little books for the young, which have made his name famous everywhere, and enshrined it in the warm affections of countless thousands. His exertions and success in this department of labour introduced a new *era* in our religious juvenile literature, to the unspeakable advantage of our youth. The next thing of marked prominence in his history is, his two journeys to Africa on the business of the London Missionary Society;—the first undertaken in 1812, and the second in 1818. In Mr. Philip's Life of him, the accounts of both journeys, published at the time, are preserved in an abridged form. From the time of his second return from Africa, till the period of his death, his *public* life presents no event worthy of particular mention. His *private* life, during the same space, had its monotony broken by the important, and to him felicitous event of his marriage, after he had remained a bachelor for rather more than three-score years and ten! The record of his last days by Mr. Aveling, his co-pastor and successor at Kingsland, is full of instruction and comfort. His dying hour was one of unshaken faith in the atonement of Christ; and of delightful joy and peace in believing.

Mr. Philip's volume, to which we are indebted for the whole of this article, has our warmest commendation. He has shown his correct judgment and taste, by allowing Mr. Campbell to be his own biographer whenever it was in his power. The volume is almost an autobiography. This imparts to it a charm for the want of which nothing could be a compensation to those of us who admired and loved Mr. Campbell. The volume is an *omnium gatherum* of things curious, rare, pleasant, and instructive. It contains reading for persons of all ages, and of various tastes. It presents us with many interesting and refreshing anecdotes of those who bore the burden and heat of the day, when Congregationalism and Home Missionary efforts were new things in Scotland. It also gives us many interesting specimens of Mr. Campbell's correspondence with distinguished and well-known persons in the literary, political, and religious circles of society. All who knew and loved Mr. Campbell, and all who number among the sweetest of "The pleasures of memory" the hours spent when they were young in reading his 'Worlds Displayed,' 'Travels of a Bible,' and other similar works, should get it and read it;—it will do their hearts good. We do not pretend to guess how wide its circulation will then be. But of this we are certain, it will far exceed the most sanguine expectations of those two most sanguine of men,—the Author and his Publisher!

A SUGGESTION. •

MANY of our worthy pastors in the more remote parts of the country, and some even in the vicinity of the larger towns, are, from their circumstances, unable to obtain regularly a perusal of the leading religious and literary periodicals of the day. The desirableness, nay, the necessity, in these stirring times, of having this very great disadvantage removed, will at once appear to every intelligent and dis-

cerning mind. It has been suggested by a friend deeply interested in the prosperity of our churches, that it might be a question for the consideration of the preliminary meeting of Congregational Union, to be held in a few days, whether some scheme might not be devised by which all our pastors, desirous of availing themselves of it, might obtain a perusal regularly of the leading approved journals of the day? We have reflected upon this suggestion, and feel persuaded that such a scheme might very easily be devised, and at a very trifling expense to each of the churches. Central stations might be chosen, such as Glasgow, Edinburgh, Dundee, and Aberdeen, from which the periodicals might be distributed in the surrounding districts according to an understood local arrangement. One central committee might be intrusted with the choice of the periodicals, and with the general superintendence of the scheme. We earnestly crave the attention of our more public-spirited brethren to this suggestion. It would be to the honour as well as to the advantage of our body were it carried out. We have reason to believe, that if proposed, there are not a few individuals who would give it their support.

POETRY.

THE TREE OF LIFE.

' And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations."—Rev. xii. 1, 2.

BESIDE the waters from God's throne outflowing,
The Tree of Life in heav'nly beauty glowing,
Invites the sin-tired soul to rest,
For there with healing influence blest
Its verdant leaves are fraught.

From many a clime, come worn and footstep failing,
A ransomed band,—beneath its shade they're telling
High praise to Him who led them on,
And all the martyr crowns they won
Low at His feet are laid.

Upon the Throne, which light's bright garment veileth,
Their Leader sits, and still his aspect weareth
Love's suffering form, which interposed
When Eden's sun in darkness closed,
And rose on Calvary's hill.

How high the ransom for that Tree's restoring !
But souls were lost, death o'er the waste was soaring
To crush them by his baleful wing,
While those fair leaves could healing bring
And endless life renew.

These leaves shall grow, eternal ages viewing,—
 And there, where foe ne'er lurks their bliss undoing,
 The nations of the saved shall stand,
 And joining with the heav'nly band,
 High hallelujahs pour.

Aberdeen.

UNA.

R E V I E W.

The Works of William Jay, Collected and Revised by Himself.
 Vol. I. *Morning and Evening Exercises, from January to March.*
 Small 8vo. pp. 591. Bath: 1842.

THE practice of collecting the works of popular authors into an uniform series, is one as ancient almost as the art of book-making itself. Of late, however, an innovation has been made on the former mode of carrying on this practice, by authors themselves* being engaged to edit the collected series of their own works, instead of leaving this, after the ancient fashion, to be done by some other person after their decease. In this case, we think the new fashion greatly superior to the old. At first sight, indeed, it may seem as if there were something vain-glorious in the presumption which the act of issuing a collected edition of his own works implies on the part of an author, that his writings are really of such a character as to deserve to be gathered together, and presented anew to the public in an uniform series—an honour which, by common consent and usage, has been heretofore reserved for the magnates of the literary world. From this charge, however, we shall very readily hold any author who acts thus in the present day exempt, if we remember that he must be a *rara avis in terris* who should venture on such a step without the warranty of some responsible bookseller, and that a bookseller who should undertake such a speculation without having sufficiently ascertained that the author was already so well established in the public favour as to render it *safe*, is a phenomenon yet to be expected in this sublunary state. This matter disposed of, the only thing remaining is the consideration of the comparative advantages of the old and new customs of publication. And here there can, we think, be no hesitation in giving a decided preference for the latter. To say nothing of the pecuniary advantage thence accruing to the author himself, who in all justice should be allowed to reap his share of the harvest which his talents have mainly contributed to prepare, the placing of a collected edition of his works under his own superintendence affords him the opportunity of greatly enhancing their value to the public. He can thus correct what he may have stated erroneously, condense what is diffuse, illustrate what is obscure, explain allusions which time may have rendered dubious, retrench what was of mere transitory interest, and bring out more fully topics of permanent importance; in short, do all for his works that the

reflections, observations, and studies of maturer years may have convinced him ought to be done, and may have enabled him to do. Not least in importance, both to the author and his readers, is the opportunity thus afforded him of determining coolly and reflectively by what productions of his pen he will choose to be permanently known to the public. There are few who have written much, especially if they have mingled in the political or theological or scientific controversies of their day, of whom it can be said with truth that they have written "no line, which, dying, they would wish to blot." Many things are written by such persons hastily and crudely; not a few under the excitement of personal resentment or party bigotry. Some are calculated to discredit their literary reputation, others to prejudice their character for prudence, good temper, and perhaps Christian candour. After one has outlived the circumstances which gave birth to such productions, the charm which they seemed at first sight to possess wears off, and one comes more and more to be conscious of their defects and delinquencies. From this arises the wish that they had never been printed, and as this is vain, it gives place to the effort to annihilate them, and leave them to that oblivion out of which it would have been well had they never emerged. For doing this successfully, a popular author has an invaluable opportunity when called to edit a collection of his own works, as by excluding such publications as he no longer wishes to identify with his intellectual progeny, he virtually disinherits all such, and excludes them from the number of those to which he has deliberately left the keeping of his name and fame with posterity. It is not always, indeed, that an author has fortitude enough to do himself this act of justice, of which we have had a too painful instance lately in the collected edition of Dr. Chalmers's works. This edition is made to contain every scrap, however worthless, which has at any time proceeded from the author's pen,—with the single exception of his book on our National Resources, a book too absurd apparently for even Dr. Chalmers's paternal affection to embrace. It is well, however, that an author who stands well with the public should have the opportunity at least of thus consulting his own permanent reputation: if he for any paltry reason of present urgency fail to avail himself of it the fault is with himself, and with him must rest the consequences.

These remarks have been suggested to us by the volume now before us, the first of a projected edition of the collected works of the venerated William Jay. Few men have met with more favour at the hands of the religious public than Mr. Jay, and few have deserved it better. For a long course of years he has devoted the energies of a robust and well-stored mind to the inculcation, in a popular and attractive style, of the great fundamental truths and leading duties of our divine religion, as well as to the illustration of its privileges and hopes. Both from the pulpit and through the press he has laboured assiduously in this good work, and the Great Head of the Church has blessed him in his efforts. No name, we venture to say, is more universally respected in England by men of all parties in the religious world, than that of William Jay (we use his own plain and simple designation of himself as infinitely more

dignified than any title we could affix to it). No man's works, we may also venture to add, have been more extensively used in religious circles than his. He has preached in many pulpits which he never personally entered. He has administered consolation and comfort to myriads whom he never saw. For the greater part of half-a-century he has been the most popular sermon writer in England. Hundreds of ministers have employed his discourses as *models*; not a few have used them as *substitutes* for their own. In the splendid mansion, in the lonely farm-house, in the humble cottage, where a Christian household abides, a sermon of Jay has been, for one whole generation at least, the unfailing resource against weariness when circumstances have occurred to prevent attendance at the accustomed place of worship on the Sabbath. Amongst the household favourites of dissenting theological literature his place is beside that of Doddridge, second to that only of Watts.

To this high distinction Mr. Jay has arrived not by means of profound learning, or original investigation, or acute ratiocination, for by none of these are his writings marked. The ladder by which he has ascended has been that of *undeviating practical usefulness*. We are acquainted with no writer of the present day in whose works this feature is more conspicuous than in his. Horace speaks of one growing old among books and projects of books. Mr. Jay has grown old among sermons and plans of sermons. For this he seems to have read and thought and observed from his youth up. Hence his peculiar skill in this species of composition; his happy divisions, his apt allusions, his plain, business-like applications of truth to the everyday interests of the Christian life. His discourses are never theological disquisitions, still less sentimental harangues. His theology is always of the soundest, but it is administered to his audience in essence or in the lump, never by the slow process of trituration, or the restless one of fermentation, or the intolerable one of exsiccation. With an open and clear eye to the beauties and sublimities of nature and of human feeling and action, he never disgusts his readers or hearers with any of those demi-semi-poetical rhapsodies which form the staple commodity of certain popular preachers, and which remind one of a flight of sparrows trying to look like eagles. Mr. Jay is always manly, sometimes a little coarser than there is any need for, and occasionally rather too homely in his illustrations; but a true, genuine, hearty, full-grown, vigorous, and withal loveable man notwithstanding. He may speak roughly at times, but there is always a meaning and an end in what he says; and one cannot help seeing that there is, and liking him for it. He never plays at preaching. He never shows off in preaching. He is always aiming at some result, well-defined to his own mind, and connected with the best interests of his auditory. Hence he never detaches himself from their sympathies; never wearies them with what they cannot appreciate; never puzzles them to find out what he is endeavouring to persuade them to be or to do. Now this, we take it, is true oratory—the oratory that *does* something. It may not be philosophy, nor poetry, nor even theology; but for the pulpit it is something a vast deal better; it is the manifestation of the truth of God to the con-

sciences of men. This we are more and more persuaded is the kind of preaching by which the kingdom of heaven is most to be advanced on the earth; and happy shall we be if Mr. Jay's distinguished success shall be the means of leading a still larger number of the rising race of preachers to adopt the course which he has so long and so illustriously followed.

After these remarks we need not say that we earnestly recommend to our readers the series of which the first volume is now on our table. It possesses every additional inducement which careful revision on the part of the author, elegant getting up on the part of the publisher, and a price considerably below that at which Mr. Jay's writings have heretofore been sold, can give it. The series is to comprise the whole of Mr. Jay's writings, but any volume may be purchased separately.

Foxe's Book of Martyrs. Edited by the Rev. John Kennedy, Aberdeen. Glasgow: M'Kenzie, White, and Co.

COULD the Church of Rome obliterate the crimson record of her own history, woe to the world! Happily, however, the days of rolls and parchments have gone past, and the printing-press renders not only imperishable, but also *accessible*, what it deeply concerns the millions to know. Multitudes who cannot understand thoroughly the principles of Popery can feel the force of its crimes as an evidence that it is not from above. It is inherent in our nature to sympathize with those who suffer for conscience' sake, even when we do not approve of their principles; but much more when we deem them sufferers for the truth's sake. Hence the blood of the martyrs has, indeed, been the seed of the church. Sympathy with the sufferer predisposes to a favourable reception of his principles. This, which once operated against Popery, is now beginning to operate in its favour. The professed foes of intolerance and persecution disarmed the monster; but instead of converting the 'swords and spears into ploughshares and pruning-hooks,' they wielded them in their turn against their adversaries, and they are now beginning to reap the fruit of their error. That danger is at this moment to be apprehended no competent observer can for a moment doubt. There is the nature of Popery,—its congeniality to the human mind,—the imperfect character of the Reformation,—the relative gain of Popery as to numbers,—its new development in adaptation to altered circumstances,—its attainment of political power,—the character of the Church of England,—and the sudden and rapid development within its pale, and *at its very heart*, not simply of the worst principles, but also of the practices of the Church of Rome,—the gross ignorance and stupidity of the great mass of the English people,—the power which the heresy wields through the press,—the arts to which its votaries resort to exterminate nonconformity,—the utter powerlessness of the evangelical party in the Church of England to stem the torrent,—the prevailing irreligion and infidelity in the land,—the

ignorance of the masses of our population alike of the errors and truths of religion,—the revival of energy in the Popish hierarchy from its centre to its remotest circle,—the almost universal episcopal sympathy,—and the sudden revolutions of public opinion in our times. On these grounds there is a loud call for the friends of evangelical truth, and the guardians of Protestantism, to lift up a standard against the advancing foe. We hail, therefore, with pleasure, every work that is calculated to draw attention to the old controversy. Than the records of the Martyrs nothing can be better adapted to do this. The deepest sympathies of the heart are awakened; more than the interest of romance is given to the principles of the contending parties, whether these are embodied in the cruelties of the persecutor, or in the patience and fortitude of the witness for the truth. The value attached to the celebrated work of John Foxe, at the present moment, may be gathered from the fact, that three or four editions of it are courting public patronage. The peculiar claims of the very splendid edition before us are stated in the following extract from the Preface by the publishers:—

“The publishers are not insensible to the value of an unabridged and complete edition of the ‘Acts and Monuments of the Christian church.’ Such an edition should never be inaccessible; it is a storehouse of the most valuable materials. At the same time they know, that such an edition cannot be read by the great mass of the reading population of this country. In fact, while a few may adorn their shelves with it, almost no one will read it who is not in search of materials for controversy or history. In these circumstances, a judicious abridgment will only carry out the intentions of the industrious and zealous author, by informing his countrymen of the struggles which the gospel has had to sustain, and of the principles and actions of the Church of Rome. Nor is the work such as to suffer internally by the process of abridgment,—a remark not applicable, indeed, to the theological discourses of the age of John Foxe. They may be rendered more orderly and more intelligible, but there is much danger lest the unction and spirit of them should evaporate in the process; and the loss is likely to be more than the gain. But the present work is not liable to this danger. It is a compilation of an immense variety of historical records; and the reader of a good abridgment is more likely to imbibe the instruction conveyed, than the reader of the untouched original, who is always apt to lose himself in the ‘weariness of his way.’—In this edition will be found a large body of Notes, taken from a wide circle of authors, of whom may be mentioned Mosheim, Gibbon, Waddington, Vaughan, Tytler, Conder, D’Aubigne, Hallam, M’Crie, and Browning,—to which the publishers refer with much satisfaction, as greatly increasing the interest and value of their work. In a few cases the editor has introduced materials from other authors into the text, and enclosed them within brackets. This will be found chiefly in the third book, in connexion with the martyrs of France, Spain, and Italy; and in the fourth book, in connexion with the martyrs of Scotland,—where the opportunity was taken to give an account of the introduction of the reformed doctrines into these countries. Throughout the work a special regard has been had to the sacred principles of religious liberty, without touching those points on which the friends of these principles are not themselves agreed.”

The editor has performed his task in a manner we think highly satisfactory. The Introductory Essay is written with great ability, and takes a cursory review of the leading principles of the great controversy between the Church of Rome and the Reformers. After a few preliminary observations, it opens with a pointed and lucid critical examination of the scriptural meaning of the terms *SCHISM* and *HERESY*, which we intend to transfer into our pages in an early

number. The writer then deduces general principles, and proceeds to illustrate, especially,—*that there may be schism without separation,—that there may be separation without schism,—and the conditions of voluntary separation.* He then glances at the sufficiency of the scriptures as a rule of faith,—the authority of tradition and of the church,—and the right of private judgment. There is displayed throughout a philosophic and catholic spirit, and an extensive acquaintance not only with the principles of the Romish controversy, but also with the varied sources from which a correct knowledge of it may be derived. We wish that the topics touched upon, in the following brief sentences, had been discussed more fully: it would have completed the symmetry of the Essay, and is, we would almost say, demanded in introducing the ‘Book of Martyrs.’

“In approaching the following records of the faith and patience of the saints, we seem to listen to the accents of solemn worship: ‘The noble army of martyrs praise thee.’ And we account it a privilege to join them. We do not invest them with honours and powers which would ally them rather to Him that sitteth on the throne than to those who surround it; they are our fellow-servants. But we magnify the grace of God in them, and are emboldened by the example of their steadfastness and joy to anticipate the return of evil days without alarm. The tablet on which their memory is recorded discharges to us the functions of a witness and a prophet. It tells us of the inveteracy of human enmity to truth and righteousness,—of the power of the gospel to penetrate and destroy it,—of the mighty grace which has sustained the faithful in the fires of martyrdom,—and of the unslumbering Providence which has watched over the interests of the kingdom of heaven. It sheds its light on the future, warns us to expect conflict and suffering, but promises complete and eternal victory. On the one side of it there is engraved the significant command, ‘Thank God;’ and on the other, ‘Take courage.’”

The following extracts will be acceptable to our readers:—

“Apply the scriptural principle we are considering (that there may be schism without separation) to the boasted unity of the Church of Rome, and the fabric falls before its touch into a thousand fragments. There is, indeed, one body and one head, but the body and head have often been in a state of irreconcilable enmity, and all the members of the body have been at war with one another. Read the history of the Papacy and you find it pervaded, not with the stillness of death, undesirable as that is, but with the fiercest and most unrelenting quarrels; and the head of the church seldom a peace-maker but when peace favoured his own selfish purposes; at other times the stirrer up of strife, the troubler of his own Israel. The policy of Rome in cherishing within its own bosom every species of enthusiasm, and every theory of speculation; and instead of expelling them, and thus forcing the formation of numberless sects, availing itself of the services of them all for its support and extension, has been greatly admired. Regarding it merely as a piece of policy, we grant that it is consummate. The polar-star it placed in the heavens was devotion to the see of Rome, and a fitness to advance its system of spiritual despotism and superstition: let this star be steered by, and the ingenuity, and inventiveness, and enthusiasm of its votaries, received the most fervent encouragement, the most unbounded liberty. We do not stop to remark on the quickness with which every breath, which did not blow towards Rome, was heard and silenced; the quickness with which every sentiment, which did not tend to consolidate the building, but might prove an element of weakness or of disruption in its walls, was discovered and crushed. We have only to appreciate the union of materials so various and incongruous. There was union in the ark of Noah, but we would not make that ark with its clean and unclean alike sheltered, the emblem of the union of the church of Christ,—a body which is bound by its Lord to hold fellowship with ‘nothing that defileth.’ All things on earth are in a state of union, drawn to the same centre by the same law of gravitation, and therefore bound together, the living and the dead, the clean and the unclean. In the Church of Rome, too, there was union,

all revolving around one centre and bowing before one throne; but there was no concord, no peace, no love. The foundation on which alone these rest was gone, for truth had fallen in the streets. The state in which alone these live was unknown, for purity had fled. Not among the mass of secular adherents merely, but among and between the numberless religious orders, there prevailed the most bitter enmity and malice. Separate sects have never scowled on each other with a more malignant frown, and never indulged a more hateful rivalry than these orders, parts as they were of the one externally undivided communion. Their aggrandizement in wealth, or in fame, or in popular favour, was of sufficient importance to justify for its attainment sometimes the use of the assassin's arm, and sometimes the working of false miracles against the pretensions of rivals."

On the legitimate weapons of Christian warfare, we give the following:—

"The church of Christ can employ no other than spiritual weapons in any department of her warfare with the corruptions of the world, consistently with her character and office. She is dependent on the Divine Spirit for all her success; now his only sword is the word of God, and any other in her hands will be disowned and unblessed by him. She belies her own nature and the nature of her work when she seizes the weapons of worldly policy and power, and amidst all her successes will utterly fail to accomplish her proper work. If Popery were merely the name of a certain form or system of professed religion, worldly means might accomplish its overthrow. We might obtain the aid of civil government, and raze every nominally popish place of worship to the ground; we might institute a system of espionage, and prevent even the private performance of popish rites. But when we have done so, what have we accomplished? We have enlightened no understanding; we have converted no heart. We leave the Romanist weeping over a superstition which he loves, more attached to it in its adversity than in its prosperity, and awakened to oppose all our advances to instruct him in the knowledge of God and his Son. We adopt ourselves the very popery whose extirpation we profess to desire; we imbibe its spirit; we wield its weapons; and the serpent which we sought to remove from beneath the fanciful vestments of Romanism, finds shelter beneath the plain robes of our own Protestantism. The overthrow of Popery does not consist in the destruction of its outward form, or in the dismemberment of its present dominions. Should the Roman pontiff be dethroned, and all of his system and dependents that human force can reach be destroyed, Popery will still live,—live not merely in the scattered fragments of Romanism, but in the very power which has scattered them. And if we would consume the 'wicked one,' the wickedness, the essence of the system, we must begin afresh, and bring the spirit of Christ's mouth to bear not less on the Protestantism which will then rear its head in proud ascendancy, than on the Popery which lies prostrate before us. When human force has done its utmost, the seat of the evil will remain untouched: that can be consumed only by the light and truth of the oracles of God."

The notes and additions are judicious and valuable,—explaining what is obscure—supplying what is deficient—connecting where there are chasms—and correcting where there are errors. We thank the editor for his valuable labours, and cordially wish the work that large success which it so well merits. It is issued in parts, and is moderate in price.

Consistent Christian Fellowship; being a Reply to "A few Thoughts on what is commonly called Pure Communion." Glasgow: James MacLehose. 1842.

From a brief review in our last number, our readers will know some thing of the "Few Thoughts on what is commonly called Pure

Communion." The REPLY now before us has come to hand too late to allow us, in consistency with previous engagements, to give it that space which its importance merits. We cannot, however, allow the present number to go through the press without most earnestly calling attention to it. We know not in what terms to convey our sense of its value and importance at the present deeply interesting crisis. This we confidently affirm, that since the days of the celebrated "Pastoral Admonition," a more important document has not issued from the press in connexion with the interests of our body;—no, not of our body, but the interests of the kingdom of Christ in these realms. The question of the connexion between church and state, or the question of Presbytery or Independency, we regard as quite subordinate to that which is discussed with so much admirable Christian temper and ability in the pamphlet before us. These other questions derive almost all their importance and interest from their bearing upon *purity of communion*. The question, Who should be members of the church of Christ, and on what evidence are they to be received? we regard as subordinate only to the question, "What shall I do to be saved?" In the present state of religious parties it is of peculiar importance, as it lies at the foundation of all the difficulties and "contentings," whether within or without the Establishment; and its settlement upon a scriptural basis is essential to the revival and extension of true religion. The sooner therefore it becomes in form, as it is in reality, "the present truth," the better. On this account we hailed with pleasure the appearance of the "Few Thoughts," as being likely, however unsound or unscriptural, to lead to something which in the end would prove beneficial. Our expectations have been more than realized, and we anticipate the most happy results, not to Independency, but to the cause of Christ. The author of the REPLY has met with an opponent who happily makes his appeal exclusively to scripture as the only legitimate standard; and one who has fortunately grouped together, in as tangible a form as we think they can well admit of, the arguments against 'what is commonly called pure communion;' and one too who, overlooking his prejudices, gives a fair sample of the ignorance so widely prevalent respecting the views of those whom he opposes. The author of "Consistent Christian Fellowship" has entered upon his task under a deep sense of the supreme importance of the question at issue, and more especially at the present moment. He has brought to his task a manly understanding, a catholic heart, a sound critical knowledge of *The Book*, acute logical sagacity, a happy facility of illustration, a lucid style, and an unruffled temper. Merely as an intellectual treat—a sample of power in unravelling a piece of complicated and false reasoning, it is admirable; but we look upon it chiefly in its bearing upon the interests of souls, and of Messiah's kingdom. We regret our inability, from want of both time and space, to enter upon the subject, or to justify our statements by quotations. Our readers will pardon us for more than usual urgency in entreating them immediately to procure the work and to circulate it as widely as possible. To the youth of our churches it will prove of the greatest utility in instructing them in the truth,

and enabling them to give scriptural reasons for their faith in this matter. To the children of God in other communions it will prove a blessing, by removing misconceptions and guiding their inquiries after truth. We would rejoice were means adopted to place a copy of it in the hands of every evangelical minister in Scotland, and to circulate it extensively in every parish. Might not some plan be devised to accomplish this at the preliminary meeting of the Congregational Union? The author has not given his name. Whoever he be, he has not more of our admiration than of our gratitude. We congratulate the friends of Pure Communion on their principles having found such an advocate.

BRIEF NOTICES.

The Daughters of England, their Position in Society, Character, and Responsibilities. By Mrs. Ellis. London: Fisher, Son, & Co.

THERE is not, we think, a sign of our times more auspicious than the interest so extensively felt on the subject of Woman. This interest is at once made manifest and promoted by the reception given to numerous recent works, and more especially to the "Women of England." The work before us is written under the guidance of the same high principles, and executed with the same ability. As the former work was designed to be expressly limited to the middle ranks of society in Great Britain, so the present is addressed specially to the same interesting and influential class. The object of the author is to solicit attention to a farther exemplification of some subjects but slightly touched, and a candid examination of others which found no place in the former work. There is special importance to be attached to the era of woman's personal experience to which the present volume refers. It is the period of the formation of character,—that in which the seeds of after development are sown. The following brief sentences from the introductory chapter will indicate the spirit and aim of the work:

"Such, then, is your position in life; a Christian woman, and therefore one whose first duty is to ascertain her proper place—a sensitive and intelligent being, more quick to feel than to understand, and therefore more under the necessity of learning to feel rightly—a responsible being, with numberless talents to be accounted for, and believing that no talent was ever given in vain, but that all, however apparently trifling in themselves, are capable of being so used as to promote the great end of our being, the happiness of our fellow-creatures, and the glory of our Creator. Let not my young friends, however, suppose that I am about to lay down for them some system of Spartan discipline, some *iron rule*, by which to effect the subjugation of all that is buoyant in health, and delightful in the season of youth. The rule I would propose to them is one by which they may become beloved as well as lovely—the source of happiness to others, as well as in themselves. My desire is to assist them to overcome the three great enemies of their temporal and eternal good—their selfishness, indolence, and vanity, and to establish in their stead feelings of benevolence and habits of industry, so blended with Christian meekness, that while affording pleasure to all who live within the sphere of their influence, they shall be unconscious of the charm by which they please."

After the introduction, which is entitled "Important Enquiries," and relating chiefly to woman's position in society, the following subjects are considered—Economy of Time; Cleverness, Learning, Knowledge; Music, Painting, and Poetry; Taste, Tact, and Observation; Beauty, Health, and Temper; Society, Fashion, and Love of Distinction; Gratitude and Affection; Friendship and Flirtation; Love and Courtship; Selfishness, Vanity, Artifice, and Integrity; concluding with Dedication of Youth. This simple enumeration of topics will interest and excite a desire to peruse the volume. Those who are acquainted with the distinguishing excellencies of the author will expect a treat, and we

venture to say they will not be disappointed. The same accurate knowledge of the human heart, the same sound judgment and discrimination, the same chastened and hallowed feeling, and the same practical aim, and all controlled by high and holy principle, will here be found in a degree not inferior to that in the best of Mrs. Ellis's other works.

The True Church viewed in Contrast with Modern High-Churchism. By Thomas Finch. London: Jackson and Walford.

To those who wish to be accurately acquainted with the principles of High-Churchism, which are at present making such rapid and alarming progress in the South, and with the ground on which these principles are to be effectively opposed, we most cordially recommend this admirable little work. It contains a calm, clear, and masterly discussion of the leading questions at issue, and should be carefully perused especially by those whose duty it is earnestly to contend for the faith once delivered to the saints.

Notes on the Acts of the Apostles. By Albert Barns. London: Thomas Ward and Co.

THE Book of Acts is one of the most important portions of the New Testament, as it bears upon the development of the principles and institutions of the kingdom of Christ. It exemplifies Apostolic preaching; it records the difficulties with which the early Christians had to contend, and the principles by which they were guided. It exhibits the circumstances out of which the polity of the primitive churches arose; and narrates the success which attended the earliest missionary efforts of the disciples of Jesus. It brings to view the constitution of the primitive churches, the offices which were intended to be permanently established, and the position and functions of the office-bearers. On this account its interpretation is peculiarly important. We have examined with care the NOTES before us, and can with confidence recommend them to every Bible student. Barns is an enlightened and judicious expositor. He discards fanciful analogies and conjectures. He aims at bringing to view with simplicity and clearness the mind of the Spirit. His inferences are almost uniformly natural and just, and his matter is arranged so as not only to help to a clear understanding of his meaning, and to aid the memory, but also greatly to aid the public expounder of divine truth in adopting a natural and logical arrangement of his subject; and he leads to suitable trains of thought by fertile hints and suggestions. Young preachers, especially, will find this excellent work of essential service.

The Missionary Repository for Youth. Nos. for January and February.

The Little Girl's Missionary Meeting.

A Letter to Children on behalf of Missions.

Missionary Stories:—Heathen Parents—The Bechuana Girl—Heathen Sacrifices—A strange Story from the South Seas. London: John Snow. 1842.

Missions are in their infancy; ♀ are the missionaries of twenty or thirty years hence. How many of the rising race shall devote themselves to the glorious enterprise of carrying the gospel far hence unto the heathen, and what shall be their character, will depend upon the influence now put forth to mould the youthful mind, and to imbue it with the missionary spirit. Hitherto this great subject has occupied a very limited place in the plans of religious education pursued either in families or in schools. Hence it has been, for the most part, by a kind of indirect influence that almost all our missionaries have been led to appreciate aright the heavenly commission, and resolve to consecrate themselves to the great work. Happily a new era has commenced. The seeds of the missionary spirit are sown in the hearts of children, and the issue will be glorious. "As the twig is bent, the tree is inclined." The hopes of Zion, in as far as human agency is concerned, are in her children. Attach the young to the interests of Missions, by setting before them, in a manner adapted to their capacities, the condition of the heathen, and especially of heathen children, and the happy effects of the labours of missionaries, and their interest will grow into settled principle, and when the heart becomes the subject of divine grace, will be developed in full

vigour and effectiveness. The little works before us are admirably adapted to promote this object, and we most cordially and earnestly recommend them to the notice of our Pastors and Sabbath School teachers. *The Missionary Repository for Youth* is a monthly miscellany containing a great variety of the most interesting information. The *Stories* are all evidently by the same skilful hand, and are written in a style simple, lucid, and such as will rivet attention, and excite the deepest interest. We have read some of them to a large Sabbath School, and the breathless silence of the children indicated that their attention was arrested, and their feelings touched. We have pleasure in knowing that those little works have been already extensively useful in promoting the object they contemplate, and we should rejoice to know that they were generally introduced into the families and Sabbath Schools of our churches. We trust the author will persevere in a service so important, being evidently endowed with gifts peculiarly adapted for that service. We must not omit to mention that, with the exception of "The Little Girl's Missionary Meeting," which is sold at Threepence, all the others are sold at One Halfpenny; yet got up in a very beautiful style, and adorned with well-executed illustrative engravings.

BOOKS RECEIVED FOR REVIEW.

The Great Commission : or the Christian Church constituted and charged to convey the Gospel to the World. By the Rev. John Harris, D.D. London : Thomas Ward and Co. 1842.

Missions : their Authority, Scope, and Encouragement. An Essay : By the Rev Richard Winter Hamilton, Minister of Balgrave Chapel, Leeds. London : Hamilton, Adams, and Co. 1842.

The Jubilee of the World. An Essay on Christian Missions to the Heathen. By the Rev. John Macfarlane, Minister of Colleslie, Fifeshire. Glasgow : William Collins. 1842.

Luther : a Poem. By Robert Montgomery, A.M. Second Edition. London : Francis Baisler. 1842.

The Office and Work of the Holy Spirit. By the Rev. James Buchanan. Edinburgh : John Johnston. 1842.

Lucilla ; or the Reading of the Bible. By Adolphe Monod. Translated from the French. London Tract Society. 1842.

A Demonstration of the Resurrection of our Lord and Saviour Jesus Christ ; and thence of the Christian Religion. By Richard Garbutt, B.D. London Tract Society.

Six Sermons on interesting Subjects, including the Conversion of the Jews, and their Restoration to their own Land. By the Rev. John Robertson, Dunse. Edinburgh : M. Paterson. 1842.

The Change necessary to the Enjoyment of Heaven. By the Rev. John Kelly, with a Memoir of W. H. Lacon. By Sir J. B. Williams, KNT., LL.D., F.S.A. London Tract Society.

Pastoral Addresses by the author of Decapolis. London : Simpkin, Marshall, and Co.

The Fruit. The Gall Insect. Penny Almanack. Tract Society TRACTS.

Estimates of Missions in Heaven, Earth, and Hell. By an Old Fashioned Family. London : John Snow.

These Times : a Tract for the Young. By John Jefferson. London : John Snow.

Christian Baptism : showing the Right of Infants to that Ordinance when their Parents profess to believe that Jesus Christ is the true Messiah. Third Edition. London : James Dinnis.

A State Church inconsistent with the New Testament. Twenty-third Thousand. London : James Dinnis.

Origin and Progress of the Scottish Board for Bible Circulation. By Adam Thomson, D.D. London : John Smith.

Moral Agency ; and Man as a Moral Agent. By William M'Combie. London : R. B. Seeley, and W. Burnside. 1842.

INTELLIGENCE.

CHURCH AT AIRDRIE.

To the Editor.

MY DEAR SIR,—The circumstances connected with the church in Airdrie, previous to my entering upon the pastoral office among the people, are well-known to your readers, and it is, therefore, unnecessary for me to refer to them. On coming to Airdrie in the beginning of July, 1840, I found the church and congregation in a very low state,—the number of members being sixty, and the attendance upon divine ordinances never exceeding eighty people. On the first Sabbath I preached forenoon and afternoon to this small audience; and after consulting with the deacons, intimated sermon in the open air in the evening. A large party of the 78th regiment being in the town, the usual parade took place at half-past 4 o'clock, on the very spot where I intended to preach at 5 o'clock, and an immense mass of people were assembled together. Immediately after the parade, and before the people had time to separate, I began the open-air service, and had the privilege of speaking to about 2,000 people, from John iv. 42, 'This is the Christ, the Saviour of the world.' After this service, we adjourned to the chapel, which was filled to the door. For two weeks I preached regularly every evening in the open air, adjourning to the chapel for another service. These meetings excited much attention,—many were deeply interested, and not a few led to the Saviour. The audiences during the day were now more than doubled, and the chapel was filled every Sabbath evening. At the earnest request of the people, and from a feeling that good was doing, I consented to remain a second month, (having at first only engaged to remain one month,) and during this period, I felt it my duty to continue with the people, having received an unanimous and pressing invitation to undertake the duties of the pastoral office among them; and it is gratifying to me to know, that the members of the church in Linlithgow, and my beloved father and friend, Mr. Knowles, whose assistant I had engaged to become, are now fully satisfied with the decision I came to,—to withdraw my acceptance of their kind invitation, and to remain at Airdrie. Previous to the ordination services in October, a number of brethren from different places gave their valuable assistance in holding a series of revival meetings, which were productive of much good; and as the result of previous labours, and their meetings,—from July, 1840, to the 1st of January, 1841,—100 members were added to the fellowship of the church. From that period to the present day, additions have been made almost every week. During the year 1841, 148 members were admitted; and, notwithstanding, a number have left for other churches. The present number of members is 300,—they, their families, and others, forming a congregation of above 700 people; so that the chapel is now crowded in every part during the day, and generally well filled in the evening, although many of the members live at a great distance. In looking back upon the past, and contemplating the present state of the church, I would humbly say, What hath God wrought? Not unto us, O Lord, but to thy name, be all glory and praise!

Though we have to lament that we do very little for the cause of God and perishing men, we are still doing a little. During the past year the members of the church circulated in Airdrie, and the surrounding villages, about 25,000 Tracts, which have been productive of much good; and we are this year circulating 1,500 monthly in the town alone. Numerous prayer-meetings are conducted by the members in different places; and not a few have been led to Jesus through their humble instrumentality. I believe the members of the church are a praying people, and feel deeply its importance and value.

There are two female bible classes conducted by myself, numbering above 120 regular attendants; and from this class, 25 were last year admitted to church-fellowship. The Sabbath school, commenced in March, 1840, with about 60 children, is now attended, by upwards of 650 children; many of whom had been quite neglected formerly. We have a body of 46 active, devoted, and pious young teachers, under my own superintendence; and it is our practice to meet on the Saturday evening for prayer, and examining the portion of scripture to

be read on the following Sabbath. Much good has been done in the school; and I trust that, by the blessing of the good Shepherd, following the prayers and efforts of his people, not a few will be led to Christ to consecrate to him the flower of their existence.

Though the great body of the members are poor in this world's wealth, a considerable portion of the debt has been paid off; and from plans which have now been entered upon, we trust, in the course of a few years, to clear off the whole amount, though it still exceeds £800. The chapel must have cost originally about £1,200; and the managers being unable, for a long time, to pay interest and feu-duty, with other expenses, large additions were made to the debt. I think, in eighteen months, with the assistance of friends, we paid off more than £300 of the debt.

In your last number of the Magazine you were requesting your readers to send you facts. I have complied with your request; and if these facts are likely to interest your readers, will you be kind enough to insert them in an early number? Praying that God may abundantly bless you in all your labours,

I am, most faithfully yours,

JAMES TAYLOR.

AIRDRIE, 9th March, 1842.

P. S.—In consequence of the crowded state of the chapel, it has become necessary to erect a gallery. I think we would require about £150 for this purpose. I expect to raise from £50 to £60 in Airdrie; and the church and myself will feel truly grateful for any subscription, however small, in aid of this specific object, as we dare not add more to the debt already upon the chapel. Any subscriptions forwarded to me will be gratefully and promptly acknowledged; and as it would be desirable that the gallery should be erected by May, any kind friends who feel inclined to assist, will confer an additional favour if they forward their subscriptions as early as possible.

THE APPROACHING GENERAL ASSEMBLY,—A SUGGESTION.

WE have received a long letter from a correspondent in the North, for the whole of which we cannot make room; but we give the following, which, we dare say, will meet his wishes:—

IN conducting the controversy between Churchmen and Dissenters, there has been evinced by the latter a degree of mental qualifications highly creditable; but, to the mind of the writer, the thought has often occurred, that there was one weapon of vast potency in the spiritual conflict, not wielded with a frequency and constancy which its importance demands;—that weapon is prayer. It is of prime importance for him who would successfully plead any cause, that he should lodge the conviction in the minds of his auditory, that he is sincere in his address. The approaching meeting of the General Assembly of the Church of Scotland is looked forward to with intense anxiety by the pious members of that church. Would it not tend powerfully to convince the truly religious portion of Churchmen, of our sincerity in opposing their schemes, and of the truthfulness of our principles, were all the dissenters in Scotland to set apart two hours of the forenoon of the first day of the meeting of Assembly to pray for them? Could we not on that day, with an approving conscience, and with the humble consciousness that we have the approbation of our Father in heaven, be seen publicly, in the face of the world, meeting together in our various places of worship, from one end of the kingdom to the other, that we might present our united and fervent supplication at the throne of grace, that the Holy Spirit might be poured upon our brethren of the Establishment then assembled in Edinburgh, in copious effusion, presenting the light of divine truth with such irresistible force to their minds as would clearly indicate to them the path of duty, and impart that grace which they need to enable them fearlessly to cast themselves upon the divine veracity; take up their cross and follow Jesus at all hazards, with the heaven-inspired determination to obey God rather than men? We have the assurance that such prayer would not be offered in vain; and would

not the evidence of our sincerity, and good-will towards churchmen, be made more apparent by these means than by any others which we could adopt? and that while we are urging them to abandon the fallacious hope of leaning upon an arm of flesh, it is only that their shackles may be snapt asunder, that they may exult spiritual freedom, and that all the "Inhabitants of Zion may cry out and shout ther; because great is the Holy One of Israel in the midst of them!"

G. D.

KEITH, 28th February, 1842.

CHURCH IN NILE-STREET, GLASGOW.

THE church in Nile-street has presented a very harmonious invitation to Mr. Alexander Thomson, A. M., of Springhill-college, to become their pastor. Mr. Thomson has accepted the invitation, and will be ordained in July or August. All our brethren throughout the country feel deeply interested in the prosperity of the church, over which our honoured father, Mr. Ewing, presided so long. Their prayers will ascend, that the contemplated union may be greatly blessed, and that, after a season of much anxiety, this portion of the Lord's heritage may have rest and prosperity.

CONGREGATIONAL LECTURE FOR 1842.

WE have pleasure in announcing that the ninth of the series of Congregational Lectures will be delivered at the Congregational Library, Blomfield-street, Finsbury Circus, London, by the Rev. Walter Scott, Theological Tutor and President of Airedale College, Bradford, Yorkshire—Subject: "THE EXISTENCE AND AGENCY OF EVIL SPIRITS." Lectures to commence Wednesday evening, April 6, to be continued on succeeding Friday and Wednesday evenings at half-past 6, and to consist of eight Lectures.

DEATH OF MR. NAPIER.

It is with feelings of deepest sorrow that we record the death of our esteemed brother, Mr. Edward Napier, pastor of the church in Dalkeith. After a severe and protracted illness, which he bore with exemplary patience, he entered on his eternal rest on the morning of Wednesday, the 16th March. His loss will be deeply felt by all to whom he was known, for all who knew him loved him. He was "a good soldier of Jesus Christ"—"a workman who needed not to be ashamed, rightly dividing the word of truth." His clear and rich exhibitions of Divine truth; his pointed and pungent appeals to the conscience; his affectionate and fatherly admonitions—will long live in the memory of many whom he was instrumental, by the Divine blessing, in turning from darkness to light. Having been faithful unto death, he has now, we doubt not, received the crown of life. The following note, addressed by him to a brother in the ministry only six days before his death, will show how happy he was in the midst of acute suffering, and how peacefully he awaited the announcement of his Heavenly Father's will:

"HOLLYCOT, March 10th, 1842.

"MY DEAR BROTHER,—God bless you in the midst of your labours. I have an amount of spiritual enjoyment that I cannot express to any human being. On the other hand, my sufferings have been great and indescribable. The case, however, stands thus now: If I do no more, I have been instrumental in doing a great work, the grace of God being with me; and the greater part of it has been in Revival labours, and I bless you for having helped me to such an undertaking. I am too weak to go further. I will send in your books soon. Kind regards to Mrs. ———.

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Yours truly,

EDWARD NAPIER."

THE SCOTTISH CONGREGATIONAL MAGAZINE.

MAY, 1842.

PASTORS AND SABBATH SCHOOLS.

"He who freely magnifies what hath been nobly done," says John Milton to the Parliament of England, in his celebrated *Areopagitica*, "and fears not to declare as freely what might be done better, gives ye the best covenant of his fidelity; and that his loyalest affection and his hope waits on your proceedings. His highest praising is not flattery, and his plainest advice is a kind of praising." It is in the spirit of the great poet's sentiment, that we proceed very humbly to make a few remarks on the connection of pastors with Sabbath Schools, and, as space is precious, we go to our point at once, without the ornament or advantage of a formal introduction. The claims of Sabbath Schools, we rejoice to believe, are increasingly felt. The end to be aimed at in them is better understood than it was, and means are more carefully adapted for its accomplishment. Plans of operation are discussed, and are worthy of being still more discussed, as matters of great practical interest. All this we regard as a happy omen. But we have often asked ourselves, is the connection of pastors with Sabbath Schools so close and intimate as it might and ought to be? In remarking on this question, we shall not consider at present the various ways in which pastors might forward the interests of teachers and scholars; but, without entering on so wide a subject, do ministers, we ask, take what personal share and interest they might in the labours of the Sabbath School? They commend them, they pray for them, and we have no doubt of the sincerity of their commendations and prayers. But the impression seems to prevail extensively, that, as a species of Christian effort, the school is too humble for the minister; and nothing will remove this impression, so unjustifiable and injurious, till ministers are found oftener in the school, and bearing more frequently the character of teachers.

To this suggestion it will be objected at once, that many are incapable of more work than two public services. Of this, of course, every man must be his own judge. But it may be safely asked, whether the cause is not worthy of a sacrifice and an effort. Besides, there are various kinds as well as degrees of fatigue consequent on preach-

ing, and sometimes gentle and simple labour affords the most salutary rest. There is often an exhausting restlessness consequent on excitement. We labour to eschew thinking, but in vain. Thought is never more intense nor more active. But, if we indulge ourselves by putting forth the power which has thus been awakened, in the study of any subject that will give it full scope, our subsequent depression will prove too dear a price for the fruits of our unseasonable industry. If the mind must be occupied, and if severe study, to which the mind is never more disposed than when excited by preaching, be injurious, let the Sabbath School be tried. Its labour is light, its atmosphere cheerful, and some have already found it conducive to health and comfort.

But others have three public services, and cannot, therefore, engage in Sabbath School teaching. This must be granted. There are, however, many grave objections to three public services by one man. And, while every minister must judge for himself, and the circumstances of every place be considered by themselves, the question may be suggested whether, instead of a third service, a portion of other labour might not be more productive of fruit in the end? The process may seem slower, and the harvest more distant, but the 'husbandman waiteth for the precious fruit of the earth, and hath long patience for it.' Strange as the sentiment may appear, there is, perhaps, a 'hasting to be rich' in spiritual as well as in worldly possessions, which is not to be approved. Should the slow, the laborious, the apparently distant, commend themselves to our deliberate judgment, it is ours to pursue our course in the confidence of ultimate success. But we repeat that every man must judge for himself.

It will be the plea of some that they have no talent for instructing the young. But this plea cannot be accepted. There are diversities of gifts, it is acknowledged. One shall excel in this department and another in that, but every one ought to labour to attain a measure of fitness for every department. The reason why so few excel in teaching or addressing the young is, that little effort is made to attain excellence. We question if there be one theological seminary in the country which furnishes any lessons in this department, as we would call it, of sacred rhetoric. The preacher is not only left to his own guidance, but perhaps never hears the doctrine that he needs any training for it. He begins his public labours under the impression, that it is a very easy thing to speak to children. When opportunity presents itself, he essays the work. But the children are listless, he is disappointed, and concludes that he is not fit for it. He repeats the effort at intervals, but with the same ill success. It has not yet occurred to him that he may qualify himself by appropriate training, and still imagines that if the right method of addressing children does not occur spontaneously, it is not to be acquired. Great preachers, we know, would sometimes arise in the church without any schools of theology; and, in like manner, without any specific training, some will be found capable of instructing the youngest children in every form in which instruction can be conveyed to them. But this forms no rule. We should like to see some attention paid to this matter, and have no doubt that effort and pains-taking alone

are necessary to secure as general a fitness for the instruction of the young as of the old.

We are unwilling to suppose that any who are likely to read these remarks are capable of congratulating themselves on the want of a talent for addressing children, as if such a want indicated the possession of higher powers, and powers with which the existence of such a talent is deemed incompatible. But if in saying, 'I cannot speak to children,' any one should mean 'my mind is of too high an order for it, and cannot stoop so low,' we have only to say, that the want on which he congratulates himself, seems to us to be very commonly the fruit of indolence, and, when it is otherwise, to indicate not the greatness of a man's powers but their limitation. The well-known remarks of Dr. Johnson regarding Dr. Watts, will, probably, occur to many of our readers. "For children he condescended to lay aside the scholar, the philosopher, and the wit, to write little poems of devotion and systems of instruction adapted to their wants and capacities, from the dawn of reason through its gradations of advance in the morning of life. Every man acquainted with the principles of human action, will look with veneration on the writer who was at one time combating Locke, and at another making a catechism for children in their fourth year. A voluntary descent from the dignity of science is perhaps the hardest lesson that humility can teach." With all the truth which this passage contains, the great critic seems scarcely to have understood the intimate connection which is often found to subsist between the varied powers to which he refers; and it may be questioned if he fully appreciated the real dignity of Dr. Watts's humbler labours. We have long admired the spirit of John Trebonius. It was his custom, history tells us, when he came into his school-room, to take off his hat and bow to the scholars. His colleagues having one day expressed their astonishment at his extreme condescension, his answer was: "There are among these youths, some whom God will one day raise to the ranks of burgomasters, chancellors, doctors, and magistrates. Though you do not now see the outward signs of their respective dignities, it is yet proper to treat them with respect." The answer may be called prophetic. Martin Luther sat on one of the forms before him, and heard his master's words with emotion. We ought never to forget the possible destinies of the children whom we teach. And should we ever speak of their instruction as humble labour, partly in accommodation with prevailing modes of thinking, and partly because in some respects it is so, we ought ever to feel that in reality, and in chief respects, it is great and full of dignity. Weak and childish minds occupy not the first but the last place in the scale of fitness for it, and genius itself may accomplish its greatest triumphs in its successful prosecution.

Our first suggestion to those who have strength and opportunity to engage personally in Sabbath School labours, especially in towns, would be to attempt a school under their immediate charge and superintendence in their accustomed place of worship. Such a school will have many attractions and many advantages. We condemn the spirit of undue veneration for those who sustain the ministerial, or, as it is too often called, the clerical office. But we think it lawful

to turn to good account the fact that many parents, more or less informed, will consider the minister's presence and participation in the duties of the school, as investing it with superior claims to their confidence and regard. Let not the suggestion we have made be hastily pronounced by any to be impracticable in their case. Resolution and perseverance will surmount many difficulties which at first sight our eyes magnify into mountains. But should circumstances prevent the attempt we have suggested, the pastor will find himself well employed in a regular or frequent visitation of the schools taught by members of his church elsewhere. What we regard as so desirable and so much needed is, that it should be seen by teachers and scholars that the pastor regards the Sabbath School his appropriate sphere of action no less than the pulpit, and is prepared to devote himself to it heartily, and as regularly as circumstances will allow. One rule cannot be prescribed for all, but one principle may. When a pastor devotes himself to Sabbath School labours as a part of his ordinary duty, he will be in little danger of falling into a very repulsive but too common fault. He will not wear the aspect of one who is performing an act of condescension; he will not appear as the Bishop—(if we may employ that much injured word with the unscriptural associations which it commonly suggests)—humbling himself to something far below him, but will feel himself at home and honoured in his employment, and will leave the impression of this his feeling on others.

The personal interest of the pastor in Sabbath Schools, and his personal participation in their labours, will be a means of much profit to the children, the teachers, and himself. Should we make no account of the benefit which the children may derive from his additional instruction, the fact of his presence will produce a good moral impression, and serve to stimulate and encourage them, and make them feel more deeply the importance which is attached to the objects of the school. The teachers will of course be encouraged. Their labours require more, perhaps, of the power of perseverance and of patient expectation than most departments of Christian effort. They partake of the weakness, if weakness it may be called, of being susceptible of encouragement by the presence of higher functionaries than themselves. It is not in human nature, even in regenerate human nature, pervaded as it is by the love of God and of souls, to disdain the cheering influences of the presence and countenance of friends, especially of those friends who are on other accounts highly esteemed. And in this respect the teachers of Sabbath Schools are not unlike others. We have seen the rich farmer on the harvest-field take the sickle of the labourer, and work till he had shown his kindred with the humble band around him by "the sweat of his brow." He was not dishonoured, but they were honoured; and the impulse they received lasted till the going down of the sun. In urging a reluctant craft against the current of a river, the master takes his turn at the oar, and is scarce to be distinguished by a stranger from the boatmen. Pastors, go and do likewise.

On the benefit which pastors themselves will derive from frequent or regular Sabbath School labour, we are disposed to lay special

stress, and would ask special attention to it. They will, first, be benefited morally or spiritually. Their sensibilities will become more tender. The gentler and more amiable affections of their hearts, called into frequent and active exercise, will acquire a permanent ascendancy. The mingled love and compassion and hope which the young, as the subjects of attention and expectation, awaken and cherish, will impart their tone to other labours. The lessons of humility and teachableness which the Saviour employed the persons of children to inculcate, will receive manifold illustration. And we cannot conceive it possible for a right-hearted man to mingle much with children, for the purpose of promoting their spiritual interests, without reaping a rich harvest of spiritual profit to himself.

There is good of another kind to be derived from these labours. They will assist materially, we think, in correcting errors which are common in the pulpit, and in forming a more efficient and useful ministry. It has often been said that we do not know our own thoughts till we have expressed them. There are times when dim shadows hover over our minds, or flit across them, and we imagine that new and profound conceptions are bursting on our view, or unfolding themselves to our mental vision. They seem more purely spiritual than are commonly enjoyed in an embodied state—a revelation of what human eyes seldom behold—the materials of a more exalted and moving eloquence than ourselves at least had ever uttered or heard. Would that now we had an assembly before us, and the opportunity to pour out the high thoughts with which we are possessed! But when we begin to form them into shapes, and clothe them in words, lo! they vanish. Sometimes we are tempted to suppose that the thoughts which filled us have scorned the base bondage of words—words, at least such as ours—and have indignantly taken their flight into the pure region whence they came, the dwelling-place of truth and light. And sometimes perhaps it has been so—they have been too subtle for our powers of expression, too spiritual to dwell permanently with us in our present state, and, though they tarried not long enough to let us describe their shapes and features, have still been bright visions of realities with which we hope to be more conversant hereafter. But alas! we must oftener conclude that such thoughts have been mental illusions, the sport of an excited brain, like the meteors which have no existence but in the flash of a moment, or like the forms into which our fancy shapes the clouds of heaven. If we would know what we think, we must put it into words, and it will promote correct and healthful thinking to cease from what will not submit to this operation. It will effect a farther separation of the apparent and the real, if—and this is the point we aim at—if we translate the form in which we should be content to present our thoughts to men into one which we should feel suitable for children. It is very true that there are thoughts which, independently of their form, are, in themselves, above the capacities of children. Simplicity of language will not suffice to make all that is difficult and sublime intelligible to childish minds, whether they be the minds of children or of men. The simplest words, on the contrary, are themselves the fittest and most natural apparel for the sublimest thoughts. But the

process we recommend will be the path to much salutary but humbling discovery. We shall find that we have often mistaken words for thoughts, and that our thoughts have been often ill-understood by ourselves, and ill-defined. Our self-deception in these matters will be exposed, and the benefit we shall derive from the purification of our ideas and the cultivation of our minds will be an ample reward of our pains.

It will easily be seen how happy the effect of this training must be on our pulpit ministrations. There is nothing we are in more danger of than aimless talk. Our hearers may be little interested without exhibiting any unseemly signs of impatience. But children have not the same sense of decorum to make them endure what does not interest them, or to seem to be interested when they are not. We have often been admonished by their restless heads and wandering eyes that there was something wrong, and have been compelled to pause and examine what we were about, and change our tone, and rouse ourselves to a more vigorous and appropriate style both of thought and expression. We cannot conceive a more salutary process for preachers to be subjected to. It will operate, but more sensibly and directly, like the study of mathematics on the wandering minds of youth.

There is another evil into which preachers are apt to fall, the habit of elaborate disquisition. They wish to avoid what is commonplace, to feed their own and other minds with fresh and substantial provisions. They toil at their desks, their minds "travail as in birth," in the production of what they expect to be mighty to the accomplishment of spiritual ends, they go to the pulpit, and, as they pour out the lucubrations of many painful hours, they are amazed—if their own minds are not too much occupied to observe the expression of other minds—amazed at the listless postures of some, and the vacant gaze of others. Their labour is almost lost. It may be appreciated by a few minds whose peculiar longings are not always to be overlooked, but only by a few. On some occasions such preaching is lawful and useful, but, as a general system, any thing approaching to it is faulty in the extreme. Now, the fault does not consist in the previous pains of study, or in the profundity or natural difficulty of the thoughts enunciated, but almost entirely in the form in which they are presented. The preacher forgot, in the course of his study, that he had not to elaborate thoughts for the eyes of the philosopher in his closet, but for the ears of an assembled multitude. And if he resolves to change his method, it must not be with the hope of less labour and difficulty. It is well known how various and how unremitting were the pains which the ancient orators took in elaborating their compositions, so different in their entire texture from the disquisitions of which we speak. The simplicity and energy, and sometimes almost naked severity of the style of Demosthenes, not spoken *before* men but *to* men, were the fruits of the most anxious and laborious care. "An anecdote is related of him, that when Pytheas taunted him with 'his speeches smelling of the lamp,' his answer was, 'True, but your lamp and mine do not give their perfume to the same labours.'" We refer to this matter at present not to enlarge

upon it,* but to suggest that we do not know a better correction of the evil we have referred to than the necessity of regularly addressing children. The pastor on whom this duty devolves cannot limit himself to some chosen topic on which he may descant appropriately without much effort, but must range over the wide field of general religious knowledge. And the effort which will enable him to present his various topics intelligibly and efficiently to his youthful auditory, will produce the happiest effects on the style and form of his general ministrations.

ΦΙΛΩΣΟΦΙΑΣ.

THE SUFFERING POOR OF CHRIST'S FLOCK.

THE present time is evidently one of almost unprecedented calamity to the working classes, and to the poor in general throughout almost the whole of our island. Some places, indeed, are more severely depressed than others, but the afflictive visitation is nearly universal. Whatever differences of opinion there may be, either as to the causes or the cure of this sore evil, there can be none as to the fact, the mournful fact, that destitution of the very necessities of life prevails to an alarming extent. From every place where manufactures have been the means of employment and support to manual labourers the accounts are most heart-rending, and cold indeed must he be that is not feelingly alive to the general distress.

Having had some lengthened experience, though comparatively gentle, of worldly trials, I would, in this paper, venture to state a few plain hints on this subject to Christians who have something more than the name, and that both to those who may not as yet be reduced to destitution, though suffering severely in their means, and also to God's suffering poor ones, of whom we believe there are very many at present enduring the deepest distress, both individuals and families.

It becomes us all who reverence the Word of God, to recognise his hand in these public calamities, and to view his holy hatred of sin, and righteous condemnation of it, in all the various ways in which he afflicts us. For many long years he visited us with that most tremendous scourge, war. Now we have had a long period of peace and tranquillity, and he has shown us that he has many other shafts in his quiver, to make it manifest to all that sin is the abominable thing his soul hates, and cannot escape his indignation. We have had pestilence to a certain extent, and now famine stalks abroad among us. All these things clearly call on God's people to humble themselves under his mighty hand, to self-abasement, to weeping, and supplication; searching out our own sins more impartially than we have ever yet done, and in bitterness of soul mourning before God over our own sins and that of the many around us.

* We cannot leave this important subject without recommending to all preachers, who have not already seen and studied it, a valuable article on "The British Pulpit" in the *Edinburgh Review*, October, 1840.

Along with this frame of mind, let us study a cheerful *submission* to the Lord's hand in these calamities, not murmuring, fretting against instruments, or repining. We know well this is quite opposed to the whole tenor, spirit, and injunctions of the gospel, which we profess to venerate and to live upon; but, alas! how natural to us all! If our trials lead to murmuring instead of godly sorrow and mourning, as the old divines would express, it is no great proof of attachment to Jesus. The sinful hand that men have had in the present national calamities, the Lord will requite in his own time. Let us leave them in his hands, and let us faithfully and vigorously aim at those exercises and duties which, by his word and providence, he is calling for from us.

Let us also cherish and cultivate a *sympathizing* spirit towards the suffering multitude,—a benevolent and kindly feeling,—the spirit of the good Samaritan, and abhorring that of the priest and Levite, so often acted over again in our days even in high places. Many of us may not have it in our power to do much in acts of benevolence; but let us all do what we can, and do it cheerfully, from love to Him who gave his life for us, and left us so bright an example in this as well as every other part of holy obedience. In the way of relieving distress much may be done by prudent measures, by judicious economy, by combined efforts; in short, by *devising* liberal things. What a full detail of this branch of practical religion does the prophet give us in Isa. lviii. "If thou deal thy bread, and draw out thy soul to the hungry, and cover the naked," and so on. And how encouraging the gracious promises that follow! light in obscurity,—guidance and divine teaching continually vouchsafed,—hearing our prayers,—spiritual refreshment and holy joy to the believing soul,—and a life of honourable usefulness in the Lord's service. All this is quite consistent with our using, along with the other members of the community, every lawful and peaceable means to influence public measures by the government of the country to alleviate the present distress, and to remove the restrictions that so palpably are direct causes of it. We are bound to be active and ready in every lawful attempt "to undo the heavy burdens," to remove the restrictions and obstacles of man's devising, that the honest and industrious may have employment with fair remuneration, and provisions at the cheapest market. And let us never forget, in using these legitimate means for the general good, that the whole should be accompanied with the prayer of faith, since all events and hearts are in the hands of our heavenly Father. In regard to the present distress, I have a strong persuasion that the Lord will hear the cry of his people, and in a *signal* manner interpose for the oppressed, to the glory of his great name.

To God's suffering poor permit a few friendly hints, suggested by the lively oracles, and some experience of a state of privation. It is an easy matter for those in comfortable circumstances to give abundance of good advices, but when we come to grapple with adversities, it requires much grace to apply them to ourselves for practical purposes of direction and consolation; yet they are no less true, and deserving our all acceptance, and there is, my dear suffering friends,

all that fulness of grace in our exalted Head which you need to bear you up, and to carry you through these painful and pinching straits allotted at present to you, and those dear to you, in your families and connections. Take courage, then, and be counselled to *look to him*, the Apostle and High Priest. He pities, he feels for his people in all their infirmities, and under all their trials. He knows them all. He knows what refining, what discipline we need, and will continue his chosen ones no longer in the furnace than his wise, holy, and loving designs are answered. Again, look to him as our *pattern* and *example*. It has often been said, he has sanctified a state of poverty, by choosing to appear in our world in this condition. In this, therefore, you are conformed to your Head. Both ancient prophecy and New Testament history confirm this truth, that he sought none of the good things of this world. He who had all power in heaven and on earth had not where to lay his head. Although he could feed the multitudes by miracle, yet hungry and thirsty, he lived on the bounty of others, and condescended to all this for our sakes as our substitute, and also as our pattern for imitation. The same lot he wisely assigned to his most favoured followers,—these, in general, were from among the poor; few of the rich or noble were chosen. He has thus cast contempt upon those things that the un-renewed part of mankind are greedily pursuing. The great apostle of the Gentiles, who was perhaps the most eminent believer we know of, tells us what was the temporal lot of him and his fellow-apostles, 1 Cor. iv. 4, especially, “We both hunger and thirst, and are naked, and have no certain dwelling-place;” and he mentions among his perils, “hunger and nakedness,” 2 Cor. xi. So that you see, my friends, he suffered, like his Master, the same privations you bear at present. He was, we may suppose, often without a regular meal, and went with a ragged garment, or perhaps little to defend him from the inclemency of the weather. These things are strong inducements to cheerful submission, to patience, and humble waiting God’s time of deliverance. I would say further, Learn to cultivate *spiritual discernment* under your trials; that is, to view all things in the light of God’s word, not according to the bent and bias of our vain depraved propensities and spiritual blindness, nor as the men of the world around. Let us have a far higher standard, a nobler way of estimating good and evil. They, like the Jews of old, Mal. iii. “call the proud happy.” They are crying out, “Who will show us any good?” begging, as it were, for happiness at every door but the right one. But you, poor believer, have learned a more excellent way. “The Lord is my portion, saith my soul,” Lam. iii. “Whom have I in heaven or in earth but thee?” Psal. lxxiii. Cleave, then, to your choice, abide by it, rest assured it will never fail you, even when heart and flesh does so. Learn to look above the glitter and the glare of worldly things; the pomp and the parade that amaze and ruin countless numbers; the enticements and threatenings by which the god of this world leads captive his votaries to endless ruin. Bring all to the balance of the sanctuary, and found your judgment of all according as infinite Wisdom and Love has decided. There we are taught that the Lord’s ways and thoughts are not as ours;

"that he has chosen the poor of this world," James ii. 5; that he has purposed to leave in the midst of the earth a poor and afflicted people who should trust in him, Zeph. iii.; that Jesus came to save and deliver the "poor and needy," Psal. lxxii.; and that their good things come to them after their evil things here, when the wicked have an awful reverse, as in the case of the rich man and Lazarus, Luke xvi.

Be admonished farther, under your daily sorrows, to gain *an intimate acquaintance with the divine promises*—that knowledge which is experimental, refreshing, strengthening, and purifying. The life of faith, in all its varied exercises, is quite a mystery to the man of the world; to feed on promises is to them quite visionary and enthusiastic; but you know it to be a blessed reality, the Holy Spirit hath revealed to you what flesh and blood cannot comprehend. Believers are *the heirs of promise*, and through faith and patience they come to their inheritance, Heb. vi. Now, there is in them an abundant provision for your present support and consolation, and the most assured ground for deliverance in God's own way, and at the most fitting time. Study, then, these promises, firmly believe them, trust to them, and make them thus your own, turning them all into earnest importunate prayer. Think how full and rich these promises are, and how kindly suited to your case—such as "Call on me in the day of trouble," &c. Psal. l. "For the oppression of the poor, and the sighs of the needy, now will I arise, saith God," Psal. xii. 5. "The expectation of the poor shall not perish for ever," Psal. ix. 18. Again, "My God shall supply all your need out of his riches in glory by Christ Jesus," Phil. iv. 19. These are but a sample of these precious cordials; the word of God abounds with them. Be familiarly conversant with them, and carry in your eye while you study them, the two immutable things the apostle mentions, Heb. vi., which secure to us the inviolable accomplishment of the whole, that we may have strong consolation who have fled for refuge to the God of eternal truth and everlasting love as made known in the salvation of his Son.

I must, however, hasten to a close. All these remarks might be greatly enlarged,—they are only intended as hints to lead to meditation and serious reflection. I must not, however, omit to say that, if you and I would desire to make spiritual improvement under our temporal calamities and trials, we will do well to consider *the benefits and advantages of a state of poverty*. This may seem a strange expression, very paradoxical to the natural man, but the souls enlightened from above, and under the Spirit's new-creating power, know that it is no cunningly-devised fable—they know that meat is to be got out of the eater, and honey from the lion's carcass, and a never-failing truth, that their God makes all things, the most unlikely, work together for their good. I can only just name a very few of the advantages of the poor. They are not only the objects of God's special love in choosing them, but often enjoy the sweetest tokens of it—in answering their prayers, in wonderfully appearing to rescue and deliver, and those often in so remarkable a manner, that they can no more doubt his love working for them than of their own existence. Now, the Christian in easy circumstances, or with the

means of subsistence pretty sure, not being in the same state of needy dependence, has not scope for the same sweet experiences. Again, my poor friends, we are free from the many snares and temptations to which the higher ranks are exposed—the enticements, the distractions, the gaudy shows, the food for ambition, the worldly conformity, and numberless baits which the god of this world knows how to ply to drown men into endless perdition. Nor is it the least of these benefits that we are not exposed to flattery, which is such an enemy to the precious soul, and so delectable a potion to our proud carnal hearts. No man flatters the poor, no one hesitates to tell him the truth, no gain to be obtained by dissimulation used to him. O what a mercy this is, my dear friends! Let us then appreciate it. I shall never forget the feeling with which I read some years ago in a Periodical, an account connected with the death of his late Majesty Geo. IV. It is no breach of charity to say, his life gave no great evidence of his being prepared for the solemn change, and his principal physician who attended him in his last moments, publishes to the world, and boasts of his tact in deceiving him as to the approach of the last enemy till he took the irretrievable plunge into the eternal world! Awful cruelty! This, I say, he boasts of, and publishes it as a guide to all medical men to follow in similar cases—dreadful infidelity, to the effects of which the lowly and poor are not exposed. The poorest saint in His Majesty's dominions would not be cursed with such mistaken and soul-ruining delicacy, misnamed charity.

Last of all, since you are poor, oppressed, and heavily weighed down in this world, *look forward to, and prepare for the heavenly riches.* This is not your rest,—you have an inheritance incorruptible, undefiled, and unfading, beyond the control of any enemy,—a crown of righteousness,—mansions prepared by the Beloved of your soul. Often in your present trials, think on the eternal weight of glory, and place this in competition with all you suffer here, and how will it lighten your burdens; and you will calculate as the apostle does, 2 Cor. iv. 17. and Rom. viii. 18. “For I reckon that the sufferings of the present time are not worthy to be compared,” &c.

In short, you are princes and kings in disguise, or in minority, if united to Jesus, and he will in due time bring you to the wealthy place—to your kingdom, to reign with him for ever—where you shall *hunger and thirst* no more, and the days of your mourning shall be ended. Say then, evermore, with David, Psal. xl. “I am poor and needy, yet the Lord thinketh on me,” &c.; and with the poet—

“Poor though I be, despised, forgot,
Yet God, my God, forgets me not;
And he is safe, and must succeed,
For whom the Lord vouchsafes to plead.”

May the writer, and every reader, enjoy the fullest experience of these inestimable privileges.

IGNOTUS.

• 27th November, 1841.

REMARKS ON MATTHEW VI. 22, 23.

A COMPARISON seems here to be intimated between the light of the body, which is the eye, and the light that is within us, or the eye of the mind. By the latter expression, is probably signified the judgment or the conscience. As all the members of the body are directed by the eye, so the judgment, as a light within us, is designed to superintend and direct the affections and conduct. Now, it is supposed that the light may become darkness. Darkness may arise either from the absence of external light, or from the diseased state of the organ. It is the latter case which is supposed in this passage, and it is every way more pitiable than the former would be. If that organ by which alone light can enter the body be diseased, the whole body is full of darkness, and no amount of outward light is of any avail; and, in like manner, when the "mind and conscience is defiled," when, instead of directing, it serves only to lead astray, we may imagine what will be the state of the moral man. There are several ways in which the light that is in us may become darkness. We shall notice two or three.

1st. It may be from wrong principles. We refer to the practical judgments which men form of things; and we may illustrate our meaning by adducing the worldly man's estimate of time and eternity comparatively, 19—21 verses. In practically preferring the perishing interests of time to the realities of eternity, he shows that his first principle is wrong, and nothing but darkness can result from such a mistake. Or we might instance a religious professor's estimate of his own religious character and experience. If in forming such an estimate he adopt wrong principles,—if he mistake the nature of true religion, then his conclusion will be false,—and the farther he proceeds he will go the farther astray. "Woe unto them that call evil, good; and good, evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Wrong principles may be the result of ignorance and mistake. Our natural reason or conscience is not of itself a sufficient light to us,—it must be enlightened and informed by the word of God, and those who are ignorant of the word of God, or neglect it, will be ever liable to adopt wrong principles, and to become thereby involved in darkness. But the false judgments which men form, are frequently the result of their own perverse reasonings. They are willing to be deceived, and by a perverted ingenuity persuade themselves to believe their own lie. A practical deduction from these remarks is, that we ought well to examine our leading principles,—to bring them to the test of scripture,—and to be on our guard against the perverse reasonings both of ourselves and others.

2d. It may be from the love of sin. When sin in general is loved, or when some one sin in particular is allowed and practised, the eye of the mind will be covered with a film which will involve the whole soul in darkness. It is a common observation that the passions blind the judgment; and this is the case of which we are now speaking. In proportion as any sinful affection predominates in

the mind, we shall not be able to view any object aright; and we ought to beware of sin, if we would not have the light within us to become darkness.

3d. It may be from having a wrong end. To this the Saviour seems to refer in the 24th verse, "No man can serve two masters." Our conduct in general, and every particular act defines its character very much from the end we have in view,—and a wrong end will, of course, pervert all that we do. The mere absence of the only right end—the glory of God—cannot fail of vitiating the character; and the particular wrong ends which men sometimes have enhance the evil. "The sacrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind?" It may also be observed, that a wrong end will darken the mind. When the judgment whose office it is, as a light within us, to direct us in aiming at the glory of God as our proper end, is perverted to look aside to other ends inconsistent with this, nothing but darkness and confusion can ensue.

Such are some of the ways in which the light that is in us may become darkness, and each of them implies a measure of guilt: the blindness spoken of is not regarded as a misfortune but as a crime. How ought we, therefore, to attend to the Saviour's caution, "Take heed that the light which is in thee be not darkness?" How sad would it be if our views should be wrong, and our experience in religion false, because our judgment is warped! The effects will appear in the conduct; and the consequences will reach unto eternity. It is especially incumbent on Christians who are appointed to be the light of the world, that they take heed that their light be not darkness.

G.

POETRY.

ANGEL VOICES.

"And I heard a voice which said, Come up hither."—REV. iv. 1

THEY bend in love and beauty o'er us still,
Those radiant dwellers of the sinless spheres,
Their holy hearts with soft compassion thrill
To view our human weakness, toil, and tears:
Around us here their starry wings they wave
To gild and purify this mortal air,
They stand beside the portals of the grave
To cheer the trusting soul who enters there.

At summer eve, when earth, and sea, and skies,
Fade to the shadowy beauty of a dream,
We feel their smile in heaven's deep starry eyes,
And in the dying sunset's softened gleam:
In the wave's whisper, in the low-voiced breeze
We hear their song—what do the bright ones say?
"Oh! dreary is your path 'mid scenes like these,
Come to *our* home, sad wanderers, come away!"

Where sin is not, where tempests never range,
 Where the destroyer's withering sway shall cease ;
 Whose pure celestial bloom no blight can change,
 The land of perfect beauty, joy, and peace,—
 Where passion's waves are lulled to rest for ever,
 Where pain, or care, or terror may not be,
 Where nought the pure in heart from Christ shall sever—
 Come to the land where there is no more sea !

Ye who are lonely on this earthly waste,
 Whose hearts are crushed,—whose fond affections blighted,
 Whose hopes on things of time and change were placed,
 And left you desolate and ill-requited ;
 Though your heart's treasure he's hath known decay,
 Ye shall find rest and sympathy above,
 Look up ! look heavenward ! faint not on the way—
 Ours is a land of everlasting love !

The dead are here, the blessed, faithful dead,
 Whose earthly graves your bitter tears are steeping,
 Whose souls by us through the dark valley led
 Their Saviour holds in his eternal keeping :
 Too much ye mourn, that yonder heavy sod
 Doth hide the lovely from your aching sight,
 Too little do ye feel, that sown by God
 They yet shall blossom in his bowers of light !

Ye who are toiling up the thorny steep
 Where the proud tree of knowledge towers afar,
 Yet often falter in your course, and weep
 To feel how faint your strongest efforts are ;—
 How scant is even the mightiest spirit's dower
 While doubt and error darken round its way,
 How soon must yield its glory and its power
 'Neath the dull fetters of its mortal clay !

Come hither ! drink of heaven's untroubled springs,
 Immortal strength and never-fading youth,
 Here shall the soul unfurl its eagle wings,
 And soar undazzled in the light of truth ;
 Here knowledge yields her fair and living fruit
 Unfenced by thorns, and unobscured by night—
 Where never worm may lurk beneath its root—
 Ours is a land of everlasting light !"

And not in vain our musings shall believe
 Such voices to the winds of evening given.
 If we aright the angelic call receive,
 Gently to lead our wandering hearts to heaven ;
 To bid us still the onward path pursue,
 Constant though lone, unshrinking though distressed,
 And still to keep our high reward in view,
 A bright, and glorious, and enduring rest.

R E V I E W.

Luther : A Poem. By Robert Montgomery, M.A. London : Baisler. 1842.

"ALLOW me to make the songs of a country, and I will allow you to make its laws," said Fletcher of Saltoun. Though not a few will scorn the saying, at least in application to an *intellectual* age, yet is it most truthful; and at no period has its meaning been more strikingly illustrated in England than at the present. The *fall* has rendered mankind, as such, less under the control of reason than of imagination. The recognition of this truth lies at the base of the most profound artifices of Rome. All the variations of Romanism are but skilful adaptations to the changing aspects of society under the influence of this principle. It is true, indeed, that Popery as well as the most gross forms of Pagan superstition, finds an antagonist in true philosophy; but, alas! how few are philosophers; and how few among the *millions* can comprehend the principles of philosophy! Were the masters of science combined, as they are not, under the influence of a pure philanthropy, to send down from their high places the knowledge which they possess, and to diffuse it among the masses, the result *might* be the exposure of the falsity of a false religion, but could not be the supply of a true one. Science, as it could not discover a cure for a troubled conscience, so neither can it itself fill that void in the human heart which prompts man to embrace every shadow which seems to promise pardon and peace. Philosophy, if it succeed in dissipating the dreams of superstition, will not eradicate superstition itself,—the heart dreams again, and one congenial system of error is destroyed only to make room for another. Hence, while philosophy rules the head, superstition may reign in the heart. The intellectual and moral departments of our nature have become so far severed as to admit of light pervading the one, while gross darkness reigns in the other. It is thus that some of the first masters in science have been the degraded victims of superstition; and it is thus, too, that at the present moment, from the most renowned seats of learning, are emanating the most irrational and debasing of Popish errors. It is a delusion, we think, to say that the intelligence of the age forbids the return, in a modified form, of the superstition of the dark ages. The masses are destitute of true religion; and some religion they must have. Every unregenerated heart has within it the prime elements of popery; and a congenial faith, fashioned to the spirit of the times, will find no antagonist in superior intelligence *out* of Oxford which it does not find within it. It is with superstition as with fashion, the lower orders follow their betters; and what this season would excite ridicule as antiquated and absurd, may the next be the perfection of taste and elegance. Some of the belles of our day might find, to some extent, a convenient outfit in the wardrobes of their great grandmother. Yet who will say that civilization is retrograding? Change is not extinction. The Puseyite leaders are only reviving the olden

fashion. There is heard a murmur of disapprobation,—it is nothing more than a murmur; and it is already dying away. Men of station, and intellect, and genius will be listened to, and imitated, and such are the Puseyite leaders. Their religion is that of the imagination, and the minds of the multitudes whom they desire to captivate have, through varied and dissimilar causes, been brought to that condition which powerfully predisposes them to the adoption of a system so congenial. That system meets the prevailing taste of the upper classes of society, induced, in a great measure, by the character of the fashionable literature of the last quarter of a century; and it meets the taste of the lowest classes of society from their natural love of sense, and pomp, and mystery. Both are, in a great measure, destitute of the knowledge even of the theory of the plan of salvation; and both are alike eager to grasp at what promises to meet so pleasingly the spiritual exigencies of their common nature. Puseyism has its poetry. "There is a considerable amount of novelty in it,—startling analogies traced between the peculiar dogmas of the sept and scripture incidents,—the occasional gleaming of fresh imagery from amid the newly opened recesses of ancient and musty superstitions,—ingenious ambiguities without number, which, by soliciting curiosity, exercise conjecture,—strange emblems of still stranger doctrines,—a sentimentalism that dandles prettily its crosses and chalices,—and a wild energetic intolerance, ever thoroughly in earnest, that borrows from the poetical vocabulary all the language in which vice has ever been denounced or guilt threatened." It is not only fair but necessary to meet the abettors of error on their own ground, and with their own weapons, when these in themselves are legitimate. That this is one main object contemplated by the author of "Luther" will appear from the following quotation:—

"And truly this is the right moment for the voice of Luther, and its echo the Reformation, to make themselves heard and influential. For on all sides the Romish dissent (?) is stirring, and (see Professor Sewell's article in the *Quarterly Review*) hundreds of Jesuits (the black beetles of Romanism) are darkly, secretly, and silently scattering themselves over the united empire. Chapels are raised, societies are organized, periodicals established, newspapers enlisted,—and so we find ourselves, to use Dr. Croly's eloquent words, 'in all the vaunted illumination of the nineteenth century,' with 'Rome sending back among us the morals, the discipline, and the darkness of the thirteenth.' And most justly does the same lofty writer remark: 'This is the true antagonist, the colossal challenger with the helmet of brass and the spear like a weaver's beam. . . . We must not fall into the capital danger of mistaking the dangers. Compared with this solid and progressive usurpation, dissent is nothing. The true peril of the mariner is not in the ice-island, shaped in chill and obscurity, sure to break up into fragments by its nature, and vanishing as it meets the sun. The danger is in the shoal, growing beneath the surface, continually shifting its shape, yet continually advancing till it spreads over the waters and makes wreck inevitable and irretrievable.'"

For ourselves we dwell in one of those "ice-islands, shaped in chill and obscurity," and we naturally enough presume that the author of "Luther" will not expect from us a very *warm* reception. It must be comforting to him, however, to know that, though he should come into collision with our ice-berg, he is in no "*true peril*," though, if all that mariners say may be depended on, many a gallant ship has perished in the frozen regions both *south* and *north*. We have examined

the work before us chiefly, with reference to the object avowed in the above extract, and shall confine our remarks mainly to the adaptation of the work to that object. There is an introduction of 145 pages, in which the life and character of the great Reformer are sketched, and the present position of the Church of England, relative to her internal divisions, and to the Church of Rome, is reviewed. Cold though be the region which the poet has assigned us, we have warm hearts, and can greet with cordial affection every defender of "the faith once delivered to the saints," even though some of them should look upon us with jealousy as "too far north," and refuse us in our chill clime a shelter under the skirt of their mantle of charity. We rejoice to find in the author of "Luther" a bold and staunch advocate of the great doctrine of Justification by faith alone: while we regret that this fundamental doctrine should be held in conjunction with other principles which render it null, being directly antagonist to it. It is quite possible to hold principles in their own nature mutually destructive, while they do not appear so, nor are so to the holder of them; but the advocate alike of both will, according to the condition of those whom he addresses, be building what he designs to destroy, and destroying what he designs to build. This we honestly believe to be the dilemma of all true Church of England Protestant advocates; consequently we hold that no *consistent* member of the Church of England, however sound on the doctrine of justification considered by itself, can be an effective advocate against the main errors of Romanism. We shall give our reasons for so thinking.

Of the Prayer-book our author says:—

"Would that the chastened fervour, the calm devotion, the majestic purity, and *apostolical soundness* of this *doctrinal bulwark* to our beloved church, were made far less the subject of controversy, and far more the *standard of personal experience* in the divine life!"—"That *unrivalled book of primitive devotion*, under the teachings and ritual of which the loftiest intellects that England has ever produced have been *spiritually nurtured*, and some of the holiest in the 'goodly army of the saints and martyrs' have been *trained for the bright companies above*."

The italics are ours. Truth has nothing to fear from controversy, but it is certainly convenient for error that all investigation should be avoided. That cannot be, however; and eulogy, not less than reprobation, prompts to inquiry. Our author reprobates the cry of "the Prayer-book!" merely as a shibboleth of party, and still more the bringing of the Prayer-book into a mawkish rivalry with the pulpit; but in our humble opinion he has himself done what is far worse; for if the Prayer-book be a *standard of experience in the divine life*—an *unrivalled book of primitive devotion*, sufficient for the spiritual nurture and training of saints for the bright companies above, what more, we ask, is the Bible? We respect devout emotions, however erroneous and absurd the forms with which they may be encumbered; and we do not overlook the reconciling influence of habit. Those who from their youth have been taught to use the Prayer-book have all their religious feelings associated with it, and are not in circumstances to exercise an unbiassed judgment on its merits or its faults; yet so glaring and monstrous are its errors, that we do marvel how those

especially who have been taught the true nature of scriptural conversion can fail to perceive them. Within the boards of this "doctrinal bulwark," this book of "purity and apostolic soundness," there is not one sentence which directly teaches or recognises the scriptural idea of conversion. There is taught in its stead, in all its repulsive nakedness, the Romish error of baptismal regeneration. When infants are required to be taken to the font, the minister prays thus: "We call upon thee for these infants, that they coming to thy holy baptism may receive remission of their sins, by spiritual regeneration." After the ceremony is performed the minister adds, "Seeing now, dearly beloved, that these children are regenerate and grafted into the body of Christ's church, let us give thanks to Almighty God." In consistency with this we have the following statement by a dignitary of the church, delivered at the Bampton lecture, and published under the sanction of two lord archbishops, twenty-four lord bishops, eight bishops, and seven thousand clergymen, constituting the Society for Promoting Christian Knowledge:

"I make no scruple of considering the words of our Saviour in this text (John iii. 5.) as indicating the sacrament of baptism, because I believe it to be the doctrine of the Bible, and I am sure it is the doctrine of the Church of England; agreeably to which I conceive it to be the opinion of the generality of the national clergy, *that by that sacrament we are made Christians, and are born anew of water and of the Holy Spirit.* I shall venture to show by the adduction of several passages in her liturgy, *that the doctrine of regeneration by baptism is clearly asserted by her*, or in other words, that she supposes in strict conformity with the scriptures, not merely that all real Christians are regenerated by God's Holy Spirit, by which I understand all those who live a Christian life, *but that those also are so regenerated who receive baptism rightly*, or what, in the case of infants, at least in a Christian country, amounts to the same thing, to whom baptism is rightly administered, notwithstanding by their future conduct they may forfeit the privileges of their new birth."—*Dr. Mant.*

Under the same high authority, and in the same tract from which the above is taken, the following passage is adopted from a charge delivered at Bangor by Bishop Randolph in 1808:

"That among men baptized as Christians taught from their infancy to believe the doctrines and practise the duties of Christianity, a special conversion also at some period of their life is necessary to stamp them true Christians, is an unheard of thing in the gospel, and is plainly a novel institution of man."

These and similar statements continue to be issued by the Society for Promoting Christian Knowledge up to this day. Such statements may perhaps be *poetically* reconciled with the scripture doctrine of regeneration and with our author's views of justification, but not logically.

According to the Prayer-book the following is the commission which the Church of England gives to her ministers:

"When the prayer is done, the bishop, with the priests present, shall lay their hands severally upon the head of every one that receiveth the order of priesthood, the receivers humbly kneeling upon their knees, and the bishop saying, "Receive the Holy Ghost for the office and work of a priest in the church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God, and of his holy sacraments. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

This embodies the doctrine of the *succession*, one of the strongest roots of Romanism, and the main piston by which the infernal machine of priestcraft is kept in motion. In entire consistency with this doctrine our author speaks of the Church of England as "a true branch of Christ's holy, catholic, and apostolic church, and, therefore, she cannot authenticate the self-originated ministries of rash sectarianism;" and with a great show of liberality, he adopts the words of Professor Bowden:—

"In a church in which there is not a scriptural and valid ministry, both those who administer what are deemed sacraments, and those who receive them may receive considerable benefit from them. And as the ministers who officiate sincerely believe that they have a right to do so, and the people also have the same persuasion, *there can be no doubt that a God of mercy will pardon their involuntary error, and dispense that grace to their well-meant endeavour to do his will, which is not attached by promise to unwarranted administrations.*"

The falsity and absurdity of this can only be equalled by the unblushing arrogance of those who put it forth.

If we examine the three creeds of the Prayer-book,—the apostles' creed, which the apostles never saw, and with the composition of which they had no more to do than with that of the confirmation service,—the Nicene creed, which was partly framed by the council of Constantinople, and which has given rise to interminable vain jangling respecting the relation of the three persons of the glorious Trinity to each other,—and the creed of St. Athanasius, falsely so called, the age and origin of which are left in obscurity, and of which Dr. Cave affirms that it was never seen till about the year 800, and was not received into the church till about the year 1,000,—in none of these creeds is the great doctrine which constituted the soul of the Reformation to be found—the doctrine of justification by faith, for which our author so earnestly pleads.

We might pursue our examination of the Prayer-book, and review its statements respecting Confirmation, Absolution, and Burial; and the conclusion in every case would be, that on these points it is more diabolic than apostolic; and that, as a 'doctrinal bulwark,' it encloses the worst errors of Popery, from the Breviary, Missal, Ritual, and Pontifical, of which it was constructed, and behind it Mr. Newman and his friends are securely intrenched; they are the true churchmen, and with consistent dignity they will not condescend to smile at, much less reply to, the tortuous sophistry of so-called evangelicals. "Catholic, most catholic are all the statements of the Prayer-book, and true Protestants can only use them by the exercise of Jesuitical casuistry. Fair reasoning by analogy is deemed a crime by Mr. Newman and his friends, and, therefore, *a fortiori*, the extraordinary quirk by which thorough-going Protestants reconcile serving at the altars of the Church of England is altogether untenable." *

Let us hear our author on the Romish error of the *real presence*:

"But see the climax of corrupted truth,
Th' infernal zenith of presuming craft,
The last perfection of tridentine lies,

* Letter by 'A Member of the Church of England' to the Bishop of Winchester.

The hideous summit of unhallowed guile,—
 The INCARNATION, parodied in paste!
 With priestly melo-drame of muttered spells,
 Lo! where the sacerdotal juggler stands,
 Beneath whose touch the sacramental host
 To Body, Blood, Divinity, and Soul,
 Themselves transform,—created into Christ!"

P. 107.

Let us compare this with the statement of the Catechism of the Church of England:—Q. "What is the inward part or thing signified?" A. "*The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.*" To which we shall add the following statement from one of the publications of the Society for promoting Christian Knowledge:

"This Christian sacrifice was designed to render God propitious to us by representing to him the merits of our Saviour's sacrifice."—"The power of the Holy Spirit descends at the time of consecration, and sanctifies the bread and wine, invigorating them with the divine virtue of Christ's body and blood."—"Christ instituted the sacrament of his body and blood as the Christian sacrifice in room of the Passover, and ordained it as a right to invoke his Father by, instead of the manifold and bloody sacrifices of the law;" and "what surer method have we to procure our pardon from God than by showing forth the Lord's death by representing his bitter passion to the Father?" *

For our own part, we abhor sacerdotal jugglery, whether in the Church of Rome or in any other church. In the present case we abhor it in the Church of England as much as in the Church of Rome. The author of 'Luther,' will pardon us for attaching more weight to the Catechism and to the Society for promoting Christian Knowledge, as witnesses of what the doctrines of the Church of England are, than to his poetry, and we imagine it will require some jugglery to show, that in this we are in the wrong.

The following is our poet's estimate of his church:—

"Founded in Christ, and by Apostles formed,
 By Martyrs nurtured and by bleeding saints,
 Age after age on Heaven's own order sent,
 Glory of England! Oh! my mother church,
 Hoary with time, but all untouched in creed?
 Firm to thy master with as fond a grasp
 Of faith as Luther, with his free born mind,
 Clung to IMMANUEL,—doth thy soul remain.

* * * * *

LOVE and FAITH and TRUTH,
 Her doctrines preach with Apostolic force;
 Her creed is UNITY, her HEAD is Christ,
 Her Forms primeval, and her creed divine,
 And CATHOLIC,—that crowning name she wears,
 (In Heaven revered though unadmired below,)
 For God is catholic in love and law,
 While man would mere sectarian prove,
 And down the deeps of individual SELF
 Would Christ, and creed, and Calvary absorb!"

Pp. 336, 338.

This is *poetry*, not fact. As we read it, the shades of the Puritans and Covenanters passed before us,—Laud and Sharpe with their blood-stained robes; the Jameses and the Charleses, the relentless

bigots of the star-chamber, and the court of high commission, and the chronicle of Ireland's woes. The Church of England pure in creed! She is a towering mass of corruption. The Church of England *catholic* in spirit! Her history is a record of tyranny, bigotry, and unrelenting cruelty. We do marvel at the brazen impudence of those who, in the face of the broad light of undisputed history, can laud this modern phase of the abomination that maketh desolate. We speak in soberness, and from a conviction alike of truth and duty. We can distinguish between men and systems;—we rejoice to believe that many of the excellent of the earth are within the nominal pale of the Church of England, and that our author is one of them; yet that church we hold to be the legitimate daughter of the scarlet lady, bearing her image in every feature—only that she wears a *modern dress*; and he who, knowing her character, loves her as his mother, should not shrink from the not less affectionate embraces of his grandmother.

The following comes nearer the truth, and stands in rather singular contrast with the above:—

“ Alas! we slumber, and our carnal rest
Calmly around it lets the chain of Rome
Wind its dark coil, with most infernal ease
And falsehood. *Drunken with our self-esteem,*
Gorged with our vanities, and proud with vice,
Rapt in fond dreams of intellectual night,
At ease in Zion are we, while a foe
Remorseless, dragon-eyed, and slyly fierce,
Wakeful as ever,—watches for the prey
Apostate weakness for her fangs prepares.”

P. 264.

“ Meanwhile,” says the author in his Introduction, “ in behalf of the Anglo-Catholic church, we desire with unfeigned humility, but with all boldness, to put in our protest against her being considered as responsible for the two extreme parties who are now contending within her bosom.” What availeth this protest? Who is this mysterious personage who is not responsible? When we subtract her parties she vanishes into a poetical phantom. As well might the robber say, ‘I am not to be considered responsible for the actions of my hands;’ and the slanderer, ‘I am not responsible for the words of my lips.’ Every church is responsible for the open conduct and sentiments of its members while they continue such. Had it been otherwise, the church at Corinth might have disclaimed responsibility for its excesses and impurity,—the church of Galatia for its divisions,—and the seven churches of Asia for the various evils laid to their charge. Had there been no government and discipline instituted by Christ, there had been no responsibility; but such is not the case. The ‘Anglo-Catholic’ church has a Popish form of government, and no discipline. She harbours ‘within her bosom’ almost every form and shade of corruption; and she loves to have it so. The protests of her fretted children are but the wailings of her impotency, and a cover for her infamy. She is doomed; and heaven and earth will rejoice at her fall.

We have omitted various things which we intended to notice, and

we have so little space left, that it is but little we can say of the Poem before us as such. The design is, "to reflect, in a poetical form by a series of mental *tableaux*, some of the prominent features and prevailing expressions in the life, character, and work, of the fearless Luther." Some of the sketches are well-drawn, and present passages of considerable power and beauty. We can only make room for the following :

" But solitude a softer mood enjoys ;
 The past revives, the tombs of time unlocks,
 And in the heart's sad resurrection calls
 The dead to life—the dear to love—again.
 Oh ! blessed calm, when, lapp'd in memory's bower
 The chain of life, electrically touch'd,
 Link after link unwinds, and leads us back
 From manhood, with its false and fretting cares,
 To childhood—basking in maternal smiles.
 Soothed into softness now the stern can weep ;
 And shamed ambition from itself recoils,
 To think how basely, on the world's false shrine,
 To hopes and aims which Heaven alone can meet,
 Our life hath squander'd, with a fruitless zeal.
 To dreams of virtue oft in vice exhaled ;
 To hopes of greatness oft in ruin sunk ;
 To slaves of splendour, schemes of noble toil ;
 To full-wing'd energies, which cleave your flight
 High o'er the vault of young Ambition's heaven ;
 REALITY, the stern, the wintry, and the true,
 To fiction all hath frown'd Romance away !"

Pp. 73, 74.

As a whole, the work is a failure ; and were its general character of a far higher order than it is, its many gross violations of good taste, and its many instances of daring irreverence, would overtop its merits. The following will justify our assertion :

" — the mountings of the mind are topp'd
 With such transcendencies of truth,—they pierce
 The Trinity with altitudes of love,
 Trackless —."
 " How much of GOD to build a MAN it takes !"
 " Conscience, that pale miniature of God !"
 " But little thought he, when the dust-worn shelves
 Were traced some intellectual food to meet,
 That God in syllables was there enshrined !"
 — " Thoughts which plunge themselves in Deity."
 " But, Oh ! we bless thee for a God in print."

We wonder what idea the author attaches to the Popish term, 'Sacrament.' Perhaps some of our readers will infer from the following ;—we cannot :

— " Though the sun
 Burn like a Sacrament of beams."

" Thou tiny sacrament of tender flesh." (The infant Luther.)

— " With sacramental gaze."

" All hidden sacraments of earth and air."

" And like a sacrament of glory burns."

" 'Tis thus beneath the sacramental Heavens."

There is appended a large body of valuable and interesting notes. The author is a man of some research, and though in the present case he has failed to produce a work that will, to any great extent, prove an antidote to the evils against which it is directed, the failure is not to be attributed to the nature of his theme, which is a noble one, nor, perhaps, to lack of ability on his part, so much as to the blinding influence of the system to which he is wedded, and from which, we pray, 'May the good Lord speedily deliver him!'

The Office and Work of the Holy Spirit. By the Rev. James Buchanan, one of the Ministers of the High Church, Edinburgh. Edinburgh: Johnstone. 1842.

Few things press so heavily on a faithful pastor's heart as the habitual neglect of prayer-meetings. He knows that Paul planted, and Apollos watered, but God gave the increase; and he is conscious that the same instrumentality, if accompanied by unceasing prayer, would issue in the like success now. In his preparations for the pulpit, and in his meditations on the Sabbath evening, the words involuntarily burst from his lips, expressing the inmost feelings of his soul, "Who hath believed our report?" and as Sabbath after Sabbath passes away, and no tidings of sinners having been converted reach him, he laments that his people have left him to labour and restrained prayer, and that they over-estimate his ministrations while they overlook the ministry of the Spirit. This forgetfulness of divine influences must arise from his work and office not being properly appreciated. We, therefore, gladly hail the appearance of the volume before us, and would most cordially recommend our readers attentively to peruse it. The author is untrammelled by system, and makes his appeal "to the law and to the testimony." He has adopted a comprehensive plan, and the execution is worthy of it. There is an earnestness in his tone which bespeaks the man of God, tremblingly alive to the responsibilities of his ministry. He has satisfactorily proved the necessity of a great spiritual change; given a general view of the Spirit's agency, with reference to the world and the church; a general view of the process of conversion by which individuals are translated from the world into the church; and shown the work of the Spirit in enlightening the mind, convincing the conscience, and renewing the heart. Were his views on these subjects deeply lodged in the minds of Christians, they would give God no rest till he establish, and till he make Jerusalem a praise in the earth. After delineating the operations of the Spirit generally, he adduces a number of illustrative cases: the Philippian jailer, the dying malefactor, Paul, the Ethiopian treasurer, Cornelius, Lydia, Timothy, conversion at Pentecost, and revivals. Over these pages, we are persuaded, many a reader will linger, as the diversified features of the divine administration are portrayed, and, closing the volume reluctantly, will wonder what ecstatic interest the personal narratives of redeemed spirits in immortality must possess; since their partial re-

cital on earth gives rise to such a fountain of feeling. We wish that the address to convinced sinners were printed as a separate tract, for we have rarely met with appeals, at once so powerful and pungent, combined with the fullest explanation of the way of salvation through Christ; and, limited as our space is, we cannot conclude this too brief notice without quoting a paragraph from it:

“Beware of having recourse to false grounds of confidence, or unscriptural means of relief. Under the pressure of conviction the mind is prone to seek rest wherever it can find it, and too frequently it is found in some refuge of lies. Some false doctrine, or some superstitious practice, is often embraced, which serves rather to lull than to pacify the conscience, instead of that pure truth, and that gospel holiness, which alone can restore it to spiritual life and health. Like the diseased, and feverish, and sleepless patient, who, instead of seeking to remove his distemper, and to recruit his health by wholesome diet, has recourse to the soothing draught, or exciting stimulant, which allays the symptoms while it aggravates the disease. Thus, false doctrine, or partial and erroneous views of divine truth, may minister temporary relief to an awakened conscience, as when the sinner eagerly grasps at the ultimate salvation of all men; or of God's mercy as exercised without respect to justice; or of the impossibility, or great unlikelihood of everlasting punishment; or of the power of mere moral amendment to obliterate the stain of guilt, and restore him to the favour of God; or of the efficacy of some external ordinance, or some ecclesiastical privilege, to secure his safety. And so, some superstitious observance, grafted on one or other of these false doctrines, is made the opiate of conviction,—as when the poor Papist has recourse to confession, and trusts to the absolution of a priest, or the uninstructed Protestant fancies, that by a decent life and regular attendance at church and sacrament, his salvation may be secured. Thus it is that many say to themselves, “Peace, peace, when there is no peace;” while others seek relief by rushing into the world, and, by endless change of scene, and society and employment, continue to forget convictions which they cannot endure. But let it be your inmost persuasion, that there is no stable ground of confidence, and no safe means of relief, except such as can bear the light of truth, and stand the test of God's infallible word; and that nothing ought to pacify a sinner's conscience, except that which alone can propitiate and satisfy an offended God. Conscience is God's viceroy in the soul, and it can only be surely and permanently satisfied by that which God himself regards as a satisfaction for sin.”—Pp. 152, 153.

BRIEF NOTICES.

Counsels to a Newly-admitted Member of a Congregational Church. By David Russell. Glasgow: James MacLehose.

WOULD that we could rouse our brethren throughout our churches to a due sense of the importance and obligation of using, to a much larger extent than they have ever yet done, the press as an instrument for the diffusion of a knowledge of our principles! Scheme after scheme is proposed and attempted, but, from want of due encouragement, all are speedily abandoned. It is to us a matter of shame and regret that, notwithstanding repeated attempts, no combined and effective movement has been made by our churches, for the circulation of Tracts illustrative and defensive of our views of the Government and Ordinances of the Kingdom of Christ. We have no sympathy with that timid and trimming spirit which would shrink from obtruding our distinctive principles upon public view, for fear of offending; or incurring the charge of bigotry and partisanship. We should not sacrifice fidelity on the altar of a pseudo-catholicity. We should rather prove the sincerity of our love to fellow-believers of other denominations by endeavouring, in the spirit of meekness, to expose what we deem to be errors in their principles or practices, encouraging them to do the same towards us. The present crisis especially demands that we should speak out, and that when the spiritual ele-

ments which have been stagnant for ages are moved to their depths, that we should do something to guide the movement, so that the issue may be in conformity with the mind of Christ. The tendency at present is in the *main* in the right direction. The result will depend upon the part to be acted by those who are in advance of the movement. The series of Tracts of which that before us is the first, affords a most seasonable opportunity for effective exertion. We entreat our friends throughout the country to give it their zealous countenance. If the scheme be supported in the outset as it merits, we have reason to know, from the arrangements contemplated, that it will be carried out with spirit. Of the present Tract it becomes us to say but little. We have long desired to possess a manual such as we could put into the hands of newly received Members, and our desire is at length met.

African Light thrown on a Selection of Scripture Texts. By the Rev. John Campbell, late Minister of Kingsland chapel, London. Second Edition. With a Biographical Sketch of the Author. Edinburgh: John Johnstone. 1842.

WE have great pleasure in introducing to the notice of our readers a Second Edition of this most interesting and useful little work, so characteristic of its celebrated author. The Biographical Sketch greatly enhances the value of the work, and is executed with judgment and fidelity. This little volume will prove one of the most imperishable of Mr. Campbell's works, as its interest is associated with the portions of divine truth which it so happily illustrates.

Hints Illustrative of the Duty of Dissent. By the Rev. Thomas Binney. Third Edition. London: James Dinmis. 1842.

A POPULAR and masterly exposure of the corruptions of the Church of England. It is in Mr. Binney's best style; and at a time when Episcopacy, even north of the Tweed, is putting forth its arrogant pretensions under the pompous title of the 'Reformed Catholic Church in Scotland,' we should rejoice to see it extensively circulated. The price is only Sixpence.

A Manual Explanatory of Congregational Principles. By George Payne, LL.D. London: James Dinmis. 1842.

THIS little work is, for the most part, an abridgment of "THE CHURCH OF CHRIST CONSIDERED," by the same author. The latter work is extensively known and highly valued throughout our churches. Without the omission of any essential statements, we have here the original work reduced to a price and size which place it within the reach, and limited time for reading, of the great body of our church members. It is peculiarly fitted for circulation, as placing in a clear and convincing light our denominational principles. As a Manual of instruction in Congregational principles for the young, and especially for serious inquirers, we are not acquainted with a better. The price is only Fourpence.

Man's Responsibility; the Nature and Extent of the Atonement; and the Work of the Holy Spirit; in reply to Mr. Howard Hinton and the Baptist Midland Association. By J. A. Haldane. Edinburgh: William Whyte & Co. 1842.

IN this work Mr. Haldane maintains that man is responsible to God, but that this cannot be philosophically demonstrated; that no child of Adam can *understand* the way of salvation by the Son of God, except by the teaching of the Spirit; that the sins of the elect only, and not those of all mankind, were imputed to Christ; that the whole tenor of the work of God is opposed to the doctrine of Christ's having died for all mankind; and that the supporters of such a sentiment will inevitably land in Arianism and Socinianism. At the same time he holds that the gospel is open to all who hear it, without exception, a door of hope, however aggravated their guilt; that every bar is removed out of the way of those who possess the sacred oracles; that they are warned of their danger and invited to enter the ark; that the invitations of the gospel are addressed to every creature who comes under their joyful sound; and that the blood of Jesus cleanseth be-

lievers from all sin. Although this volume has on its title-page the word "Reply," Mr. Haldane has been so sparing in the use of argument, and so liberal in employing what logicians call begging the question, that Mr. Hinton and the representatives of thirty-six Baptist churches have scarcely anything to do save to put *their* opinions in the balance with *his*; being a ratio of 37 to 1. While our author sees difficulties in the views he controverts, he does not attempt to show how a man can commit sin in disbelieving a message which he cannot understand, nor does he state what it is, in the gospel, which one, whose sins have not been imputed to Christ, is to believe. We humbly think that he, and others avowing his sentiments, should give a distinct utterance to the world of what it is in the death of Christ which they call on "every creature" to believe, that they may be saved. Indeed it is absolutely necessary that they should do so, as we very much fear many cannot comprehend what "a general reference in the atonement to mankind sinners, as such, means;" at least our conceptions of it are by no means clear.

INTELLIGENCE.

REVIVAL OF RELIGION AT OBAN.

Letter to the Editor.

It is now high time I should comply with your request to give you a brief account of the Lord's work among us. It is a considerable time since we were convinced that we stood in need of a revival, and were wishing that some of the copious showers, which were poured down upon other churches, would descend upon us. We were convinced that means ought to be used for obtaining that blessing; therefore, we appointed meetings to be held on Sabbath mornings, and on other days through the week, to offer up special prayers for the outpouring of the Holy Spirit. In July, 1840, we had protracted meetings, and were assisted by ministers from other places. During their continuance our souls were refreshed, and others professed to have received benefit; but we could not say that we had more than one or two instances of conversion; however, our prayer-meetings were better attended afterwards, especially on Sabbath mornings.

About the beginning of September last, our esteemed friend, Mr. Farquharson, on his return from Perthshire, remained with us about a week, and delivered a discourse every evening. His close application to the conscience excited a good deal of interest. A night or two before he left us, when the people were retiring from service, a woman, with a child in her arms, could not refrain from giving vent to her feelings. A few words were spoken to her, suitable to her case; and in a day or two after, she was rejoicing in Jesus Christ her Saviour. As Mr. F. had been long absent from his flock, he could not at that time remain longer with us; however, he promised to visit us again as soon as possible, and as soon as he arrived at Tisee that he would send to our aid Mr. McLean, who had been supplying his place during his absence.

When Mr. McL. came, we continued labouring with increased energy. We did not expect that the people would continue long to turn out in such numbers; but in this we were agreeably mistaken, for they were daily increasing. Our chapel was almost full every night, and generally on Sabbath evening we had no room for them, so that some had to stand without at the door and windows. We did not keep our meetings under the name of Revival meetings, nor did we mention how long we should continue them; we wished to be guided as Providence and circumstances would direct. We gave no expectation to the people that they should be continued for any length of time,—only, we mentioned when they were about to dismiss, that (D. V.) we would have a meeting next night. However, when we saw the eagerness of the people to hear, and the word taking effect, we pledged ourselves, while they would continue to hear, that we would continue to address them as long as we had strength to do so. Thus we continued for ten weeks labouring every night except Saturdays, and the desire of hearing not diminished.

The preaching in general was of that sort which is calculated to arouse the careless, by giving them a view of their own character as ruined and lost,—lying under the guilt and curse of a violated law, from which no transgressor can escape with impunity without giving full satisfaction, or incurring its fearful penalties. False refuges were pointed out and exposed, and the artillery of truth brought to bear upon them;—such as waiting for a day of power,—their professed willingness, but want of ability to believe,—doing their endeavours, &c. &c. A full and free salvation through Christ and him crucified was pointed out to the most guilty as the only refuge, and all, without exception, were invited to come and be saved.

The effects produced. Some at first made light of what they heard; but soon their attention was arrested; they listened with solemnity and anxiety; there was no remarkable visible excitement; every thing went on very quietly. Sometimes an involuntary sigh was heard, and the tears, in large drops, were seen rolling down their cheeks, and some bowing down their heads upon the seats, and covering their faces to screen their feelings. Anxious inquirers were requested to come to my house, that we might converse with them about their case individually. For several weeks we had a number of such almost every night; many of them under poignant conviction, so that they could not suppress their feelings, and some in such agony of mind, that we could not converse with them till their burst of feeling had abated. Some, while directing them to the finished work of Christ, received immediate peace, others continued days and weeks before they submitted to the truth. We went to see an old woman between 60 and 70, who appeared to be almost distracted about the state of her soul. When we entered her house, she said, “You did well to come. Oh! what shall I do?” Mr. L. said, “You must believe.” “O,” she exclaimed, “I will believe, I will believe! come and tell me what I am to believe.” When the glad tidings were declared, she obtained peace immediately; and all night and next day she was rejoicing in Christ with joy unspeakable. There were several similar cases,—some of them for nights could not get much rest with joy. One individual who had been anxious about the state of his soul, came more than 70 miles to see a brother;—they went to bed together, but could not sleep, when his brother simply explained to him the plan of salvation; his mind was opened to understand it; instantly he leaped out of bed praising the Lord for his salvation. Others who came to town on business, and peeped into our meeting, and some who listened at the windows of our chapel, went away with the arrows of conviction in their consciences. When it was noised abroad what was going on at Oban, the country-people crowded every night to hear the Word; some of them from 4, 6, and 8 miles’ distance. On Sabbath some came as far as 12 and 16 miles. When the truth began to work it operated like leaven in families and among their neighbours. There were two brothers,—the younger, one night after attending our meetings, became much alarmed about his soul, and seeing no way of escape, was much dejected in his spirit; after a restless night he met his brother in the morning in the barn, who, noticing him very sad, inquired what was the matter with him. “O my sins!” was the reply. “Your sins,” said his brother, “surely you are not such a sinner as that!” “O yes, I am!” “God help me; then, if your sin, who are so young, be such, what must my sins be!” They are both now rejoicing in Christ. An intimate companion of these young men, not aware of what had happened, came to spend a night of merriment with them. However, in coming near the house, instead of hearing the sound of mirth and laughter as usual, he heard the voice of prayer. He was so much alarmed with what had taken place that he did not know what to say; he did not enter the house, but returned home in an awful state of mind, and on the way knelt down beside a stook of corn, where he prayed to God for mercy,—the first prayer he ever offered in his life. He did not continue in that state many days, when God had mercy upon him, by directing him to the finished work of Jesus Christ.

For some weeks it seemed as if the fear of God had fallen on the inhabitants in general. The meetings and their effects were the general topics of conversation; so that the minds of all classes seemed to be absorbed by them. A comedian, who happened to come round at that time, made application for the Mason’s Lodge; but the gentleman to whom he applied, properly and promptly-refused to give it, observing that the minds of the people at Oban, at that time, were taken up with important matters of a different kind, which evidently was the

case. New-year's-day, which used to be spent in revelling and dancing, &c., was kept by us as a day of humiliation. We had a prayer-meeting and two sermons in our chapel; and no noise as usual was heard in our streets, neither in the day nor in the night-time, no more than if it had been Sabbath.

The characters on whom impressions were made were of all classes, old and young, from 10 to 70, the most part from 15 to 25,—some of them had a profession of religion, others had not,—some were moral, others immoral,—almost the whole of them are poor, and of the working classes.

All the opposition the young converts met with did not discourage or prevent them from following the path of duty; on the contrary, they were more and more confirmed in the truth, and still more closely united in the bonds of Christian fellowship and love. There are now, since the commencement of our Revival, more than 40 members added to the church; and, excepting a few individuals, the whole of them were brought to the knowledge of the truth during that period. We are now of one accord, continuing in the apostle's doctrine, in fellowship, in breaking of bread and in prayer, and the Lord, from week to week, is adding to our number. Several are just now making application; and the people are turning out well to hear the word. This is the work of the Lord, and it is marvellous in our eyes. There are several, though they have not yet joined with us, who, we have reason to believe, 'have passed from death unto life;' besides, there are a considerable number in a hopeful way.

Our church had been long as if in a dormant state. As the Spirit of all grace has been pleased to cause a shaking among the dry bones, it is our duty to use every means in our power to carry on the good work. When we attend to the proper means, He will not withhold the blessing. Two and two of our most efficient members alternately visit the members in town every week. Others of them keep meetings in the adjacent farms twice a-week for prayer and exhortation, where the houses are crowded, and the people listen with eagerness and deep attention, besides attending to two weekly meetings in our chapel. Our labours are but beginning, and much land is to be possessed. The fields are white unto harvest. We only want labourers to carry on the work. The cry from every quarter is, 'Come over and help us!' I never saw better prospects than there are at present in this part of Argyleshire. At Easdale the houses cannot contain the people who meet to hear the prayers and exhortations of the brethren. O for hearts and tongues to praise the Lord for his goodness! Let us not give him rest till he make Jerusalem a praise in the earth,—till the little one become a thousand, and the small one a strong nation. Let our sister-churches be encouraged to abound in prayer for themselves and for us. We need their prayers for more and more of the outpouring of the Holy Spirit, that the work may not cease but prosper,—that the tender branches of our vine become like boughs of the goodly cedars,—that our fences may be made strong, so that the boar out of the wood may not waste it, nor the wild beast of the field devour it.

When the Lord has a work to do, he can perform it by the weakest instruments, that all the glory may redound to his own praise. Mr. McLean's labours were much blessed in awakening sinners. He steered the plough, breaking up the fallow-ground, turning up briars and thorns, and every obstruction. Mr. Farquharson was sowing the seed of truth, sound and well-sifted, while I was left after them to break the clods, and harrowing it as I best could. The field is already like a field which the Lord hath blessed. He hath given us the former rain, and we believe he will not withhold the latter; so that we will see not only the bud but also the ear, and the full corn in the ear.

I am, &c.,

JOHN CAMPBELL.

FIFESHIRE ASSOCIATION.

THE half-yearly meeting of the County Association of Independent churches, was held in St. Andrews on Wednesday, the 23d of March.

A very appropriate sermon was preached at 12 o'clock forenoon, by Mr. Just, junior, of Newport, from 2 Thess. i. 3, 4. "On the signs of a prosperous church." And the public meeting was held at 6 o'clock, p. m., in the Congre-

gational chapel, Mr. Lothian in the chair. The meeting was opened with prayer by Mr. Just, senior. The objects of the Society were shortly stated by the chairman, and suitable addresses were delivered on various important subjects of a practical nature, by the following ministers:—Mr. Murdoch of Anstruther, on the importance and encouragements of prayer. Mr. Yuille of Newburgh, on the necessity of divine influence. Mr. Just, junior, of Newport, on the importance of being well-grounded in the faith, in these times of action and agitation. Mr. Elrick of Falkland, on the necessity of increased exertion, to meet the growing demands of those parts of the world which are still without the knowledge of salvation.

The next meeting was appointed to be held at Newport, in the month of October, Mr. Yuille of Newburgh to preach the sermon.

Though the number of pastors and brethren who were present, was not so large as on some former occasions, a spirit of great harmony and deep interest prevailed, and the meeting in the evening seemed to produce a very favourable impression on the minds of the audience.

March 24th, 1842.

FORMATION OF A CONGREGATIONAL CHURCH AT MELROSE.

On the evening of Thursday the 24th of March last, a Congregational Church was formed at Melrose, under circumstances of much encouragement. The brethren at that place, and also at Galashiels, members of the church in Denholm, under the pastoral charge of Mr. Wilson and others uniting with them, have, for a considerable time, been desirous to take this step. The divine blessing on the labours of Mr. Ebenezer Young, of whom mention has been made in former numbers of this Magazine, led them to regard it as their duty to do so. Not having at present the use of a convenient place of worship in Melrose itself, a large room in the neighbouring village of Durnich was fitted up for their accommodation. Previous to the public meeting the members of the church met in the house of one of the brethren, where, after prayer offered in reference to the important object of their meeting, two of those who had been received into fellowship at Denholm, stated the measures that had been adopted to arrive at a satisfactory conclusion as to the Christian character of all now proposing to be united as a distinct church,—expressed the mutual confidence they had in each other, that they cordially united in their views of the order and discipline of Christ's house, and that they rejoiced in the opportunity now afforded of publicly recognising each other as brethren in the Lord. Prayer was offered up for the blessing of God, 'the Author of peace in all the churches of the saints,' and the members adjourned to the place, where a considerable congregation was already assembled, including some Christian friends from other places, who had come to testify their interest in the church, and to join in their worship on this occasion.

After praise and prayer, one of the members of the church mentioned the reasons which had induced the brethren and himself to wish to be formed into a church at Melrose,—the steps they had taken to accomplish their desire,—and how they had been conducted to the present time.

Mr. Wilson then stated to the meeting the purpose which had brought them together,—read the names of the members of the church,—and gave a brief but comprehensive statement of the principles of Congregational churches. Mr. Swan from Leith having engaged in prayer, addressed the church on its duties, privileges, and responsibilities. Mr. Wilson and Mr. Swan afterwards gave the right hand of Christian fellowship to all the members present; and these also exchanged the same expression of fraternal recognition.—On the following Lord's day Mr. Swan preached, and administered the ordinance of the Lord's Supper to the newly formed church. On that occasion they had the happiness to be joined by Christian friends from Selkirk, Denholm, and Hawick. It is fervently hoped that this may prove the beginning of days of peace and prosperity, and that the church may be greatly increased and become extensively useful in bearing testimony to all around them of the grace and faithfulness of Christ their Lord, and of the love they bear to one another for his name's sake. The number who have thus united in church-fellowship at Melrose is 45, and others are proposed

for admission. It is expected that Mr. Young will very soon return to labour stately among them, from the Theological Academy at Glasgow, where he is at present studying.

Encouraged by the promising appearances presented at Melrose, the Christian friends there have commenced the erection of a suitable place of worship in a very eligible situation, which is expected to be ready by the end of August next. The estimated expense is not great, and the members of the church and other friends on the spot are resolved to raise as much as their circumstances will allow; but they will have to appeal to the liberality of their brethren in other places to aid them in their undertaking. We very cordially recommend the case to all who desire the spread of New Testament principles, and who feel the importance of encouraging those who, in maintaining those principles, have to make great sacrifices, and in some cases to suffer both loss and reproach.

FORMATION OF A CONGREGATIONAL CHURCH AT SELKIRK.

On the 28th March last a church, professing Congregational principles, was formed at Selkirk. A few brethren there were previously united in Christian fellowship with the church at Denholm, under the pastoral care of Mr. Wilson. The distance of that place rendering it inconvenient for the members at Selkirk to attend regularly, and there having been some recent additions to their number, it was judged right to form a separate church. This step, it was hoped, would, with the blessing of the great Head of the church, prove highly conducive, not only to the comfort and edification of the brethren at Selkirk, but to the advancement of the cause of Christ in the town and neighbourhood.

A meeting was held at 6 o'clock, P.M., in a room adjoining the hall in which, for some time past, public worship has been held. Upwards of twenty individuals who had either been members of the church at Denholm, or had been received after satisfactory evidence of their Christian character, exchanged the right hand of fellowship, recognising each other as fellow-disciples, and desiring "to walk in all the ordinances and commandments of the Lord blameless." Two of their number were, at the same time, by the suffrages of their brethren, appointed to fill the office of deacon, and, upon signifying their acceptance, were designated by solemn prayer. After this the members of the church met in the hall where they usually worship, and where a large congregation was assembled. Several members of the recently-formed church in Melrose had come to testify their regard for their brethren in Selkirk, and unite with them in the solemn services of the evening. Mr. Wilson from Denholm and Mr. Swan from Leith were present on the occasion, and conducted the services. After praise and prayer, Mr. Swan called upon one of the brethren to give a statement of the reasons which had induced the members of the church in Denholm, residing at Selkirk, to unite with other Christian brethren there, and to take the step they now did. This was done in a satisfactory manner. Mr. Wilson gave a statement of the principles of church-government and discipline by which Congregational churches are distinguished. Mr. Swan addressed the church in reference to the appointment of deacons, pointed out to the two brethren present, chosen to that office, some of the duties, privileges, and encouragements connected with the official character in the church they were called to sustain. Mr. Wilson then offered up prayer commending the deacons and other members of the church to the gracious care and compassionate love of Christ, the great Shepherd of the sheep, praying that the church now formed, and as yet without a pastor, might be guided, comforted, multiplied, and blessed with abundant peace and prosperity. May these auspicious beginnings be followed by blessed and permanent results, equal to the highest desires of the brethren themselves, thus associated, and of the friends who visited them on the interesting occasion, and shared in their joy.

This church, and the one formed a few days before, at the neighbouring town of Melrose, by their unanimity, affection, and zealous attachment to their professed principles as Congregationalists, are recommended to the love, the confi-

dence, the prayers, and the Christian sympathies of their sister churches throughout the country.

ABSTRACT OF THE REPORT OF THE ITINERANT SOCIETY FOR PERTH, ANGUS, AND MEARN'S SHIRES.

DUNDEE, 1842.

DURING last year, Messrs. Tait of Blairgowrie, M'Laren of Aberfeldy, Lowe of Forfar, Mackinnon of Sauchieburn, M'Kenzie of Bervie, and Mr. Smith, then at Letham, laboured each two weeks for the Society in the more necessitous districts of these three counties. They had all too ample evidence of the necessity of such labours in the regions in which they preached; and each had less or more encouragement to believe that his labours were appreciated and profitable to the people. In some districts, particularly in the Highlands—as in Glenbriarachan and Breadalbane, there appeared a considerable measure of extraordinary excitement among the people respecting the salvation of their souls; and cheering indications that good was accomplished, and in progress. It is but justice to mention that Mr. Burns had laboured in both these districts, and his efforts had been blessed in *arousing* many to the inquiry, What shall I do to be saved? Succeeding labourers have found much better meetings since his visits, and more deep anxiety to profit by the word of life.

In several instances the itinerants had to pass through parishes, the ministers of which are remarkable for their piety and zeal. These encouraged and co-operated with our agents, evidently considering that even *their* parishioners needed line upon line, and precept upon precept—and happy to show kindness, and bid “God speed” to them as servants of the Lord.

The Society has, since last meeting, engaged the services of an itinerant to labour continuously for some months next summer in some of the more eligible of their stations. The prayers of Christian friends are solicited for direction, assistance, and success in these labours of love for the salvation of our countrymen.

A CHRISTIAN DOST MAHOMMED.

AMID the present painfully interesting associations connected with Afghanistan, the mind of the Christian will be cheered to observe the traces of that providence which, ‘out of evil, still educeth good.’ The following extract of a private letter from Mr. Kennedy of Benares, dated December 17th, 1841, will gratify many, and, amidst the gloom which covers our present relations to the country to which it relates, will direct their attention to the glorious consummation which all wars and commotions are destined to subserve:—

“When Mr. Warren, one of the American Missionaries of Allahabad, was here a short time ago, he told us of a very interesting young man their mission has lately got. I cannot do better, than, in a few words, give you his history: His name is Dost Mahommed. His father, Wali Mahommed, was an officer high in the service of Dost Mahommed of Afghanistan, of whom you have heard so much. When the British troops entered Cabool, Wali Mahommed made his peace with Shah Soojah, and retained his former rank. A Lieutenant Lawrence took up his abode in his house, and soon became attached to his family. A son of Wali Mahommed, astonished at what he saw and heard of the *Feringees* (Europeans), wished much to come into Hindostan and learn the English language. Lawrence consented to take him. He accompanied Dost Mahommed's escort, till it reached Allahabad. There he heard of Christian missionaries, and called on them to see the Psalms and the Prophets and the Gospel, of which he had read in the Quran. He got a copy of the scriptures in his native language, the Persian, and read with astonishment. He left the missionaries, and went on to Calcutta with Dost Mahommed, promising to stay with them on his return. At Calcutta he met with some Christians, and had his impressions of the

truth of Christianity confirmed. On his return to Allahabad, he obtained permission to remain. Mr. Warren told us, that though he has been only a short time there, he has read the scriptures entirely through, and has obtained an astonishing acquaintance with them. He is studying with the greatest ardour the English, and Urdu languages, and is making excellent progress. He has irrepressible zeal, and speaks in broken Urdu to all whom he meets in favour of Christianity. He is a candidate for baptism, and will probably be soon received. Mr. Warren says that his energy is amazing; and one of the most difficult things they have to do is to keep it within due bounds. He receives but a small salary, just what is sufficient for his support in a very humble way. He is quite satisfied with it, and teaches one of the missionaries the Persian language in return. He has written to his father and family frequently, telling them that if they do not believe in Christ they must all be lost. They have written him in reply that they have disowned him,—that he is no longer a member of their family,—and that their command is never to write them again. They have invoked on him the curse of God and of the prophet. He has written them, that he will never cease to write them so long as he can wield a pen, and that while he lives he will never cease to tell them that they must be damned if they do not believe in Christ. How wonderful are the dealings of Providence and of grace as they appear in the case of this young man! The English, proceeding to his country, of which, till a very short time ago, extremely little was known, to effect a political object: his curiosity excited by what he saw and heard—his falling in with missionaries—and his heart made to attend to divine things! May he be preserved, and prove an eminent blessing!"

DEATH OF MRS. PUGET OF TOTTERIDGE.

THE death of this excellent lady took place at her own house towards the end of February last. The announcement of this event will be heard by many of the pastors and members of our churches, who knew her in former years, with deep interest. Mrs. Puget, upwards of 25 years ago, was providentially brought to Scotland, and from that period became a warm friend and liberal contributor to the funds both of the Congregational Union and Theological Academy. Having taken up her residence for a time in Glasgow, she joined the church in Nile-street.

She had reached the advanced age of 77, and her dismission was most gentle and peaceful. The day preceding her departure she officiated as usual at family worship, and afterwards read and prayed with an aged and infirm domestic. Mrs. P. then retired to her room to write a letter to one of her daughters; but in the course of the day became indisposed. It soon appeared that her illness was serious. Great weakness, accompanied with a degree of stupor, alarmed the family. Her medical attendant was called, and congestion of the brain was suspected. All means were unavailing; and on the evening of the following day she obtained a happy release, and entered into rest.

Mrs. P. was an eminently holy and humble Christian. She was connected with families of distinction, and had moved in high circles; but she counted 'all things but loss for the excellency of the knowledge of Christ.' His disciples were her chosen associates; His love was her favourite theme. It warmed her heart, inspired her tongue, opened her hand. The poor of the flock shared largely in her bounty; and she denied herself many indulgences to enable her to more liberally to aid in the diffusion of the gospel both at home and abroad.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

JUNE, 1842.

DENOMINATIONAL ZEAL.

THE subject proposed for discussion at present—the general nature of which is indicated by the title prefixed to this paper—is one which is not unfrequently thought and spoken of as if it deserved only unqualified condemnation. Remembering how often and strikingly the unity of the church is taught in the Bible, in her subdivision into so many various sections, known by distinctive epithets, and holding and acting upon, and advancing the spread of their respective views and observances, some see only the weakness and disgrace of the church,—a proof that, unlike what she was and should be, she is not now largely pervaded by the Spirit of her Head. We admire unity. We cherish it—we inculcate it. Any thing short of dishonour to the truth, by its concealment or practical denial, we would do or endure for the sake of maintaining and exemplifying it. That the sectional aspect of the church, however, is radically and immutably opposed to unity,—the unity which the Bible inculcates, and which the churches under the guardianship and tuition of apostles exemplified,—we have yet to be persuaded. There have, indeed, been violations of unity. Unhappily these have been numerous. But whatever they may have been, or still are, they are not necessarily occasioned when and because distinct denominations are formed; they are not exhibited only in the coldness, or jealousy, or embittered estrangement with which rival parties may be chargeable, but may as possibly exist, and have, perhaps, more frequently existed, in the very bosom of churches ostensibly and boastingly united.

Unity is not a thing of mere form or arrangement. The world, hoodwinked or compelled into the admission of the supremacy and infallibility of an arrogant pretender, might be received within the pale of the church of which such an one is the head, and might present more decidedly than it had ever done the aspect of one stupendous consolidated whole, and yet be wanting in unity. That is pre-eminently a thing of the heart. It is love for the truth's sake. It is real, practical, recognition of those—of all as our brethren, who, however varied their sentiments, or however discordant their lesser observances, are evidently 'quickened together with Christ.' Power

cannot create the feeling. Where it exists, power cannot authoritatively command its forth-flowing to any as its appropriate objects. And had they been originated as they might and ought to have been, or were Christians indeed, of whom they consist, mutually affectioned to each other, as it becometh saints,—and many of them are, all of them are evidently more so, than they once were,—denominations, it might be argued, are not the blot but the ornament of Christianity,—evince not the weakness but the strength of devoted attachment to the Saviour and to his people and cause, by which his children in all denominations are actuated, and show not that his spirit has well-nigh forsaken the church, but that he is in her a pledge of the ultimate triumph and reign of what all must regard as at least not the most obscurely or infrequently inculcated of her principles—general, universal, love and unity.

Designing to stir up the pure minds of God's children by way of remembrance, by briefly adverting to the principles and manner by, and in which, denominational zeal should be regulated and exemplified, we must first turn our attention to the inquiry, whether the existence of denominations be the necessary but unmixed and essential evil for which it is occasionally denounced. If it be, denominational zeal can have no proper sphere. In that case it were a thing not to be directed but destroyed. The morbid hostility to denominational distinctions which is cherished and displayed in certain quarters, and by which, not aware apparently of its tendency and legitimate consequences, some of those who have hitherto attached what we believe to be only a becoming importance to such distinctions, are in danger of being leavened, renders this inquiry any thing but unnecessary.

In conducting the inquiry as to the propriety or innocence of denominational distinctions among Christians, it is obvious that the causes of their origin and maintenance must be examined.

That a diversity of opinion would exist as to the meaning and design of some or many things asserted and enjoined in the sacred scriptures among those who acknowledge them as the only rule of faith and practice, is what, without being influenced to any extent by a consideration of the actual condition of the churches, might naturally have been expected. Upon other than religious matters, where they may have recourse to the same sources of information and evidence,—men equally honest, equally candid and intelligent, arrive at different conclusions. This is common. It appears to result so necessarily from our present character and condition, that were any very large number of individuals to profess an exact and unvarying uniformity of belief, extending not to the leading features and general principles simply, but to the minutest details of a vast variety of occurrences in any work of history, or of the meaning and accuracy of all the statements made in any work of moral or scientific speculation, we would not be so apt to wonder at the coincidence professed, as to question whether the profession was an intelligent or honest one. In fact, for both intelligence and honesty we could not possibly give all of them credit. In a similar manner do we judge, and judge accurately, of a like uniformity in religious belief.

The Bible is indeed the word of truth. It is intended to make wise unto salvation. But that there is any thing either in its character or design to render it certain, or even highly probable, that uninspired interpreters of it—men who, though blessed with the influence of the enlightening and sanctifying Spirit, yet know but in part—will arrive on all points at the very same conclusions as to what that Bible teaches, appears to be an extravagant and unwarrantable inference. This, we think, is clearly proved by the scriptures themselves. If uniformity of belief were to be the attainment, the privilege of all who are taught of God, then all difference would argue the want of personal Christianity in the case of some or other; or it might be in the case of all whose views were not quite harmonious. But a variety of conflicting sentiments was entertained in the apostolic churches, while yet those who differed are equally regarded and treated by the apostles as Christians, and are blamed not for thinking differently, but for their uncharitable dealing towards each other, in consequence of their difference. The fact, therefore, of holding and acting upon different views of what the Bible teaches, is neither to be looked upon as inconsistent with a becoming regard to its authority, or with the experience of its saving power; nor as at all reflecting upon the perfect suitableness and excellency of the Bible itself.

The practical bearings of this inference it were easy unduly to extend. Sometimes we have witnessed attempts at this undue extension of it. Still, while to argue from the fact on which it is based, that the simple recognition, or professed recognition, of the scriptures as our authoritative standard, furnishes a warrant, or even imposes an obligation on Christians to receive and treat as brethren those who yield it, is palpable absurdity—inasmuch as opinions may be held, and have been held, in connection with such an avowal which are neither more nor less than another gospel—that mere variety of opinion is not by any means a proof of disrespect to scripture, and should not be treated as if it were, but that, on the contrary, among all who are giving evidence of their personal subjection to the power of the word, 'which, by the gospel, is preached to them,' unity, cordial unity, as evident as it is real, may be, and ought to be, maintained, the fact adverted to sufficiently bears out.

Now, while a church is one, and undivided either in appearance or in heart, which it ought to be, and might be, although a difference of opinion prevailed among its members on points which ardent controversialists would have no difficulty in showing to have a direct and powerful bearing upon fundamental truth, it is natural to expect that there would be more or less a closer intimacy among those whose views were entirely coincident, than among the rest of the brethren. Nor would this be inconsistent with, or tend to, the destruction of a full practical submission to the influence and authority of Christian love. Whatever difficulties or impossibilities theorists may see, or think they see, in the way of reconciling such a state of matters with the perfect realization of unity and love, we know that it can, and does exist, while there is no want of love on the part of those whose deeper sympathies draw them into closer fellowship towards the whole

brotherhood, and no rankling jealousy, no ill-concealed uneasiness, on the part of the brotherhood as if there were. Should an enlargement of their numbers render the formation of a separate church desirable or necessary, it is equally natural to expect that those, whose opinions were more especially and extensively in unison, would be the parties by whom that church would be constituted: and while it was merely the warmer interest arising from the more intimate fellowship into which the entertainment of similar sentiments on one or more points on which they differed from their brethren, had led them that gives birth to the arrangement,—although they should not merely retain, but still more broadly than before promulgate the views which they had held without any violation of the church's unity, we see not what is essentially wrong in such procedure. Their altered circumstances do not render the frequent and public exposition and enforcement of their peculiar views so questionable or hazardous—from its probable bearing upon the harmony of brethren—as it once was: and so that they do not make their peculiarities a reason for discountenancing or refusing to hold communion with their brethren in Christ of the church which they had left, or of any other—of which, however, as abundance of melancholy facts prove there is a danger—there is no more in the constant and public avowal by a church of the peculiar views of truth and duty which are held by it, inconsistent with unity, than there is in what the Bible undeniably recognises and allows, the avowal—less frequent and public though it be—of the different opinions which were held by them when constituent parts of another church.

This is one way, then, in which denominations may be innocently originated. There is another, however, and a much more frequent and powerful cause of their formation than that which has been considered. The difference of views which exists among those who are, and who recognise each other as Christians may relate to matters which suggest or which demand the erection and maintenance of distinct denominations.

In reference to doctrinal sentiments, the variety of opinion which obtains among genuine Christians should comparatively seldom influence to the formation of a separate church-connection. Still, in consequence of that variety, occasions for doing so may occur, and have occurred. While Christians are very generally, if not universally agreed, that what the Bible inculcates and enjoins, that is, what we feel ourselves solemnly bound to regard as inculcated and enjoined by it, must be received and attended to,—that while they are not under any conceivable obligation to approve of each other's views, they are obliged to accord to and commend in each other what every one must claim as his privilege, and which they must employ as a sacred duty, liberty to form and maintain his own opinion as to what is taught in the Bible;—and that provided there be nothing in the views so arrived at which renders the personal piety of those who hold them doubtful, that is, which our views of what is truth and duty will not allow us directly or constructively to acknowledge as consistent with godliness, we must not, or need not, separate, as if to brand or throw suspicion upon the Christian char-

acter of our brethren; while these things are very generally conceded, occurrences may grow out of the adoption of particular sentiments in no way inconsistent with genuine or exalted piety, which, without imposing it as duty, appear to demonstrate the propriety and advantage of forming a separate connection. Opinions may be expressed and defended and propagated. Religious opinions cannot always be innocently concealed. To refrain wholly from their avowal, or from becoming efforts to propagate them, may be to sacrifice truth to unity, to destroy the peace of the conscience in the vain expectation of being able in such a criminal way permanently to secure the peace of the church. Now, among brethren,—who are enlightened and renewed, but not perfected,—who know that the demands of Christian forbearance are ample, and whose duty and prayer it is wholly to comply with them, but who cannot assert their unquestioned ability always to give effect to their own convictions and wishes, the utterance or propagation of discordant sentiments may somewhat disturb equanimity, or may be felt as a temptation to violate the requirements of forbearance and love, the strength of which it is next to impossible habitually to resist. Now, in such circumstances, it is not separation, it is continued association, that is most hostile to unity. A distinct connection may not be absolutely demanded; but in order to keep the unity of the Spirit in the bond of peace, it is plainly much to be wished. And so that separation is desired, not because the one party sought to impose their views upon the other, and that attempt was resisted,—not because there is any mutual distrust as to the personal holiness, or any disaffection to the person and society of those whose views are different; but simply because holding it to be the bounden duty and inalienable right of each to search for himself, and to judge for himself, and dreading the appearance of seeking to discredit or to throw hinderances in the way of the exercise of that right when it is found that exact uniformity is not to be maintained, they love each other too well, and feel the solemn obligation under which they are laid to hold and to propagate the truth too deeply, to continue a connection which exposes them, on the one hand, to the temptation of proving faithless to truth, or, on the other, of wounding the feelings of brethren—and such, it is evident, may be the animating principle—that the substantial interests of unity are not perilled or lost, but secured and advanced, by giving effect to that wish, would scarcely admit of being called in question.

A diversity of opinion, then, as to the doctrinal intimations of scripture, may suggest as desirable, as proper, the formation of separate churches,—a diversity, on some other points, may render a similar procedure not only desirable but necessary.

The different opinions that are entertained by Christians upon the scriptural constitution and government of the church, create something like a necessity for denominational distinctions. Some, indeed, believe that the question of government is one which the scriptures do not definitely settle; others, more inconsistent by far, deem it quite or sufficiently becoming in Christians to see and approve of a more excellent way, and yet to give their continued adher-

ence and support to a worse. These views, however, though they were accurate—which demonstrably they are not—could not influence the feelings, or regulate the practice, of other Christians by whom very different conclusions have been reached. Seeing, or thinking they see, the model and proof of the systems to which they respectively adhere in scripture, they feel that conscience were outraged, that the authority of Bible principles were trampled on, if they did not avow and act upon their convictions. And how the Presbyterian or Episcopalian could, in consistency with a just deference to conscience and scripture, agree to submit, or rather to give effect to the Congregational plan;—or how those who have any just conception of the nature of Independency, and of the duties and privileges to which it obliges and invites the people of God, could consent to be held under the trammels which either the one or the other of the systems alluded to imposes, we are at a loss to conjecture. A society or church composed of such discordant materials as the adherents of Episcopacy and Presbytery and Independency, could not possibly give consistent practical expression to the views of any one of the parties of whom it consisted, upon the subject of church government. Every attempt to do it would necessarily shock the feelings, or offend the conscience, of a greater or smaller number of brethren. Their energies, too, would be cramped and impeded in their exercise. The little which the Congregationalist, for example, felt himself at liberty to do, his brethren might reckon too much. His zeal might be deemed obtrusive: or conscientious attempts might be demanded and made to repress or annihilate it as destructive in its tendency to the honour and authority either of the plain presbyter, or of the more dignified successor of the apostles of our Lord, both of whom had their admirers and supporters among his brethren.

Were the members of any one society, therefore, to become divided in their views of the nature and constitution of the New Testament church—one section regarding the Episcopal as the scriptural form, another holding that the Presbyterian is the only form founded on, and agreeable to, the word of God, and a third maintaining that churches of the order that we observe are more closely founded on the apostolic model than others—the natural, the proper, the only consistent course that these Christians could take, is to give effect each to their conscientious view by forming distinct denominations. And provided this were done, and the denominations so formed were to act towards each other under the influence, and with due regard to the claims of brotherly love, we see not how, unless difference of opinion be forbidden, or unless a Christian is at liberty to refrain from doing what he is most solemnly bound to regard as duty—this procedure could be regarded as sinful.

It is not asserted, that, in originating denominations, exclusive or prominent regard has always, or generally, been had to the considerations which we have illustrated. Undeniably there has been always, in such cases, a mixture of motives; and sometimes, what is of vitiating character and tendency has at first most largely predominated. We are not concerned to hide the imperfections, or unduly to extenuate the offences of any by whom particular denominations of

Christians may have been commenced. Let these be admitted and apologized for to the extent to which they are justly chargeable. But whatever these may have been, they were not, it is evident, by any means unavoidable. And farther, the considerations which we have submitted to our readers show, and have been brought forward for the purpose of showing, that those who have not originated, but simply acceded to any particular denomination already existing, may have done so, and may continue their adherence to it without feeling or cherishing any emotion towards Christians of other denominations inconsistent with the claims of Christian love, and without acting towards them in any way that renders it difficult or impossible to found upon the conscious exercise of that love the same important and consolatory inference in regard to their own character and state of which an apostle has spoken—"We know that we have passed from death to life because we love the brethren"—show how denominations may be either formed or maintained in fullest consistency with that unity of the spirit which it is at once the duty and privilege and ornament of the church to cherish and exemplify.

If we have succeeded in proving that denominational distinctions may be blamelessly introduced,—that in some cases they are not merely allowable, but desirable and necessary,—and that in these cases the offence against scriptural unity consists not so much in approving or taking part in the formation or maintenance of a new connection, as in a resolute opposition to this procedure; then the propriety of denominational zeal follows as a matter of course. While on any subject, and in regard to any class of interests, what we believe to be right we may declare to be so, or may endeavour to prove to be so—always provided that higher considerations do not impose silence or inaction—in religion, which embraces all our objects of highest concernment, there is scarcely room for that conditional exception. What is apprehended as truth and duty none can innocently deal by as if prudential considerations of any sort could supersede the obligation to proclaim and observe it. We must avow our belief. We must act in harmony with our belief. And just because, and in as far as we are persuaded of the truth and importance of our views as contradistinguished from those of others, whose piety, whose oneness with us in heart, and hope, and privilege, we acknowledge and delight practically to recognise, must we endeavour to propagate our belief. In all that is necessarily connected with the avowal and practice and diffusion of what we are conscientiously and fully persuaded the only authoritative standard of faith and practice inculcates, there is room, there is demand for zeal, for denominational zeal, and that from Christians indeed of all denominations.

It is true, that separate and denominational efforts may gender an emulation which may speedily degenerate into unseemly strife. We do not deny the danger; we do not underrate it. Still, although it were greater than it is, and although the securities which believers have against the evils which might be expected to flow from it were less numerous or effective than we know them to be, we could not belie our convictions, or brand as unworthy of them, all, or any exertions that might be made by Christians, to enlarge or consolidate the

interests of the denomination with which they are connected. The danger, to whatever extent it exists, should make them anxious to understand how, and to what extent, and under what modifying influences, denominational zeal should be operative, that they may act accordingly, but should not make them renounce it. To this we shall proceed in our next paper.

D.

LESSONS FROM PASSING EVENTS.

TO THE EDITOR.

DEAR SIR,—Many are the important and useful thoughts which from time to time have been brought forward in your Miscellany on the present contentions in the Church of Scotland; and the keen agitation that has prevailed for several years, both with the moderate and evangelical party, deserves the serious consideration of every friend of Christ and his cause, of all who know the value of the glorious gospel, and who long for the salvation of perishing sinners.

Genuine Christians among Dissenters have much to learn, as well as to be confirmed in, regarding their distinctive principles from what has taken place during these unhappy broils and unholy warfare which we have witnessed for some years past, and which are still increasing in strength and bitterness. We have seen, among many other truths that may be learned from these contentions, how vain the attempt to reconcile light and darkness, truth and error,—to attempt to unite two such opposite and antagonist principles as *the truth as it is in Jesus* with the *religion of the world*. Although both parties have subscribed the same doctrinal creed, and hold their temporal emoluments in consequence of this professed uniformity, yet the wide difference of their views on all the peculiar doctrines of the gospel is most glaring, and hence arises much of the asperity of the warfare.

But further, may we not learn how strong is the *force of prejudice*? When once men have taken a side, espoused a particular cause, spoken and written upon it, and embarked their credit therewith, how unwilling to reconsider the question, or to listen to the views of their opponents,—to weigh with impartiality their sentiments and arguments, and to lose sight of their own vulnerable points? Thus prejudice operates, and that most fatally; and thus it has appeared among our brethren, the evangelical party in the State Church. At the beginning of the present contention, a strong spirit of prejudice was manifest against dissenters,—their company was shunned, and all the wonted intercourse abandoned, although agreeing with them in matters immeasurably more important than any bond of union with the Moderates,—and now the same strength of prejudice leads them still to cleave to their idol of an Establishment by fair means, and by foul means, regardless of consistency, or of open honourable conduct. O, let all of us, while we behold such conduct in men, many of whom we must esteem, learn to watch and pray, beseeching the Lord to deliver us from this dangerous rock of

prejudice. Let us 'always lay ourselves open to divine teaching, pleading the promises to be led into all truth, to have guidance from on high, willing to learn from the lively oracles with the simplicity of little children, and to unlearn, and give up, our own preconceived notions that may be condemned by the perfect rule. Though we may not be exposed to temptation on this head in the same way as our friends in the endowed church, numerous are the ways, and subtille the devices of our spiritual enemies to lull us asleep, and to harden us against the truth. *Spiritual amputation*, as it may be called, is painful, and such the believer will find it when he gives up long cherished opinions, and blemishes in spirit and temper long unheeded or fostered.

Again, may we not learn from the storm presently raging how devious, bewildering, and thorny our path is when we leave the simple rule of God's word? There is great value in regard to practical godliness contained in that important hint which our Lord gives Matt. vi. 22, "If thine eye be single, thy whole body shall be full of light," &c. And, alas! how often do we overlook it? and hence overwhelm ourselves in trouble and anguish. Schemes of expediency, and plans to unite men of opposite characters, to gain worldly respectability and influence, have been resorted to by the friends to whom we refer. The conduct and opinions of the churches at the Reformation have been taken as guides, and the law and the testimony of Jehovah too much neglected. No wonder, then, that there has been a floundering in their progress, a constant shifting of their conduct, and hence they have become a laughing-stock to the profane. Much may Christians learn from this, both in their private conduct and daily duties, and also as members of the church of the living God. We have to receive the kingdom as little children. We have to learn of Christ as babes. If we attend not to the divine law and testimony, it is, we are assured, because there is no light in us. This he has given as a lamp to our feet, and he has promised to guide the meek in the paths of judgment, to guide with his eye upon them, and the humble soul knows what it means to become a fool that he may be wise; and, in a simple dependence on God's word, he has had sweet experience that he is faithful who hath promised.

I shall only mention further, that we may learn the great importance of just and scriptural views of the nature of Christ's spiritual kingdom, the church. So much has been said and written on this point, that it is not necessary to enlarge. Our friends, losing sight of this, have plunged themselves into all this sea of trouble and perplexity. The peculiar character of Christ's kingdom, and its entire distinctiveness from worldly systems, is so clearly marked in the divine record, that there would be little occasion for stumbling here to the spiritually-minded Christian; but the long fostered notions which our friends in the State Church, and many good people, have entertained of Christ's church, being formed on the model of the Old Testament, the strong hankering after the support and countenance from the powers that be; the pomp and glare of outward respectability attaching to an endowed sect;—these

things, together with the misconduct and manifest failures among Voluntaries, have all had a strong tendency to blind their minds, and blunt convictions as to the plain, simple, unadorned arrangements which alone are warranted by the New Testament, or enjoined by divine authority. I have often thought how very applicable to this case is our Lord's cutting reproof to Peter, Matt. xvi. 23. The warm-hearted apostle had just made a noble confession of his Master, and strong was his attachment to him; but when the cross was mentioned, and hopes of a worldly kingdom blasted, "This be far from thee, Lord," &c., was his sentiment; and what rebuke did this draw forth from the lips of infinite Wisdom and Love? "Thou savourest not the things that be of God," &c. Now, though our friends in the national church lay themselves open by their conduct to a similar rebuke as savouring the things of men rather than those of God, yet we, who have been delivered from this snare as to external church order, are extremely liable to the same spirit. Alas, how strong our carnality in our daily exercise and conduct! Let us, then, deal faithfully with our own consciences, and inquire what do we savour or relish?—the world or God?—Christ or Mammon? Do we carry out our professed attachment to the spirituality of Christ's kingdom and his religion into all the walks of life,—in our closets, our families, our intercourse with the church and the world, and in our attempts to do good to others? Do the persons with the gold ring and the gay clothing absorb our regard, and is the poor disciple overlooked or little regarded? In short, as Owen says, "Is God and Christ's gospel the ordinary retreat of our souls?" These and similar matters will discover the *savour* or spiritual *taste* of souls. May the Lord the Spirit give us all much more of this than we have ever yet experienced!

Besides these lessons, which may be much extended in our thoughts and close searchings of heart, I would now more especially call attention to a somewhat different—though closely connected—aspect which these contentions present to the view of every one who is exercised to godliness,—that is, *the vast injury done by them to evangelical truth*. Now this is what concerns us all, and Dissenters have particular need to lay this to heart, and I fear greatly we are by no means sufficiently alive to this view of the subject. Evangelical doctrines have been traduced, inquirers stumbled, and the careless hardened in their unbelief, and we have not mourned over the common calamity,—and all this has arisen not from avowed enemies, but from men professing strong adherence to these truths, and many of them we firmly believe real friends to Christ and his precious gospel. In a variety of ways during the last nine or ten years, Dissenters have suffered much from the dominant party in the State Church. Much unfair and unchristian treatment have we received, and we have had to defend and vindicate our cause. These things have absorbed our attention, and we have been tempted to overlook or forget a far more grievous evil, the serious and heart-affecting injury done to the precious gospel of Christ which alone can save the perishing world. The truths that we hold in common with them, generally known by the terms Evangelical or Calvinistic,—the doctrines of free grace which we avow and con-

tend for, which are the life of our lives,—these have fallen in the streets, and are become a by-word, a reproach, and a scorn, and that from the conduct and spirit of the professed friends of these doctrines. Let no Dissenter vainly imagine he has nothing to do with all this,—that such have been the doings of the State Church, and they only are accountable. No, my friends, let none of us lay this flattering unction to our hearts—if we do so, we show little acquaintance with the world—they view us all as one family, and, in a certain sense, we are so, and they will make no nice distinctions between parties. They are ready to say, “You all preach the same doctrines, salvation by grace, disclaiming works, pleading for ‘Christ’s cause and crown,’ forgetting his example. We always knew that all this was mere cant, rank hypocrisy,—your contentions and broils clearly manifest what you are, selfish, covetous, cunning, and arrogant, and therefore we will have nothing to do with you nor your high pretensions to religion, and your evangelical doctrines.”

Such is the language of the ungodly world, either more openly or more secretly, and really have they not much ground for it? And what views and feelings ought we to have when such things are passing around us? Surely the most poignant grief of soul for the dishonour done to our Lord, and the hurt of multitudes of our fellow-immortals. How little influence have these precious doctrines had on our friends in the Establishment? In place of the meekness and gentleness of Christ, speaking and contending for the truth in love, acting fairly and candidly to those that oppose themselves, and studying to act with integrity and godly simplicity; in place of these, the corrupt and deceitful works of the depraved heart are too manifest and glaring. How humbling and how mournful to think of such inconsistencies,—that truths the most sublime,—doctrines according to godliness, sent in mercy to bless mankind, and to regenerate our world;—sentiments inculcating the most self-abasing views of ourselves, staining the pride of all human glory, inasmuch as every sinner is on a level before a holy God, and that free and sovereign grace through the substitution and work of Jesus applied by the divine Spirit alone makes a difference,—that these heaven-born truths, I say, should produce so little change on the spirit, temper, and conduct. This will be the occasion of deep lamentation to us if we are indeed what we profess to be; and we are sure cannot arise from any failure in the holy tendency of these truths themselves, but that they are not believed with the heart. With much propriety may our friends put the apostle’s alarming question to themselves, “Are ye not carnal, and walk as men?” 1 Cor. iii. 3, &c.

Should any of the friends alluded to ask for proofs of these charges, which I wish to hold up not only to them, but to us all in the way of faithful warning; and be disposed to say with the self-wise in Malachi’s day, “Wherein have we robbed God?” I would say, alas, the proofs are so many that one is at a loss to enumerate them. In addition to various things slightly touched on above, such as their treatment of their dissenting brethren,—their empty boasting, &c., &c., I shall, for brevity, confine myself to one or two facts that cannot be disputed or mistaken, and which fully bear me out. . .

1. Their conduct to the Government of the country. In purpose to gain their darling object of being as free as Voluntaryes in obeying what they consider the laws of Christ, and still retain the State pay and influence, they have courted first one political party and then another. They have their standing as a National Establishment from the laws of the land, and yet these laws they have trampled on, and condemned the judges who administer these laws.

2. Their conduct toward "the Christian people." Flaming speeches made for their rights, denouncing patronage, yet declaring, "Secure us the church's independence, and little *non-intrusion* will please us;" and witness their conduct in the case of Mr. Gladstone's kirk at Leith, to which various other instances of the same inconsistencies might be added.

3. I will only further add, their encouraging, palliating, and vindicating the lawless and riotous proceedings of their ignorant partisans among the people, such as at *Marnoch, Culsamond, &c.* It is quite unnecessary to repeat what has been so often said, that if the people were dissatisfied with the presentees, the remedy was simple and easy, peaceably to retire if the law could not be altered, but to fly in the face of the law by a wild mob, and then to defend and extenuate such conduct, which, after all their attempts, remains substantially proved, is a standing disgrace to their cause, and is only "adding sin to sin," and is to be reprobated by every Christian.*

But not to enlarge, the mischief done by these things in hardening sinners, and dishonouring the Lord that bought us, is absolutely incalculable. The fruits are beginning to appear as might be expected. Evangelicals and evangelical truths are become the song of the drunkard, and stink in the nostrils of an ungodly world. The younger branches of families are going over to communions where the *true* gospel will not disturb their slumbers, and not a few young men are fast verging to Socinianism and Infidelity. They cannot fail to see the wide difference between the profession and the conduct, between the principles and the temper of the dominant party, and hence they are repelled from ever giving a serious thought to divine truth.

In conclusion, I would, in the most earnest manner, wish to press this view of the present contention on the most serious attention of my brethren as well as of my own mind, and on every godly Voluntary, on every friend of the Lord Jesus. Do we value the doctrines of grace? Do we understand and believe them? Do we feed upon them, and are they the cordials of our souls? If so, let godly sorrow fill our minds for the dishonour done to our Beloved,—let us cherish the feelings of David, Jeremiah, and other scripture worthies,—"*Rivers of waters running down,*" &c. In short, let us seek to be among the *marked* company, Ezek. ix. 4; and further, let us clear ourselves of any share in this guilty conduct by advocating the cause of these much injured truths, and showing we have no sympathy with these turbulent modes of reformation. We hear of no

* This point is corroborated with peculiar force in an admirable Letter from Sir George Sinclair to the *Scottish Guardian*, of date 16th March, and to be seen in the '*Scotsman*' of 23d, and various other Journals."

mob in the New Testament to promote the truth, but various to hinder it; such as that at Ephesus, Acts xix., and at Jerusalem, Acts xxi. In fine, let us study the import of such passages as the following, and urge them on the godly misguided friends in the Establishment; they are the foundation of the foregoing thoughts,—2 Sam. xii. 14. "Because by this thou hast given great occasion to the enemies of the Lord to blaspheme." Rom. ii. 24. "For through you the name of God is blasphemed among the Gentiles." 2 Pet. ii. 2. "By reason of whom the way of truth shall be evil spoken of." Tit. ii. 5, 10. "That the word of God be not blasphemed, but adorn the doctrine of God our Saviour."

AN OLD DISCIPLE.

THE MOTHER'S EXAMPLE.

By JOHN S. C. ABBOT, Pastor of the Eliot Church, Roxbury, Mass.

THE question which every Christian mother deems more important than almost any other is, "How may I best promote the moral and spiritual welfare of my children?" This question I shall now endeavour, very briefly, to answer.

It is by endeavouring to be ourselves precisely what we wish our children to be.

We must cultivate most assiduously in ourselves, the same traits of character we wish them to possess. We transmit far more surely to them our moral than our physical image. Would you have the features of your child tranquil, smiling, expressive of a peaceful, a benevolent, and a cheerful heart? Let such be invariably the expression of your own countenance. Would you have your children cultivate pleasing manners, refined and gentle movements? Study ever to exhibit before them the model you wish them to imitate. Do you desire that they should avoid all those coarse and vulgar tones which grate harshly upon the ear? At all times let your voice be attuned to those soft and placid notes with which you wish them to speak in concert. Let your children never, under any circumstances, hear from your lips an expression or a sound which you would not be happy to hear from theirs. Do you wish your children to have all their passions under control; to be able to govern their feelings under all provocations; never to be angry, of peevish, or irritable? Show them, by your own practice, how to control their passions. Let them see that none of the annoyances of life can ruffle the disciplined equanimity of your feelings; that when a careless servant spoils the dinner, or you hear the crash of the falling china, you can conquer your own spirit. It requires no greater effort for us to meet calmly our annoyances, than it does for our children to meet theirs. Do you wish your children to love God, to manifest a cheerful and grateful trust in his goodness? Then cherish habitually this feeling yourself. Let it shine forth in your countenance, in your expressions, in all your demeanour; in your cheerful acquiescence in the divine will, continually, on every bright as well

as every dark day. Would you have your children endeavour to promote the happiness of the family of brothers and sisters, by good nature, by an obliging disposition, by a willingness to relinquish their own wishes to gratify others? Show them how. Let the first accents of your voice in the morning, and the last in the evening, be those of cheerfulness and affection. Let no frown cloud your brow. Be yourself, amid all the troubles and trials of life, the angel of harmony and joy in your family. Do you desire that your children should in all respects possess the spirit of Christ; that they should love their Saviour, imitate his character, receive the impress of his image, and be educated for a happy immortality? Let your children see the image of Christ reflected brightly from your heart; and continually endeavour to adorn your own character by all the graces of a Christian spirit, and all the sympathies of heaven. Thus endeavour, in all respects, to be yourself precisely what you wish your children to be. Make yourself, if possible, the pattern which you wish them to imitate.

This is the way, efficacious above all others, to influence the human heart. And now permit me to introduce a few thoughts to impress this truth upon the mind.

1. *This influence is of great avail, because it is incessantly operating.* We cannot be always talking to our children, and if we could we should only weary and deaden their sensibilities. But the influence of example is continually operating, and continually delighting. It never wearies, and is never inopportune. In the morning, at noon-tide, and in the evening; in sickness and in health; in duty and in pleasure; when happy and when sorrowful, it is ever winning the love and moulding the characters of all the inmates of our dwellings. The constancy of this influence does but increase its welcomeness, and its efficacy; and there are few children, who, under such an example, from the cradle to the time they leave the parental roof, can fail of becoming amiable or lovely.

2. *This influence is all-important, because impressions conveyed through the eye, are always more deep and lasting than those conveyed through the ear.* We hear a battle described in the most glowing language of eloquence. How faint the impression compared with what it would be to witness the horrible scene of carnage and agony! And so it is with more placid events. What description of a sunrise or a sunset among the Alps can convey those emotions which overwhelm the beholder of this scene of grandeur and of loveliness? We may thus urge upon our children, in the most forcible language, all the duties of life, and describe with glowing eloquence those virtues which are lovely and of good report; but the impression is feebleness itself compared with what it would be, were we to present before their eyes a living example of these virtues. They may forget our words, but they cannot forget our conduct. Can one of you forget the habitual character of your parents? Is not the impress of your mother's character now before your eyes? We easily forget what we hear, but memory is tenacious of what we see. Instruct your children through their eyes, and your instruction will be remembered.

3. *The influence of your example will greatly enforce the instructions of your lips.* If we carefully avoid those practices against which we caution our children,—if we are the exemplars of those virtues which we enjoin upon them, our instruction is invested with the greatest power. We then sway the sceptre of resistless dignity and authority. But if we teach one thing and do another, we may be sure that our *doings* will be imitated, rather than our *teachings* obeyed. The tendency of depraved human nature is downward. And if our precept and practice be discordant, there is no question which influence our children will follow. But if we illustrate by our lives the teachings of our lips—if we form an indissoluble union between precept and practice, we have the perfection of human influence: and we may with great confidence anticipate God's accompanying blessing. Inconsistency here has brought down the grey hairs of many parents in sorrow to the grave.

4. *The wonderful influence of sympathy shows the importance of this careful culture of our own hearts.* With the surprising power of this influence we are all familiar. Often we see a group of children playing pleasantly together, when a peevish, irascible child enters, and in a few moments the ill-nature of the invader passes like contagion to every heart. There is a mysterious influence by which the emotions of our heart are transmitted to others, awakening the same there. As all nature reflects the rays of the cloudless sun, the most distant worlds catch and throw back his effulgence. Thus, if our hearts beam brightly and warmly with affection and cheerfulness, the hearts of those around us will imbibe the warmth, and transfuse and reflect the beloved influence. The simple possession of an estimable character is a power which, like the sun's eternal rays, never sleeps and never dies. It must shine. Its beauty must be seen. Its mild, resistless power must foster the growth of every virtue.

5. *Example alone can prove the sincerity of our instructions.* A mother urges upon her child the feelings and the character she wishes her to cultivate. And yet she herself cultivates a different character, and cherishes different feelings. She says to her child, "If your brother or sister does wrong, you should not be angry or speak harshly; you should forgive." And yet, when an ignorant servant does wrong, the same child hears from her mother's lips expressions which are significant of anything but an amiable, serene, and forgiving spirit. Now any child is enough of a logician to say, "It is as important that mother should take care of her heart, as it is that I should take care of mine. If her annoyances justify her conduct, my annoyances justify mine."

It is no more difficult for us to bear patiently our trials than it is for our children to bear theirs. We have our playthings as well as they. It is true, they are of a little higher order, but they are our playthings still. And when the alabaster vase is broken, or the rich dress spoiled, by the carelessness of others, our patience is tried precisely in the same manner, and probably not in a greater degree than is that of my son when one breaks his hoop, or of my daughter when one tears the frock of her doll. We smile over the playthings of our children. Are there not loftier intelligences who may smile at ours?

Let me not then expect that my children will bear their annoyances with a Christian spirit, unless I show them that thus I bear my own. The moment I frame an excuse for myself, I frame the same for my child.

6. *The importance of this mode of domestic culture is enforced by the example of our Saviour.* Christ came not merely to tell us how to live, but by his own life to show us how. This was one important object he had in view in his assumption of human nature. He illustrated every precept by his practice. He confirmed all his instructions by his example. If it was necessary for the Saviour to add to the power of his teaching by the example of his conduct, how much more important is it for us? If his words would be of no avail unless illustrated by his practices, of what avail can ours be? Though the offering himself up as a propitiatory sacrifice was the prominent object of his mission, yet the illustration of a holy life, by his example, was an essential part of it. It is only by learning of him, by imbibing his spirit, by walking in his steps, that we can expect his blessing.

7. *It is as important that we should take care of our own hearts as that we should take care of our children.* God is as desirous of seeing us sanctified as of seeing them. Our souls are as valuable in his eyes as theirs. We are a little in danger of allowing our children to monopolize all the improvement which is made; and of imagining that we make some atonement for our own remissness, by our efforts and prayers for them. It is as important that our moral feelings should be under healthy discipline, as theirs should be. It is as necessary that we should be habitually devout, cheerful, gentle, kind, and forgiving, as that they should possess those traits. If they ought to cherish, under all the vexations which they may encounter, a serene, unruffled, heavenly frame of mind, it is no less essential that we, their parents, should do the same. Therefore let us all be careful, while we are endeavouring to take the moles out of our own children's eyes, not to leave the beam unremoved from our own.

For these reasons I conclude, and you will all doubtless unite with me in the conclusion, that the best way to promote the moral and spiritual welfare of our children, is *to endeavour to become ourselves, in all moral qualities, precisely what we wish our children to be.*

POETRY.

A HYMN IN HEAVEN.

A HYMN in Heaven! What a thronging sea
Of godlike beings with love-stringed harps
Pouring the music of eternity,—
As vast a flood, and yet as sweetly blended,
As if the Spirit of Harmony had led
Captive the thunder of the firmament.
Celestial poetry! All bygone time,
And all revealings of futurity
Yield up their wondrous works and deeds of love

With all creation's gorgeous imagery,
 To build the verse of some seraphic bard !
 And now the billows of the rolling lay
 Bound to the edge of the bright floor of heaven,
 A moment shaking stoop,—then sweep athwart
 The myriad spheres that flaming hang beneath,
 Making each tremble with a strange delight ;
 As countless lamps beneath the misty dome
 Of eastern wizard quiver to the breath
 Of some intensely thrilling spirit-strain.
 It wanders on, yet on and farther on,
 Until the last low wave is dying borne
 E'en to the corners of the universe,
 The chambers of the dark, chaotic still,
 Creation's wildernesses,—where in graves
 Slumbers the dust of long-disused worlds
 At the cold end of all things,—where will Time
 When dwindled to a shadow lay his head,
 Giddy with watching o'er the whirl of worlds
 Such countless ages, while a dirge not sad,
 Like music heard at morn, the heavenly hymns,
 Hailing Eternity, will o'er him sing.

R. A. V.

R E V I E W.

The Great Commission. By Rev. J. Harris, D.D. London : Ward and Co. 1842.

Missions, their Authority, Scope, and Encouragement. By Rev. R. W. Hamilton. 8vo. London : Hamilton & Co. 1842.

Jubilee of the World. By Rev. J. Macfarlane. Glasgow : Collins. 1842.

EVERY new volume that appears on the subject of missions gives additional force to our conviction, that the energies of the Christian church are not yet made fully to bear on the enterprise. The conversion of the world is an object of such magnitude, that it cannot be regarded as occupying its proper place in the eye of the church, till fervent zeal to accomplish the design pervade every section of it. When this time of refreshing comes, the cause of missions will be not merely an occasional theme in addresses from the pulpit or the platform, but a common topic of conversation in the parlour, and will mingle itself naturally and spontaneously in the prayers offered in the closet, in the family, in the church. Then, too, will the subject be more frequently taken up by the periodical press, become a prominent feature of the literature of the day, and command attention, as of absorbing interest—of ever-growing importance—as our conceptions of it expand and brighten, and as its many bearings and aspects are unfolded to our view.

Books on missionary subjects now occupy no insignificant space in every well-furnished library, and almost every month offers some new contribution. We think such books should be allowed to lie on the table, and be well read and pondered, before they are put upon the shelves of the book-case.

The idea of offering prizes for the best two essays on the subject of missions originated, we believe, with one or two benevolent individuals in the west of Scotland. We congratulate them on the success which has attended their generous Christian efforts. To them many thanks are due, first, as having provided the necessary funds, and as having made the necessary arrangements, and then as being the means of enriching our missionary literature with such works as those before us.

We hail the appearance of these volumes with unfeigned satisfaction, and we trust the publication of them will be followed with the happiest results to the missionary cause. The first and second of the works named at the head of this article were found entitled to the first and second prizes respectively, proposed to be given for the best essays on the prescribed subject; and the third, being regarded as a production of superior merit, was recommended for publication by four of the five adjudicators. The number of competitors exceeded the number of David's mighty men. Their names and their feats are not divulged, but we doubt not many of them were honourable and valiant, "though they attained not to the first three."

It is not our intention to discuss the comparative merits of the volumes on our table. That might be a tempting subject to one disposed to exhibit his powers of philosophical analysis, or his skill in literary dissection. By estimating and contrasting the very dissimilar trains of thought, and exhibiting the diversified yet harmonious views of these three minds highly cultivated, powerful, capacious, disciplined, but very different in structure and habit, we might entertain, if we did not greatly instruct our readers. Such a dissertation, however, would be out of place. It would be worse than a mere waste of labour. By diverting our own and our readers' minds from the grand subject of Christian missions itself, to the very inferior question of the literary merits of the authors, who have given us their thoughts upon it, we should be defeating the very end for which they have written.

The high place the first two of these works occupy as literary productions, may be inferred from their having gained the prizes awarded to the best Essays on the assigned topic. It is less necessary, therefore, to go into any elaborate proof of their excellence. Of the third essay we shall have something to say after we have disposed of the former two. It has a character of its own, and stands upon a different footing from the others, and therefore requires to be attended to by itself.

The most useful way of bringing before our readers the subject of these able and interesting volumes—the prize essays—may be to furnish a brief analysis of them, with some specimens of the manner and style of the authors. We shall only farther premise, that the subject is one of transcendent moment, and we rise from the perusal of such works with an exulting feeling that, whatever amount of talent

—whatever taste, and skill, and power—whatever mental resources and intellectual labour may have been employed upon it, it is worthy of them all, and rises above them all. The efforts of the most splendid genius, employed on such a theme, only prove that it is one to which no one can do justice. It relates to the destinies of a world: it touches on questions involving the moral government of the universe;—questions which human powers are too limited to solve, and requiring data for their solution with which we are unfurnished. It embraces views and interests too great to be adequately developed, or fully comprehended, by any human capacity. It bears upon the fulfilment of prophecy, the triumph of truth over error, the vindication of the ways of God to man; the development of the plans of providence, “to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God.”

Viewing the subject in this light, it is delightful to see it attracting more general attention, and rising higher towards its own place in the public eye, to observe that minds of first-rate powers are bending upon it their best energies, and that amid the thousand questions of absorbing interest, and the thousand publications continually issuing from the press, on general literature, and science, and art, and history and poetry, and politics and commerce and legislation—to say nothing of questions of an ecclesiastical hue—leaving, one would think, little time to be spared to attend to the affairs of a kingdom which is not of this world, such works as those before us command so great a share of attention as they do. We hail this as one of the most auspicious signs of the times.

Dr. Harris has been peculiarly happy in the arrangement of his subject. This gives a unity and consecutiveness to the whole work. The reader is carried on from one part to another with the agreeable consciousness that he is not merely making progress through the book, but is comprehending the vast bearings of the subject, and drinking into the spirit of an ardent friend of the cause of missions, to a greater degree than ever before.

We shall let Dr. H. himself give the summary of his work:—

“In the First Part, consisting of three Chapters, his object has been to state and explain the Scripture Theory of Christian Instrumentality; to show, by a general examination of the word of God, that this theory is there prescribed and made imperative; and that the same Divine authority predicts and promises its triumph in the conversion of the world. Thus, if the first chapter states the plan by which all the holy influences of the *past* should have been collected, multiplied, and combined; the second exhibits and enforces the obligation of the *present* to that entire consecration which the plan supposes; and the third engages that such consecration shall certainly issue in the *future* and universal erection of the kingdom of Christ. Having thus, in the First Part, viewed the missionary enterprise, generally, in its relations to the word of God, the writer has proceeded, in the Second Part, to exhibit the *benefits* arising from Christian missions, with the view of still farther illustrating and enforcing their claims. This he has done in four chapters; the first of which contains a historical sketch of the diffusion of Christianity, and of the rise and progress of modern missions, with a statistical summary of their present state: the second enumerates the leading temporal and spiritual benefits accruing to the heathen from missionary operations;

the third describes their reflex advantages, temporal and spiritual; and the fourth shows that the history and effects of the missionary enterprise illustrate every view of the theory of Christian influence contained in the First Part; and supply a powerful inducement to the increase of missionary zeal. The Third Part exhibits the various sources of encouragement—historical and political, moral, ecclesiastical, and evangelical—which urge and animate Christians to advance in their missionary career. In the Fourth Part, he has endeavoured to show that every objection to their course becomes, when rightly considered, an argument to redouble their efforts. But the Fifth Part ascertains the existence of a great defect—of the want of that entireness of consecration to their missionary office which is indispensable to complete success; and points out the various requisites which such consecration includes, and would infallibly supply. While the Sixth Part enforces the principal motives which should induce their entire devotedness to the great objects of the missionary enterprise.”—Preface, pp. x, xi.

This outline is admirably filled up. Many of the views and arguments introduced, although not absolutely original, are expressed so felicitously, and so well illustrated and sustained, that they produce a most powerful impression on the mind that allows itself to feel their force. We should scruple to make quotations if our doing so were likely to make any of our readers satisfied with these extracts, who may have it in their power to procure the work for themselves; but, aware that many are precluded from this privilege, we the more willingly lay one or two passages before them.

The first we offer is the opening paragraph of the book. It makes us feel at once that we are in the hands of a master.

“Mutual dependence and influence is the law of the universe. Look in whatever direction, and examine whatever object we may, we find nothing insulated and alone. From the globe we inhabit, and which is one of a visible community of worlds, up to the great sidereal system, the whole of which is apparently moving together through space, and down to the minutest atom that floats in the air, all are bound together, and constantly acting on each other, by definite and universal laws. The body of the reader and the book which he is reading, are held by gravitation in union with the remotest parts of the created system; while the material influences constantly transmitted from the most distant regions of space, place them in physical contact with the universe.”—P. 3.

These observations, followed by others in the same strain, prepare for the supposition made in the next section, of a *principle of evil* obtaining entrance into this all related system. In that event the reciprocal influence of mind on mind, mightily efficacious as it is for good, may become equally efficacious for evil. But this supposition is only a literal description of what has taken place. “What, then, is all lost?” No: this question is taken up and answered. The cross is the remedy. The centre of an influence which draws back sinners to God—the miserable to happiness—the lost to salvation. We must refrain from further extracts from this part of Dr. Harris’s volume, to make room for one quotation more. It is one of the many pregnant passages of the book, and suggests topics of inquiry worthy of the gravest attention. We trust these ‘seeds of thought,’ thrown upon the waters, will be found after many days, and bearing fruit in many lands. It occurs in the fifth part, “the wants of the Christian Church in relation to missions.” The whole is instinct with holy fervour and ‘divine philosophy.’ After solemnly pressing Christians to maintain and enlarge their sense of obligation, he recommends as conducive to this, that “missionary information

should be more widely circulated, and more seriously pondered." Then follows a passage to which we would direct the special attention of our readers:—

"What Christian could be insensible either to his own obligations, or to the crying wants of the heathen, at the mouth of the pit of perdition? Now the direct tendency of all the Missionary accounts of heathenism, when rightly considered, is to make us feel that around that gulf the idolatrous world is assembled, and that, but for the interposing grace of Christ, there should we have been mingled with them. We have admitted, indeed, in a previous page, that information from the Missionary field is periodically and increasingly diffused, and that a Missionary literature for the rising race is in the course of rapid formation; nor can we fail to regard this as tending to the end at which we now aim. Our great concern is, that Christians generally would lay the moral statistics of the heathen world to heart; that they would not merely read a page or an anecdote now and then, but would regularly peruse a portion of the accounts transmitted as if endorsed by the hand of Providence for them, to be taken into the closet and read at the throne of grace. Mere cursory reading can only produce evanescent impressions. And hence, let the members of any Christian congregation, even of one assembled on a Missionary occasion, be taken and examined on the subject of Christian Missions—how small the number of those who could render an account of even the more recent and familiar facts in its history; and how much smaller the number of those who have so far made it a study as to have a single question to ask concerning it, or a single suggestion to offer for its improvement!"—Pp. 416, 417.

Here we must close our extracts from Dr. H., with warm admiration of his work, and gratitude for it. We are too much pleased with it as a whole to descend to *small* criticism, which in this case could serve little other purpose than that of proving our own skill in detecting blemishes. There is one passage, however, which offends our taste, and we mention it in the hope that the author may be induced upon reflection to throw it into another shape in future editions. It is the long speech put into the mouth of the Saviour himself, beginning at p. 291. It may be pleaded that both poets and orators have composed such imaginary discourses as addressed by the Deity on supposed occasions; and we would not say that they are absolutely inadmissible and improper; but we have a feeling as if there was a degree of presumption and irreverence in penning a long harangue, as uttered by the glorified Redeemer himself; for what language of ours can be thought fit to be uttered by Him? There is the less need for resorting to any such art of rhetoric in the section where the passage referred to occurs, for the motives and considerations the author is urging may be presented with equal force in a less questionable shape, and we see no better reason for adopting this mode of speech, where it is introduced, than in twenty other places of the book. What renders the passage we object to directly offensive is, that Christ is made to quote a sentence from the Evidence on the Aborigines, given before the British House of Commons, in support of his argument, that his servants had nowhere laboured in vain! Surely Dr. H. consulted neither his taste nor his judgment when he penned such a paragraph. If he give his work the severe revision he ought, and which it well deserves, he will expunge or modify the entire section, and perhaps a few other questionable things. The general excellence and exquisite polish of the whole performance have the effect to make the slightest blemish discernible, and far less tolerable than in a work of inferior pretensions.

By some it may be thought that Dr. H. has made too little of 'difficulties and discouragements.' He has no chapter bearing such a title, or any thing analogous to it. He delights to dwell on the brighter features of the scene. "There is a lion in the way, we shall be slain in the streets," is not the motto of his work. There may be too glaring a light thrown over some *facts*, and too sanguine a hue given to certain aspects of the subject; but we honour the faith which staggers not at the promise, and rejoices over the incipient fulfilment. Darkness and discouragement, we know, arise from earth only, while light and encouragement come from heaven. It becomes us, then, to thank God, and take courage. It is one thing, however, to appear full of faith, and to make little of difficulties *in composing a book*, and a very different thing to show the same spirit *in the field*. With all our admiration of the glow and the fervour of this work, we should have liked to see more of a sympathizing and realizing feeling of the sober and actual *business* of the missionary work, for it does involve toil and sacrifice and self-denial. There is no chapter of 'Difficulties' in Dr. Harris's 'Great Commission;' but something on that head may be known at Blomfield-street, and a great deal more in the actual field of missionary warfare.

But we must leave Dr. H.'s volume, and proceed to the next in order. Mr. Hamilton exhibits missions in their philosophy and bearing,—as the spirit and exercise of all revealed dispensation,—as subject to no demurs and difficulties but those to which primitive Christianity was exposed. He considers them in their estimate of the moral state and prospects of the heathen—their antagonist evils—the means they contemplate and employ. He investigates them in their reference to those causes which can alone render them efficient. He views them as productive of invaluable advantages to those who undertake them. He vindicates them against some popular misrepresentations and objections;—he treats of them as illustrated by prophecy, as urged by our particular circumstances,—surveys them in their present fields and future triumphs, their peculiar encouragements,—offers suggestions for their consolidation and perpetuity,—and concludes by solemnly urging missions on the Christian church. This comprehensive plan embraces every thing essential to the discussion and advocacy of the subject; and the author ranges through it with a vigour and an originality and a mastery of it peculiarly his own. We on purpose avoid instituting comparisons, or dwelling upon peculiarities of style and manner, but it is impossible to pass from the flowing and polished composition of Dr. Harris to the sentences of Mr. Hamilton so abrupt, so massive, so uncemented by particles and connectives, withal so *classically* original, and sometimes so shaded with obscurity, and still so full of meaning, and well-repaying the close attention they demand, without being sensible that we are listening to another and a very different man. We have often been reminded while perusing Mr. H.'s pages of Young's 'Centaur not Fabulous,' not that we have the remotest idea that our present author has made any writer his model. He is too original to be an imitator, and too independent to wear the shackles of any literary

master. He has far too much of the *vis vivida* of a masculine mind to need any foreign aid, and we can fancy no man evincing more indignant scorn of leading strings than he. This volume, however, is without the advantage Dr. H.'s work possesses,—a copious index; and we would suggest the addition also, in future editions, of a glossary of *hard words* and *new words*, of which a goodly number are scattered over the volume. If Mr. H. cannot submit to the drudgery of this task himself, he might easily get some friend to undertake it for him, and, seriously, it would be a great improvement to the work. So much for matters of style and 'getting up.' We are strongly tempted to lay some masterly passages from this volume before our readers: but we find them in general too long for our space if we copy them at length; and we are surprised to see how difficult it is to take a short paragraph from Mr. H.'s book without injuring it. There is a closeness and a continuity in his writing we are not sufficiently aware of, till we attempt to pluck up a passage, and transplant it to our pages. Its fibres are so intertwined with its neighbour productions of the soil, that we seem necessitated to take all or none.

In the section bearing the title—"Missions considered in their estimate of the moral state and prospects of the heathen," there are views of the subject we should like to find room for. The whole section is worthy of the most attentive consideration; but we can afford space for only the following passage:—

"Will Missions ever rise to their just importance, or be conducted on their proper scale, until this is our sense of the undone state of 'the nations that forget God?' To assimilate their condition more nearly to our own, to suppress their social evils, to strengthen light already sufficient for salvation, to give a little greater confidence to a trembling but safe-going footstep, to set a door which is now open somewhat wider,—are not motives which will powerfully move the heart. But when the idea is seized: 'The redemption of their soul is precious,'—the mention of the possible flight of the only season for that redemption is as the sounding of a knell: 'And it ceaseth for ever!' Then stands there out a duty so defined, then an incentive so earnest burns within us, that 'the business requireth haste.' Time must not be lost by preparation, nor action be suspended in counsel. The relief must be as immediate as the danger is imminent. The blood of souls is capable of uttering a piercing cry, reproving us as it passes for our accusation to heaven. 'It shall be required at our hand.' It is now, with these impressions cleaving to us, that all the force of Divine warning and urgency comes home to the heart: 'If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not he know it? and shall not He render to every man according to his works?'—P. 103, 104.

Mr. H. closes his volume with this solemn appeal:—

"Reader! this is a message from God unto thee! Here are thine accountabilities! These are the duties to which thou art called! these are the honours with which thou mayest be invested! these are the victories with which thou canst be wreathed! What art thou doing for the salvation of the world? Didst thou ever cry mightily in prayer for it? Art thou suffering a single sacrifice made towards its advancement? Is it in thy heart? Is it a daily thought? At its acceleration does thy chief joy respond? Seek first thine own salvation! make it sure! Receive the atonement! Then raise it before the nations, 'a great altar to see to!' Be converted, be renewed! Then exhibit this blessed regeneration, by which thou art transformed in the renewing of thy mind before all people,—like the laver-sea of the temple, with its mysterious supporters turning e very way, and its perimeter set to the circuit of the world!"—P. 410.

We have expressed our high satisfaction on the occasion of the publication of these volumes; but we feel constrained to add, that even the production of able and eloquent works on the subject of Missions, is but an equivocal sign of the prevalence of a truly missionary spirit in the church. The men who are ablest and most disposed to write are not always the most prompt to act, and to take the lead in practical movements. Their talent may lie another way, and we presume not to sit in the chair of judgment and decide on the line of duty individual men ought to pursue. But we say it is perfectly conceivable that such treatises may be produced, at the very moment when the chariot-wheels of the missionary enterprise drag heavily, and when master-spirits are wanting to urge on and preside over their movements. The legislative and the executive departments alike require energetic and devoted men. If the former sink into the formality and perfunctory routine of official duty, without the beating pulse and glowing heart and ardent eye that should characterize the leaders of the Lord's hosts; and if the latter have not the impassioned soul, and nervous arm, and patient courage, and victorious faith of true warriors of the cross, what will it avail that the missionary's toil and the missionary's reward furnish the theme of lofty declamation and oratorical display in the pulpit, on the platform, and from the press? Wo be to us if our zeal evaporate in high-sounding oratory, or even in profound investigation of 'the philosophy of missions,' and argumentative skill in favour of their claims! The advocacy of missions may be committed to able hands: we may leave nothing farther to be desired, so far as that is concerned; but the end of convincing an opponent, or of removing the scruples of a friend, is not merely to silence the one or to satisfy the other, but to rouse both to action. When Eudamidas heard Zenocrates disputing about wisdom, he asked very soberly "If the old man be yet disputing and inquiring about wisdom, what time will he have to make use of it?" Every cavil against missions has now been answered: every argument in their favour has been adduced: every facility for employing the requisite agency is possessed, and what remains but *to do the work*? Dr. Harris, in his present volume, has repeated his former charge, that "covetousness is the sin of the Christian church." He has once more exhibited the advantages of 'union,' and shown what evils would cease were but "the divided church made one." He has again reminded Christians that they are 'God's witnesses.' But it remains to be seen, now that all this is *said*, what the church will *do*. His voice and more powerful voices than his have been heard, and as able and abler pens have been wielded in the cause of missions; but no *practical* response, such as the occasion demands, has been returned. These notes of preparation have not yet fully roused the church to the contest. The most auspicious tokens that she is awakened are not yet come. These are a spirit of tender compassionate mourning over the miseries of the world; a spirit of repentance for past neglect of duty; a spirit of prayer for divine influence, believing, importunate, united,—a spirit of lofty enterprise, and deep self-denial, and generous sacrifice, and burning zeal, in the great work of missions.

Let it not be thought from these remarks that we deprecate the multiplication of books on missionary subjects. Far from it. We have already expressed ourselves highly gratified by the contributions recently made to the missionary library,—and there is room for large additions still. The transcendent importance of missions to the heathen and Mohammedan nations, with appropriate means for the conversion of the Jews, and the resuscitation of those portions of the professing church, where Christianity lies all but dead under a mass of ceremony and superstition,—in one word, the conversion of the world ought to take a place, which has never yet been assigned it, in our deliberations, our prayers, our efforts. What are the themes of half the books that are ‘hourly born and hourly die,’ compared with the ‘Great Commission,’—a subject affecting the salvation of millions—the setting free of Satan’s captives—the breaking of every yoke—the emancipation of every bondman—the extermination of war, oppression, hatred, and wrong? for these are the blessings Christianity strews in her path, as she proceeds in her triumphant march to renovate and save the world!

We are reluctantly compelled to defer our notice of Mr. Macfarlane’s volume till next number.

BRIEF NOTICES.

The Martyr of Erromanga; or, the Philosophy of Missions. Illustrated from the labours, death, and character, of the late Rev. John Williams. By John Campbell, D. D., author of ‘Jethro,’ ‘Maritime Discovery,’ &c. Second edition. London: Snow. 1842.

It affords us the most unfeigned satisfaction to observe a second edition of this truly admirable work, as we are thus assured of its extensive circulation, and gratified with the prospect of good which cannot but result from its perusal by so many Christians. We do not need to add to what we have already said regarding its merits, and our chief object in this brief notice is to give publicity to Dr. Campbell’s correction of an egregious mistake into which the Reviewer of the work in the *Christian Journal* fell. It is alluded to in an advertisement to the second edition in the following terms:—“The respect which the author feels for upright literary censorship, induces him to correct an error into which a writer in the *Glasgow Christian Journal* has somewhat strangely fallen. He considers that this volume ‘bears evident marks of having been written for the Prize on Missions,’ and on this assumption adds, that ‘it would certainly have been more ingenuous in Dr. Campbell to have acknowledged this to be the case, than to pass it off as a work written expressly to illustrate the life and labours of Williams.’”

“The charge thus insinuated is entirely without foundation. With a single exception, the author never wrote for any prize. Not a sentence of this volume was penned till the time fixed for the delivery of the *Mission Prize Essays* had expired; and the printing of it was far advanced before the adjudicators had made their award.”

We deem it just to quote the entire passage. Such an idea never entered into our minds in perusing the book; nor can we conceive how it could have come into the mind of any one who had taken the trouble to compare the advertisement intimating the subjects to be discussed in the *Prize Essays*, with those which Dr. Campbell has treated of.

Theodoxa : A Treatise on Divine Praise ; or, the Exercise of Devout Gratitude to God. By Nathaniel Rowton. London: Snow. 1842.

THE author of this volume very modestly says that its design is "to draw attention to a much neglected subject, to endeavour to promote the spirit which it inculcates in those Christians who give it a perusal; and to induce others to take up the interesting and profitable theme, and to prosecute it in a much superior manner, and in a more enlarged measure than he has done." We doubt not that an attentive consideration of this work will lead many to feel that their hearts are not sufficiently grateful to God for his mercies; that in their prayers, confessions and intercessions occupy a much larger place than praise; and that on this account the joy of the Lord does not afford them that strength which it otherwise would. It is a good thing to have errors of omission pointed out, especially when that is done in such a tender spirit as this writer seems to possess. Gratitude expands the heart, and when it is absent, the Christian becomes dejected. On this subject we give a brief extract: "When worldly men observe the disciples of Christ gloomy and sad, and especially when they hear them murmuring and complaining; it cannot be wondered at that they should take up a prejudice against religion itself, as doing but little for its subjects. But if they frequently witness that cheerfulness and joy of heart, which the people of God should ever cultivate, beaming in their countenances, and breaking forth in the songs of Zion, they will be convinced that

' Religion never was designed
To make our pleasures less ;'

and that there must be an intrinsic excellence in that which makes a 'continual feast' and 'flow of soul,' which not even trials and sufferings can damp, much less destroy."

Six Sermons on Interesting Subjects, including the Conversion of the Jews, and their Restoration to their own land. By the Rev. John Robertson, Duns. Edinburgh: Paterson. 1842.

WE learn from the preface that these Sermons were prepared for the press while the author was laid aside by ill health from his public duties, so that they reach us from the chamber of distress. They are on the following subjects:—The Captain of Salvation made perfect through suffering,—Moses commanded to go up to Mount Abarim,—the three Marys at the foot of the Cross,—Pharaoh's question and Jacob's answer,—on Christian duty,—and the restoration of Israel and Judah to their own land. Our readers will at once perceive how the author's circumstances dictated his choice of topics, and, in the manner in which they are discussed, we see the mellowing process of affliction, and mark a mind occasionally transported—as in vision—to the better land. The mourners in Zion will relish the second and third of the series particularly. We could have wished more explicit statements of the ground of a sinner's hope before God, and think that, in a course of six sermons, more of the core and marrow of the gospel might have, with much appropriateness, been introduced.

Lucilla ; or the Reading of the Bible. By Adolphe Monod. Translated from the French. London: Tract Society. 1842.

"THE work of which a translation is here presented to the English reader, has recently been published in France, where the whole of the first impression was sold in a very short period. It is the production of a Protestant minister of deep piety, of pre-eminent talents, and of ardent zeal in the cause of Christianity. His design is to prove that the Holy Scriptures are inspired of God, and are consequently of divine authority; and that it is at once the privilege and the duty of all the people to read them with a reference to their personal salvation. The volume is, therefore, on the one hand, an antidote to Infidelity, which regards the

Bible as a mere human composition, and to Popery, on the other, which would restrict the reading of the sacred books. The manner in which the author has executed his task is worthy of high praise. His reasoning is beautifully simple, lucid, and strong, and his spirit kind, benevolent, serious, and firm." The work consists of a correspondence between Lucilla, an inquirer after truth, the Abbé Favien, a Roman Catholic, and Mr. Mercier, a convert from Popery. The work is a fiction; but a fiction formed of real details. The words, the facts here and there cited, the Author informs us, are all true. Lucilla, Mr. Mercier, and the Abbé himself, are, with the exception of names and of a few circumstances, historical, and still living personages. Rarely has it been our lot to peruse a work at once so charming and so convincing.

Four Addresses to the Young, delivered at Macclesfield. By the late Robert Stephens M'All, LL.D. London: Jackson and Walford. 1842.

THESE Addresses were unexpectedly discovered amongst the papers of the late Dr. M'All. They are the only portions found written out at length of a series of Monthly Lectures, delivered by him at the Macclesfield Sunday School, in the year 1818, and addressed to its elder class and the young generally. The subjects are: CHRISTIAN FAITH—THE ENLIGHTENING INFLUENCES OF THE DIVINE SPIRIT—THE WAY OF HOLINESS—AND CHRISTIAN ENCOURAGEMENT. It is enough to say that these Addresses are worthy of their eminent author, and are, both in style and spirit, admirably adapted to the religious improvement of youth. They are published with the consent of his family, and will at once command, as they merit, an extensive circulation.

The Change Necessary for the Enjoyment of Heaven. By the Rev. John Kelly. With a Memoir of W. H. Lacon. By Sir J. B. Williams, Knt., LL.D., F. S. A. Third Edition. London: Tract Society.

AN excellent discourse, followed by a most interesting and affecting memorial, fitted to captivate the hearts of intelligent youth, to dispel scepticism, and to lead to the consecration of soul, body, and spirit, to him who loved us and gave himself for us.

ANNUAL MEETINGS OF THE CONGREGATIONAL UNION OF SCOTLAND.

These meetings were held in Edinburgh on the 19th, 20th, and 21st of April. Our readers will observe that the interest in the Union is undiminished, from the following list of pastors who attended the meetings:—Messrs. Peterson, Walls, Shetland; Brown, Lerwick, do.; Duff, Frazerburgh; Massie, Peterhead; Kennedy, Aberdeen; M'Kenzie, Bervie; M'Kinnon, Sauchieburn; Moir, Arbroath; Lowe, Forfar; Tait, Blairgowrie; Dr. Russell, Dundee; Mr. A. Russel, do.; Shoebotham, do.; Black, Dunkeld; Johnston, Perth; Thomson, Dunfermline; Yuille, Newburgh; Elrick, Falkland; Just, Newport; Murdoch, Anstruther; Mackenzie, Elie; Dr. Wardlaw, Glasgow; Mr. Pullar, do.; Russell, do.; Mackenzie, do.; Campbell, Greenock; Campbell, Oban; M'Laren, Greenock; Gordon, Lochgilphead; M'Gill, Rothesay; Mann, Alexandria; Mather, Ardrossan; Anderson, New Lanark; Kirk, Hamilton; M'Robert, Cambuslang; Taylor, Airdrie; Marshall, Stirling; Knowles, Linlithgow; Boag, Blackburn; W. L. Alexander, Edinburgh; Wight, do.; A. Frazer, do.; F. Dick, do.; G. D. Cullen, Leith; Swan, do.; Cameron, Portobello; Watson, Musselburgh; Forbes, do.; Thomson, Haddington; Monro, Hawick; Wilson, Denholm. It thus appears that at least one-half of the Ministers in connection with the Union were present,—a fact which strikingly shows how wide-spread is the feeling of attachment to the body among its members.

GLASGOW THEOLOGICAL ACADEMY.

THE Annual Meeting was held on Tuesday Evening, 19th April, 1842, in Albany-street Chapel, Edinburgh. JOHN GIBSON, Jun., W. S., in the chair.

The lxxii. Psalm, 6, 7, 12, and 13 verses, were sung; and after solemn prayer for the Divine blessing by Dr. RUSSELL of Dundee, the CHAIRMAN said,—

My Christian Friends,—You are all aware that the object of the Glasgow Theological Academy is to confer on our young brethren, who contemplate entering upon the work of the ministry, the blessings and benefits of a sound education; embracing literary, theological, and philosophical studies. I believe none present will object that such a course of instruction is not needed by those who are preparing for the gospel ministry, but will concur in thinking that, while the first and chief prerequisite is deep personal piety before God, and an earnest zeal for men's souls, there must be conjoined with these the exercise of improved natural abilities, and the advantages which instruction and inquiry can give.

It is very apparent that, in the moral condition of our country at this moment, it is of the utmost consequence that the minds of those who occupy the position of instructors should be well-informed. It is a trite remark that "Knowledge is power," and every day its force becomes better known. We may be sure it is only they who have right knowledge who can influence the destinies and character of men around them. Now-a-days all are ambitiously straining after knowledge of some kind or other. So if we expect to influence minds which are thus engaged, we must in turn provide what will be sufficient to attract attention and command respect. At all events, we must take care not to expose our cause to disgrace by the ignorance of those who recommend it.

Again, numerous errors are, in the present day, being propounded to us by men as confidently as if they were truths arrived at with mathematical certainty, and which could not be disputed,—referring, with all the dignity of argument, to conclusions drawn from scripture itself, to the authority of church history, and to other assumed grounds. And how shall we oppose such gifted though subtle reasoners but by men qualified to grapple with them and their encroachments, and fairly to meet their pretensions by drawing upon resources requiring at least equal investigation and power? I rejoice to say that amongst our own body many are able, and have shown themselves willing, for this task. Much has been already done, and I rejoice, so nobly; but let me press on you the necessity there exists to increase the number of such men, that when in the course of providence blanks occur, they may step into their places and maintain an unbroken front against the enemy.

I would only add a single word further on the claims of the Academy, and that is in reference to the way you assist it. I have no doubt you are instant in prayer in behalf of this institution,—that you are earnest with God for his blessing to descend on its labours,—without this no good will result. But there is another mode of assisting which you are no less called upon to fulfil, and that is by your contributions. I am not so versant with the state of the funds as exactly to tell their amount; but I am sure if a great increase took place it would not be misapplied; and I fondly hope that from what you shall this night hear of the good done by the Academy, and its increasing usefulness, you will cheerfully respond to the calls made for assistance. We hear much of the income tax as a means to replenish the national treasury. I would follow the example of the premier, taking for my object the Glasgow Theological Academy, and bid you impose a tax on yourselves for it, and act as collectors also.

The Report having been read by the Secretary,—

Mr. TAIT, Blairgowrie, said,—Sir, I have much pleasure in moving that the Report, which has just been read, be adopted, printed, and circulated, under the direction of the committee. Sir, this Report needs no argument of mine to recommend it. It recommends itself. In it there is reference to the name of Ewing, so feelingly as to touch the hearts of all that knew anything of our honoured and venerable father; who for so long a period stood as a blessing to the churches. His honoured colleague now before us, and my young brother whose labours are expended on this institution, will, I am sure, obtain the heartfelt prayers of all, that their exertions may be blessed for successfully completing the mental training of the students placed under their care, and for bringing forward pious men to preach the gospel. Sir, it is exceedingly cheering to think how many have gone forth from our Academy well-fitted, by learning and eloquence,

for their honourable work ; and, what is of still more consequence, have gone as true disciples and good soldiers of their Lord and Saviour. I say it is cheering to think that they are pious men,—for it forms the distinctive peculiarity of our body, that in receiving applicants to this institution they do not rest their attention on claims apart from the evidence of personal piety and conversion to God. And this care of selection is a blessing to the churches and to the country at large which cannot be fully estimated. For what must we think of a mingled class of renewed and unrenewed men applying for the benefits of such an institution, all courting inquiry as to their literary powers and tastes, but not a single proof supplied of their faith in Christ Jesus, of the fruits of that faith in their pious deportment, nor their zeal for that Redeemer's cause, as the motive for their desire to enter on His service? Suppose them to have been examined, not on these latter points, but simply as to literary promise ; and accepted and carefully trained in the various parts of an academical course ; and then licensed, as it is called, by man, whether with God's licence or no, to go forth to edify the churches. Sir, could it ever be thought that such men would be good ministers of Christ, or appear to be sent of God? They might, indeed, lay a restraint on themselves, as men will lay, and as in these times they might suppose demanded of them, that they should appear concerned in their work. But a true and hearty zeal for the salvation of men's souls they could not have. No, because they never had it regarding their own.

In these circumstances, can we think that God will bless even the greatest natural talents? Assuredly we cannot expect it, if they who possess them are not God's people. But let us rejoice that the directors of this institution pursue an exactly opposite course. True it is that some unrenewed men may enter it, just as they may sometimes enter our churches ; but they only do so by deception which cannot be overcome,—for every scriptural means is used to admit those alone who give evidence that they are joined to the Lord.

But, Sir, while the object of the Academy is to provide well-educated men for the ministry ; when Independency first began to establish itself in this country, an unfavourable opinion regarding its agents was eagerly propagated, that they were not learned men,—and, in point of fact, such, to a certain extent, was the case. Yet to these very persons we can look with gratitude, as to men who had drunk deep into the spirit of their calling,—who were remarkably suited to do good by the energy of their minds,—and through whom God did wonders in the conversion of multitudes who came under their ministrations. They were men of sterling piety,—many of them gifted with natural abilities of no ordinary class,—and some of them, even in respect of acquired knowledge, workmen that needed not to be ashamed. At the same time, when opportunity occurred, all of them gladly sought the advantages of education. They knew that the very name of their having been taught gave them an influence with the mass of their hearers,—that it removed powerful prejudices,—and not only so, they knew the direct benefits of mental culture,—the great importance of an extensive acquaintance with the original languages in which the scriptures were written,—that, well as we are supplied in our common translation, it is still of the very greatest use to be able to compare it with the original,—to discover analogies, and the conclusions to be drawn from them. And should all this not be known when it is considered that the conclusions which it most concerns a minister of the gospel to establish, are often most connected with the proper bearing of the original text? Even the members of his church will consult the pastor as to the meaning of particular, and perhaps disputed, texts ; and grief it must be of no common kind to him if he be unable to answer. And the inquirers may be left to get explanation from men with more of ability to give it, but less of principle to give it aright.

Thus it is contemplated by the arrangements of the Academy to impart to the agents of the Congregational Union the true principles of scripture interpretation. Some there are who ridicule such study. They say the Bible is so simple, men have only to read that they may understand it. Now, far be it from us to deny the simplicity of the gospel,—so simple that a very child may understand and believe it, and so enjoy its blessings. But is it not difficult to gain the attention, and overcome the stubborn objections of men who are blind to its beauties, and who resist its power? And do we not need to follow up every advantage that may be gained by a thorough exhibition of gospel truth,—do we not see that from the want of correctness in understanding the word of God the most grievous errors

press upon the mind,—using in a literal sense what is set forth in metaphor; and making out as figurative express and literal commandment,—and, in many instances, substituting their own fanciful meaning for the infallible rule of God's revelation? It may, however, be said, that all this a shrewd man will find out and learn by himself without the aids of academical training;—true enough, he may do so, but how? Why, just by seeking these very principles of interpretation which we are advocating. Is it not highly beneficial for young men, therefore, to have such principles exhibiting to them by those who from long research and experience have proved their truth and value?

Then, again, the geography of scripture offers a wide field which must necessarily be well-examined. To Christian pastors it forms an indispensable acquisition for the right investigation of many parts of the Bible. True, he may be able to preach sermons with great success without it; but he will not be able to prosecute any course of lectures with like success, unless he has acquired very considerable stores of this kind of information. These great ends the institution has in view in the course of study prescribed for students. And excuse me when I say, that were I asked what is taught and learned at the Glasgow Theological Academy, I am proud to tell that its students are not behind any similar establishment in Scotland. Mr. T. concluded by again moving the adoption of the Report.

Rev. Mr. THOMSON, Dunfermline.—I rise, Sir, not to make a speech in approbation of this Report,—that is altogether unnecessary,—whilst its adoption has been so ably supported by my brother who preceded me. Besides, I am fairly at a loss to know what topic would interest this audience, for I am aware that all my brethren are of one mind regarding the Academy. I would only remark, that in the early part of the Report notice is taken of some of the churches not having done their duty in rendering the expected support to the institution. If all had done a little, we could have said the less against them. As it is, did we search very closely for a reason, we doubt not they would appear a little abashed. This, however, must be taken as next door to doing their duty in future. But, with few exceptions, I believe all will join in approving the objects of the Academy. Indeed, I believe there are not amongst our whole churches one-half the number of this meeting who question the advantages of theological training to our pastors. The time has gone by when a necessary connexion was supposed to exist betwixt being a learned and a graceless minister,—and now it is universally understood that a man may be profoundly learned and at the same time possessed of the most exalted piety.

It occurs to me that learning is kept exactly on this footing of subordination to piety in our Academy; and that there is no fear of losing sight of the latter, unless we should grossly exaggerate the use of learning. But I see no indication of this with us. I have certainly seen such an effect amidst other bodies of professing Christians, even where there was not a total oversight of inquiry as to the piety and motives of candidates for the ministry. There is such an over-estimate of learning, that personal holiness is greatly kept out of view. Now, it cannot be otherwise in churches where the principles and terms of communion are so lax and unprotected. When men apply for admission to their fellowship there is no evidence sought whether they be truly Christians or not. Their simple asking is reckoned tacitly to prove that they are Christians. Well, perhaps one or more ask to become preachers of the gospel; and if examination as to piety takes place at all,—though I do not know that it does,—yet the fact of avowing attachment to the same creed is generally deemed a sufficient warrant to admit them. They are sent to the divinity-hall, and there they may undergo a formal examination as to the motives which actuate them in becoming preachers. It is more than I know that this is done; but I know that nine-tenths of the inquiry refers to their habits and powers of study; and because of qualification in this department they pass the ordeal of the examiner. I find one evil arising from this method of procedure is, that many persons believe nothing good is taught at these halls whatever. And in that part of the country which I come from, numbers look on the great end of preaching as not being so much to instruct as to evangelize,—and assert that the absence of human learning affords greater possibility of edification,—and more readily will they attend the religious prelections of some of their neighbour workmen, as better knowing the motives of the speaker, than listen to men of great learning with whose real character they are not acquainted.

Now, where knowledge is thus unsanctified, and pursued merely for its own sake,—for the advantage it procures, or the distinction it confers, no wonder that men should despise its possessors. But if the same true-hearted men see that learning is needed by ministers of the gospel, who are striving to communicate, with the greatest effect, the truths of revelation,—that it assists them in bringing forward new truths with greater plainness, and in deepening the impressions made by old and established truths,—then, by a careful comparison of the two uses of it, they would disapprove of what was fitted only to tickle the imagination, and heartily to approve of it when carried to the purposes we have mentioned.

Well, after our first step of seeing that the candidate was properly, that is, scripturally qualified, should he be advised to, or of himself set a very high value upon great learning, it may still be alleged that it forms, after all, an incipient evil. I see no risk of this whatever from the arrangements of the Academy. It seeks only to put learning on a right basis. And if it should ever become a question, Whether we ought to prefer a large degree of piety to a small share of learning, or extensive knowledge to the absence of holiness? the routine of study prosecuted—and we rejoice so successfully—at our Academy, will most completely answer it.

This is, however, only to speak of a contingent evil,—let us attend to what is present and on which all are agreed, the adoption of the Report, which I do most heartily second.

The resolution was then put forward by the CHAIRMAN, and carried by acclamation.

Mr. SWAN, from Siberia, moved the second Resolution.—Mr. Chairman, and dear friends, I should gladly have chosen another topic than the present, conscious as I am that I cannot do it justice, far less honour. From having been so long abroad, I do not appear as a recent witness to the diligence and ability of the tutors, nor of the students' progress; but whilst I was in the far-distant North, I had the happiness to hear of the success of both; and many thanksgivings were there offered up by multitudes for God's great kindness to the tutors, in blessing their abundant labours. I returned to this country just in time to see the venerated Greville Ewing. His eye had become dim, and his natural force abated;—his tongue, on the melting strains of which thousands once hung, now faltered under the deep emotions of his heart, and he could only answer me by his tears. But though the mortal tabernacle was thus about to dissolve, the spirit was still the same; his devotional feelings were still most ardent; and in almost every prayer of his could be discerned the feeling of Simeon, when he said,—“Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.” And as he oft desired, so was it granted unto him.

The history of Greville Ewing is well-known. At an early period of his life he intended to pass, in the service of the gospel, to the East Indies. That wish was frustrated by men who then held political power in this country. But though thus kept back from what he so much desired, he did not listlessly sit down as if there were nothing to do in his Master's service here; he looked upward, and was led to think of the loud call which existed for his exertions at home, and to enter on certain plans by which he could gain access to multitudes who possessed the form of religion indeed, yet who lacked its vital power; and from that time forward he was enabled to continue “steadfast, immovable, always abounding in the work of the Lord,” as a pastor. And in the tutor's chair he was honoured by God to train up many for the holy ministry. In all, ever doing his Master's work.

Before he left this earthly scene he knew and appreciated the advantage to the institution of having a gentleman, who is now present, take his seat in the Academy, and do for the students all that his solicitation for them could desire. I shall not offend that gentleman's feelings by saying all the good of him to which my heart prompts me, but express my thankfulness for what he has been honoured to do, and for the good effects which have followed his exertions; and I trust that the same good services done to the institution may continue to be followed with God's blessing as it advances.

But there is another honoured and senior labourer in the same work present, who long shared with Mr. Ewing the important duties of the academical chair, and who now fills the situation of senior tutor. I only ask that he may be long

spared to wear the crown which has been so willingly awarded to him by his numerous pupils, and at length exchange it for that crown of righteousness which fadeth not away.

Mr. CAMPBELL of Greenock seconded the Resolution, and gave an account of the annual examination of the students at which Mr. Lothian of St. Andrew's and he had been appointed to preside. The result of the examination was gratifying in the highest degree, and fitted to stimulate the friends of the Academy to unwearied exertion on its behalf.

The resolution having been carried by acclamation, the CHAIRMAN presented the thanks of the meeting to the tutors. He said,—

THIS duty I rise very gladly to perform; but to do it fitly, and so as to please those present, I would require the exquisite feeling and taste of Dr. Wardlaw himself. Possessing neither, I will only tender the thanks of all the friends of the Academy present to our revered friends. [Addressing them.] May it be long, very long, ere we are called to speak of either of you, as we have to do of the lamented Mr. Ewing, whose loss we deplore. Until then, however, we will not be able to express all we wish to say to your honour. In the name of this meeting, I earnestly wish that you may be long spared to occupy your present honourable sphere of usefulness; and, at the close of your earthly existence, may you enter on a sphere of greater and more unalloyed activity, glorifying that God whom you now serve.

Dr. WARDLAW, in acknowledgment, said, After what you, Sir, have said, with the Report itself, and the various speakers, it would be impertinent in me to add one word about the advantages of the Academy, its use to the churches, and to the cause of Christ in general in the salvation of souls. I would rather ask for the fervent prayers of all the people of God on behalf both of the tutors and the students;—for the former, that they may be led to emulate that beloved, venerable, highly honoured, and useful servant of God, to whom the resolution so feelingly refers; and that God would enable us rightly and faithfully to perform our duty, seeking for those results that shall best advance the Redeemer's cause; and for the students, that they may be increasingly devout and devoted in their work,—that they may be blessed, and become a blessing.

What has been communicated to you by my young brother from Greenock, has reference to the former session of the Academy. It gives me great delight, and I know my esteemed colleague joins in the feeling, to speak in terms of approbation to the character and attainments of the students during the present session also. With regard to personal piety, I think I may say that all the students give evidence of possessing deep-toned piety; and, besides, their conduct goes to prove this. The existence of a holy life within them is manifested by their holy conversation and godliness. Their conduct towards their tutors and to one another has been highly creditable,—making the duty of thus noticing them a very pleasing one.

With regard to that part of their studies more immediately under my observation, I would notice that they have been occupied upon the character of the divine law, having advanced to the 6th division of the Decalogue. During the session various essays were produced, the students being allowed to select the materials from the different prelections; that in this way their attention might be seen, and facility of composition acquired. These I afterwards examined for correction both of style and sentiment,—and I am glad to speak in favourable terms of the average proficiency, though, of course, they were not all alike. I have no doubt whatever, that at the next examination a no less pleasant Report will be produced.

Mr. M'KENZIE.—I rise, Sir, to acknowledge the very flattering congratulations offered to the tutors of this institution. I am conscious, that whatever I am able to say in return will be very considerably inadequate to express my feelings on this occasion;—that I stand before you as the paid and salaried agent of the Glasgow Theological Academy I am not ashamed to own, and that on the principle which Christ himself has furnished, that “the labourer is worthy of his hire.” But it inspires me with embarrassment to receive such honour, and I feel more than overpaid by the thanks and the gratitude of those whom I am bound to serve. From this, however, I feel greatly encouraged respecting the hope already expressed about the future progress and improvement of the Academy, and which I trust you shall all live to see fulfilled.

I may, perhaps, be allowed to refer to a topic which has been already so tenderly dwelt on. You will readily perceive that I especially refer to one whom we all loved whilst he was on earth; and now that he is, as we believe, in heaven, we love him still. I cannot help calling to memory all I knew of that beloved friend. His reverend form rises before me,—the silver tones of his melting voice seem to break on my ear. I remember the great energy of his mind,—his eminent success in his Master's work,—and, in particular, how he, in all good fidelity, attended to the interests of the Theological Academy,—and that, to his heart's last beat, he anxiously desired its prosperity; and in this he has left us an example, that we should have a like interest in the cause. We feel towards him no ordinary relation;—he was a father to the denomination, a father to the churches, and, more especially, a father to the Academy.

With regard to the institution, I ought to be able to say a few words. I was much amused lately at the production of a German author, who had taken it upon him to write the history of Seats of Learning. His composition commences with the following words:—"I say nothing of the colleges which existed before the deluge." Neither will I embrace the history of the Academy, and that chiefly because you have already been much better supplied with this information than I could pretend to do. We are told of Hercules, that mighty hero, whose prowess delivered the world from numberless evils, that a certain sage, when asked to speak in his praise, briefly replied, 'Who ever blamed him?' So we may say regarding this Academy, Who ever speak against it, and not rather in its favour?

Permit me to refer to the inquiry made when young men enter the Academy,—that they be possessed of personal piety. Much difference of opinion on this point exists amongst other denominations;—they think we are far too strict in the selection; and one individual has lately favoured us with his express opinion on the subject, charging us as guilty of Pharisaical pretence. To the admission of this charge we have no reluctance, and would only say in answer, that if this be to make ourselves vile, we will make ourselves yet more vile. I have no intention, Sir, in making these remarks, to follow you when you were pleased to break the incognito of our esteemed friend, who has so lately done honour to our cause by his arguments. But I will speak to the conditions of entrance for pupils, and it is this: No students are admitted who are not members of some of our churches; from these information is sought with the utmost scrupulosity, as to the Christian character of the applicant. When this is satisfactory, questions are put in writing to the individual himself, who is bound to answer in the same form;—these answers are placed before brethren who have been long accustomed to examine such evidence, and afterwards the candidates undergo the inquiry of a larger body of the committee by word of mouth. Essays on some important subjects have to be furnished by them, and then if the answers give satisfaction, they are admitted, under the still further proviso of a probation of one session; and if they do not afford proof of fitness during that time, they are rejected. We are far from saying that all we receive are, in a spiritual sense, all that they need to be. We leave that for the infallible Jehovah to judge. But we will continue to demand what God has given us the power to do, evidence of vital godliness, from all who apply for the benefits of the institution.

Dr. Wardlaw has referred to the different branches of study in the Academy. I am engaged in instructing two classes every day in Hebrew and Greek; and besides, I have one for other studies; and on all, I am glad to join in pronouncing favourably. The students have been, throughout, well behaved, constant in their attendance, respectful and affectionate to their tutors, and diligent in their studies; nay, in some cases, too much so, calling for the use of the bridle instead of the spur. I am accustomed to receive reports from the professors of the university, under whom any of our students are placed; and these have uniformly been favourable as to conduct, but of course varying as to acquirements: on the whole, I am most happy to say these reports have been satisfactory, and particularly in reference to some of the students, diligently making up their lee-way, who were previously under difficulty, and with whom the professors were much pleased.

I trust I shall be pardoned when I offer an opinion on what my brethren ought to do in support of the Academy. I hope they see it as a religious institution not mainly for conveying literary instruction, but having, for its chief object, the dif-

fusion of the gospel;—to teach men how they may best make that gospel known, and with the greatest success, and invite sinners to partake of those blessings Christ died to procure. For such an object we want the prayers of God's people, and we want their contributions. We believe, that to use compulsion over those who are not Christians, would be to use a carnal weapon to which we are commanded not to resort. But if we are bound to lay aside such means as are wrong, we are, on the other hand, equally bound to use to the utmost what is right, and what God has put into our hands. I am desirous to impress upon this meeting the necessity of continued exertion, that we may, twelve months hence, be found increased useful; and I trust our friends, who have so often assisted in this good work, will go on: and, remembering that both tutors and students need their prayers and their countenance, let them not be withheld; and fear not the absence of God's blessing. We have much to encourage us. The time will soon come, as you, Sir, so suitably expressed, when the heads of all the friends of this institution, official and non-official, shall be laid low; when of all present it shall be said, they are 'gathered to their fathers;' and I think, that amongst the very last remembrances which, at the solemn hour of death, shall crowd upon the soul, every connection we have had with the dissemination of the gospel will hold a chief place; and at that period, I believe every saint will rejoice, that, by God's grace, he was able with his prayers, his contributions, and his zealous co-operation, to do much, nay, all in his power, for the Glasgow Theological Academy.

PROFESSOR SMITH, of Rotherham college, next addressed the meeting, and said,—It is, Sir, an attempt involved in much difficulty, not to say obscurity, to learn from the scriptures how ministers are to be prepared for their office. The patriarchs were instructors of their tribes, fathers of their families,—the priests, the Levites, and the various spiritual officers among the Jews, were severally charged to communicate religious instruction. But we have nothing of the special routine of preparation for these duties; yet we have early traces of its existence. Allusion is made to the schools of the prophets by Samuel and Isaiah. I think these schools of the prophets must have been very like our academies. In the New Testament we find gradual traces of Christ's preparing his messengers, as in his choosing out those who were to go to preach the gospel. And as the Romans sent their young men to learn the military art to the camps of their generals, and had them trained under experienced warriors, that they might be fit to mingle in the battles of their country, so the disciples of the Lord were evidently placed under tuition, and brought into contact with example, which eminently fitted them for their official exertion. Now, only think what it was to be three years with Christ, to hear and treasure up all his lessons and directions;—only think of the advantages such an education gave them; but perhaps we say it was only the apostles who enjoyed this favour; but analogy carries us further. God would not send forth the seventy disciples without a divine influence being imparted to them. They had this holy influence given them; and for what? Not to convert them; they were already converted. Not to give them of the grace of God; they had that in abundance. What was it to do but to give them an inward energy,—a power to declare the truth for the good of men's souls? It is true the apostles were inspired; but other brethren got what we are not able to give, viz., the gift of prophesying or teaching. Still though we cannot give such power, it does not follow that we do nothing to serve in its place, but the contrary. We must strive to impart by instruction the same capabilities of reflection and teaching as were directly imparted by the Holy Ghost. And it is something exactly like this which Paul refers to, when he enjoins that bishops be 'able to teach others also.' I conceive, by analogy of reasoning, that we have a perfect warrant from scripture for following out the objects of our academies.

It is curious to observe a kind of resuscitation of this principle that has taken place in modern times. The monks of the Middle ages were not learned; but the Reformation brought with it a great desire for learning; Luther, Zuinglius, Cranmer, Knox, and all the reformers saw its advantages, and pursued the study of it. Both in Germany and in this country they crowded the prelections of theologians, and filled the halls of lecturers, that with greater ability they might communicate Christian truth. I also remember the beginning of Independency in this country—which has already been referred to—and I find resuscitation

amongst them also; their early condition was just what might have been expected. The men who acted as pastors were very anxious to obtain instruction, but as the King's business required haste, scope was given to their zeal, and they were sent forth without restraint, and to their exertions we have to attribute the establishment of many of our churches,—they gained many over to the Lord's side, they were abundant in labours, underwent many trials, and passed through many storms, some of which I have seen, and others are here who have seen them too. And though some who then appeared the better from their ministration, have gone down like sediment to the bottom, and others have gone off like scum, yet, as we now behold, great good has resulted from their labour; they were men adapted to the day in which they lived, and we are bound to rejoice in what God has done through their means.

I hail with satisfaction what I see of your order this day. From indisposition I did not expect to enjoy the pleasure of visiting you, but though I had to come from a distance, yet it was to my fatherland, where I had many friends, some of whom are now gone, and others are here still. My recollections, after thirty years' absence, seem but as yesterday compared with to day. It is, however, a very favourable point I have now reached, and as I see it, I may truly say, "I thank God, and take courage."

Dear friends, many are interested in what you are about. A great movement is now taking place in England. We see those great principles, which you are following, used to put down Arianism, and other prevailing forms of error. In many parts of the south, the true faith has been long at a low ebb, the valley was filled with very dry bones; but a hundred years ago opposition to such a state of things was projected; and in a work published, in support of this good cause, the first article, written by Dr. Conder, was entitled "An endeavour to prove that a converted ministry is necessary." Now this is a thing which you readily agree to.

• I have only to add, that beside the fundamental qualification of growing piety, I would press inquiry on the students concerning the subject of intellectual vigour. This, when conjoined to bodily strength, must ever be held as highly valuable in a preacher of the gospel; but whatever be his constitution, it is indispensable. I should like that this regulation obtained with us; for it is too often alleged that a man of weak parts may be fit for a small sphere of labour. But as Dr. Doddridge observes, capability in a preacher is as requisite in a village as in any situation whatever. I trust, therefore, that you will cherish your Theological Academy, and strive, through means of it, to impart to its pupils what was once given by miracle; and be assured that the Congregational Union of England and Wales will ever rejoice in its prosperity, and wish you all good success.

Mr. YULE seconded the nomination, which was carried unanimously. Thereafter Mr. CULLEN, the secretary, moved that the thanks of the meeting be offered to Mr. Gibson for his conduct in the chair; who replied, with a similar vote to Mr. Cullen for his labours in the secretaryship.

Dr. RUSSELL pronounced the blessing, and the meeting separated.

THE SOIREE.

Held in the Large Waterloo-room, on Wednesday evening, 20th April, at Six. THOMAS RUSSELL, Esq., in the Chair. Mr. MARSHALL of Stirling asked a blessing, and after Tea, a Hymn was sung.

The Chairman introduced the business of the evening, apologising for his inability to discharge so well as he could like, the duties of the office, although he could not forego his privilege to say a few words regarding the object of their meeting, and the particulars regarding the origin, the history, and the progress of the Congregational Union.—I. INCREASE IN THE NUMBER OF THE CHURCHES.—The number of churches connected with the Congregational Union at its origination thirty years ago, was from fifty-three to sixty. At present the number in connection is 113. It thus appears that the number of our churches has been nearly doubled since the year 1812. This, it is believed, is an increase greater in amount, relatively considered, than that which has obtained in the history of any other denomination in the land. The calls for additional labourers, too, it

may be stated, are at present louder and more numerous than at any former period in the history of the Union.—II. INCREASE OF THE FUNDS.—I hold in my hand a copy of the first annual report of the Union, from which it appears that the amount then raised in support of its objects, was . . . £156

In 1823, ten years later, . . . 630

In 1832, nine do. . . 1,100

In 1841, nine do. . . 1,500

The increase, then, since the establishment of the Union, has been, as nearly as may be, at the rate of £500 every ten years, or £50 each year. The contemplation of these facts, both with regard to the increase of the churches, and of the resources at the disposal of the Union, may well excite gratitude to God for the success which has crowned the exertions of the body. The little one has indeed become a thousand. When it is considered that, in regard to some localities at least, the faithful preaching of the gospel would not have obtained, but for the existence of these churches, then it is impossible to estimate aright the importance of the work. Eternity alone can fully disclose it. Independently, too, of the success which has attended the labours of the Union in the work of saving souls, it is surely matter for great thanksgivings to God, that our churches generally have, by purity of discipline, and by copying, in other respects, the example of the churches in apostolic times, given a practical exhibition of the spirituality of Christ's kingdom, and have thus borne an important testimony to the world, with regard to the true nature of that kingdom. The influence of our churches upon this aspect of their condition must tell with no inconsiderable effect upon what we deem the unscriptural practices which exist in other communions.—III. THE INADEQUACY OF OUR RESOURCES COMPARED WITH THE ASSUMED CAPABILITIES OF THE CHURCHES.—In the first annual report it is stated, that were the members of the churches then in connection to contribute, on an average, at the rate of one penny per week, towards the objects of the Union, its annual income would amount to £800 at least. As this statement evidently rests upon the authority of the Secretary, its accuracy must be presumed to be correct. A revenue, then, of £800 a-year, as the result of each member contributing at the rate of one penny per week, gives as the total number of members in connection with the churches when the Union was formed, 3,700. The income of the institution, for the first year, was about £150; last year it was about £1,500, being ten times greater in amount than in 1812. One penny per week is surely a sum sufficiently low wherewith to estimate the average capabilities of the members of our churches. If so, how stinted does our income appear! On the hypothesis that the number of members in connection with the churches is about 18,500, (and this, which gives, on an average, of about 170 to each church, cannot be far from the actual facts of the case), the amount contributed by each does not average one halfpenny per week. Nay, it is much less than this, for if due allowance is made for aid from extraneous sources, the average contributions from each member will not amount to more than one farthing per week. Even in our three largest towns,—Glasgow, Dundee, and Edinburgh, and where our members are comparatively wealthy,—the average contribution from each, in these places, it will be found on examination, will not amount to more than three farthings per week. Brethren! is this the measure of our love to a redeeming God? Brethren! the time is short; more than one-half of the original members of committee, and doubtless, more than one-half of the members connected with the churches in 1812, have ceased from their labours, and entered into rest. Let us, therefore, be up and doing; and let our self-sacrifices to the cause of the gospel be in some measure proportioned to the extent of our obligations to the grace of the Redeemer.

Mr. Low of Forfar, in addressing the meeting on "The importance and necessity of Christians being well grounded in their principles,—a duty at all times incumbent upon them, but more especially so at the present period, when error and infidelity, in such multifarious forms, abound in this country and throughout the world,—and the obligation which thereby devolves on Churches of Christ to adopt every Scriptural method by which their members, and especially the young, may advance in general intellectual attainments, and in an enlightened acquaintance with the Word of God," said—

Mr. Chairman, The subject I have been furnished with is of great moment; and first as to "the importance and necessity of Christians being well

grounded in their principles," it may be asked, What it is to have Christian principles, and what to be without them? Were it universally known and acted on that these consist in attachment to Christ and to the success of His cause in ourselves and others, then we would not need to dwell on explanation. Some, under the name of Christian principle, hold a desire for ecclesiastical ascendancy, and to secure a superior place in the church, those very men are contending for Christian principles, whilst the end of their assiduity is only to place themselves a little higher in the favour of those who have worldly power to give. Like a pet slave, who had worked long for his freedom, beginning to press his master for that criminal something called Liberty; stipulating that he will still wear his clothes, eat his food, and lodge in his house, only he would like to wear his manacles a little looser. *Well, then, he gets his desire; and with his osnaburgh dress, his yet but scanty meal, and his chain a few links lighter, boasts that he is free. But who does not see that he is still as much a slave as he was wont to be? Other men have something they call Christian liberty, which they seek with great assiduity, and say they are contending for Christian principles; now, I say that that liberty remains unmutated, and in the same condition as it was eighteen hundred years ago. Its possessors have ever had to contend for it; the apostles enjoined their brethren to "contend earnestly for the faith once delivered to the saints." But the apostles knew nothing, either in faith or practice, of this modern liberty; for if they had, they would, when in search of it, have met with the same opposition as is now given to the non-intrusion party, while contending with others, who have the best claim to preferment from the civil power. If they do see it so necessary that church and state be united for the honour of Christianity, why, I think, they might find a much nearer way to carry it into effect; let them pass to the government, and take in their lips the words of the prophet regarding seven women who should take hold of one man, "saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach,"—and I will freely warrant them that no government, not even that over which Sir Robert Peel presides, would be so void of the *suaviter in modo* as to refuse to grant, what costs only the granting; to seek it thus would be an honest and high principle, but not on Christian principle.

But in the subject before us, no such opinion as we may choose out for ourselves is referred to, but that grand truth of Christianity which saves men's souls, and brings to them a full, free, and finished salvation, through a divine Saviour; rendering them in heart and in life holy; raising above what is seen and temporal, the minds of those who attend in filial obedience to what it enjoins; and imparting those hallowing influences which banish sorrow, and fill the soul with the blessed pulsations of heaven's joy. These are the effects of the Christian principles we are considering, which suppose our glorifying God while in the world, and being made fit for heaven. In these, Sir, we need to be firmly grounded, and every professor of Christianity should be so. There is no influence like that which revelation displays, and he who does not seek to come under it, does not honour God and Christ as he ought to do. To gain prosperity and comfort to his soul he must be "steadfast in the faith;" it is impossible for him to enjoy peace, if he be indifferent about it; and it is his faithfulness which is sought for in my text.

And there is no want of opportunity for the exercise of this duty; at the present time it is of very great importance. There is an ecclesiastical and a civil movement, a shaking amongst all the nations, which, if we carefully observe, will show us we have reached a point in the world's history; and it is of the utmost consequence that Christians should be prepared for it. Error stalks abroad in many places undisputed; and where it is opposed, it seeks, by a restless and crafty infringement, to sap all truth. And the Christian professor that, in these circumstances, is not deeply versant with his Bible, and well-grounded in its great principles, is not an ornament to the body of which he claims to be a member; and he enjoys little comfort within himself. Now, we do contend and repeat that it is essential to the glory, the comfort, and the usefulness of the Christian to have his mind deep-rooted in the truth of Christ.

A time, no doubt, is at hand when Christianity will be increased. Compared with the past the contrast of the present is very great. A few hundred years ago the Scriptures were enjoyed by few—a Bible was looked on as a public curiosity.

Now all may have them; the increased facilities both of procuring and using them are amazing. What progress has been made in science and discovery! What ascendancy of mind over matter! And what is all this for? What is the world kept in existence for, but with the great ultimate end of advancing the cause and the triumphs of the Redeemer? And as it thus draws nearer and nearer, how ought we "to adopt every scriptural method" to prepare ourselves for its reception? And we must look to this, especially on behalf of a young and rising generation; for if they be so fitted by the improvements of instruction to be better taught than their predecessors, the churches should see to it that the teaching is of the right kind,—that they are brought up in "the nurture and admonition of the Lord." And let the young be counselled not only as to the instruction they receive, but in what they do for each other. A class of learners may be mutual instructors. In the Bible class, in the Sabbath school, and in many other ways, may exertions be put forth for the good of the young and the extension of the gospel. While it is called To-day, let us sow the precious seed. Let us suit our endeavours to the state of the public mind, remembering we must ever apply the plumb-line of God's word to every scheme which comes before us, and act according to its dictates. I conclude by observing, that it is as important for us to carry this matter to our closets as pursue it publicly; and if we would see good done to the world, we must expect it by seeking for it at a throne of grace, and there learning how to use properly those means by which men are made wise unto salvation.

Mr. RUSSELL of Glasgow, spoke on the duty of churches to be more active than hitherto in propagating the gospel in their own immediate localities—a duty which is not limited to the pastors of churches, but which is binding upon all the members—and which involves the establishment and adequate support of Sabbath schools and Bible classes, tract distribution, domiciliary visitation, and the adoption of every other scriptural means by which the word of the Lord may be made to sound out through all the regions round about.

Mr. SHOEBOOTHAM of Dundee, next addressed the meeting on "the necessity which exists, especially at the present crisis, for a still closer bond of union among Christian churches; and the importance of friendly intercourse being cultivated between the members of sister churches, particularly those in large towns." He spoke as follows:—The first topic in the subject now presented to our consideration is the present crisis. This of itself is a complete theme for an address, independent of the other topics which the subject involves. A crisis I take to signify a distinguished epoch in the world's history, a particular turning point in human affairs, the importance of which we may, from our temper, or accuracy of observation, either underrate or overrate. Yet there are events now transpiring in this country which do really indicate an important crisis. In the commercial world we see a crisis, indicated by the strong demand made upon the legislature to loosen commerce from its bands, and to set it free and unshackled, that the workmen in our towns may have employment, and the poor of the land have bread to eat. We are also at this moment in the midst of a political crisis. We see that new and old principles are being cast into the crucible and being fused, and although we may not know the exact nature of the elements to be evolved, we have the best reason for believing that they will be the elements of expansion, of freedom, of power, and of purity—which will have a regard for the enlightenment and the best interests of millions. We are not less in the midst of a great ecclesiastical crisis. When we look to the southern part of the island, we see that Popery is taking on a distinct shape and form within the bosom of a professedly Protestant establishment, and that largesses from the Parliament, and the receipt of state-pay, have both been totally inadequate to drive into repose the activity of error. In our own country we see the wedge introduced between the connection of church and state. Numerous parties are engaged in driving home the wedge with repeated strokes—some of them with sledge-hammer success, and as they ply their vocation, are bringing nearer the devoutly-to-be-wished-for consummation. I trust the day is not far distant when they and we together shall have the pleasure of swelling the choir in notes of praise that Zion is free—is free, and the day of redemption has come. The Voluntaries are now complaining that the weapon has been taken out of their hands, and they see it applied with vigour by those who were formerly opponents of their principles. They are calmly

looking on, and giving over the toil and the sweat to them. I once read somewhere in Bishop Taylor, of two brothers of the name of Bradshaw, the one a Protestant, and the other a Papist. They met on one occasion for the discussion of their respective creeds. The result of the discussion was, that each was converted by the other to the opposite creeds. The Protestant became a Papist, the Papist a Protestant. I do not mean to say that the Voluntaries have actually become compulsories, but most assuredly their work has been taken from them, and the compulsories have become Voluntaries. The triumph of the Voluntary principle will be a glorious day for Scotland, and will hand down its name in renown to the latest ages. The bosoms of her sons may well swell with pleasure if other nations should rise up to follow her example, and in their strength declare that they cannot at the same time claim spiritual independence, and be under the legislative control of the powers of this world, that they can no longer be the servants of the state, and at the same time the Lord's free men, and when they come forward to demand that the connection between the church and the state shall be for ever dissolved,—the obligation-bond of their servitude cancelled, and the emancipation of Zion achieved. Scotland, I have no doubt, is the favoured party who will teach England this great lesson—England will teach it to Europe, and Europe will teach it to the world. I also indulge the anticipation that the two distinguished champions who not long ago went to London to expound the antagonist principles of compulsoryism and voluntaryism (Drs. Chalmers and Wardlaw) will yet meet on the same platform in this city, and shake hands together in cordial agreement on this point. It is a most interesting employment for an intelligent mind to watch the development of the progress of organized bodies. The Church of England was at first only partially reformed, and continued to possess within her many of the seeds of popery. Now we behold her reverting to her original position, and these seeds producing an abundant crop. The Church of Scotland was more thoroughly reformed when she was set up. She has gone onward in reformation, and at this time we see her uneasy in her chains, and struggling to cast away the last rag of popery. Passing from these subjects, there are other circumstances which denote the existence of a crisis. The dense darkness of former times has been dispelled. The moral aurora has begun to dawn,—the sun is sending forth refreshing beams of light: and many are opening their eyes to receive the light. It is, moreover, no small source of gratitude for us to think that Christianity has been enabled to assume the position she occupies in the triumphs of mind. She has been enabled to gain for herself the character and the stamp of truth. She has passed the age of investigation and of argument. Intellect has summoned her before its bar, and, after a searching investigation, a majority of the jury have pronounced her to be true. Infidelity has broken its lance in the conflict, and the standard of the cross waves triumphant on the battle-field. One of the most healthy signs of the present times is the disposition in the human mind to receive solid knowledge. Men are grasping at facts and principles, and trying everything by the standard of truth. By it the dignity and the reasonableness of God's word were being unveiled before men in its lovely proportions and attractive form. The spiritual is gradually making inroads on the temporal, and men sigh and pant for that something which Christianity alone can give. The barbarous ages have been succeeded by that of chivalry; chivalry itself had to give way to the age of sentimentalism; and now the age of sentimentalism itself is drawing to a close, and I firmly believe that the divine philosophy of the gospel will succeed to them all. It is moulding society after its own shape, and mankind are seeking the acquisition of that knowledge which Christianity can alone impart to them. Mr. Shoebotham then alluded to the state of the mass of the community, and the duty of the Christian in reference to it. A movement, he said, is going on among the masses, presenting a new era, in the progress of mind, and it is our duty to brace ourselves for it. It has shown that the lowest portions of society have a common nature with the highest—that among the incrustations of poverty and vice there is an imperishable jewel of exceeding great value. The world is in motion, and we must be also in motion to keep pace with it. The purposes of the Almighty are unfolding and ripening, and this should operate with us and rouse us to adequate exertions as fellow-workers together with God. The gospel alone can quench the fire of unholy passions. It has a regard to all the relations of life. It is opposed to bloodshed

and war. It is opposed to cruelty and oppression,—to impurity and to sin. Union is necessary, then, to obtain a sufficient effort to bring the proper remedy to the world's disease. Union is strength. The small plants which may float down the stream are scattered and lost, but the same compactly united, formed the stately bark which traversed the broad sea. Different parts of iron when united, produce the locomotive engine which is capable of putting forth its mighty power. The elements of strength were to be found in the world of mind as in the world of matter. But there was this difference,—in the latter, force is employed, but that could not be used as an agent in the element of mind. Here there could be no statutory union,—no formal compulsory combination; but only the sentiment of united purpose, and the concordance of sanctified affection. No real ultimate good could be achieved by compulsory combination, entered into without the inclination or consent of the members. The elements of the Congregational Union, when acted on, display the materials of a permanent union, for which no other church possesses the materials. It disclaims all union but that of mind and heart. It disowns the authority of human legislation, and thereby excludes a great source of division and bickering. It is formed with the express design that Christianity should be left apart from human policy and authority, and that it should be allowed to stand in the strength of the glorious evidence with which God has clothed it. Some Christians, of other denominations, have thought that its constitution was a theory utterly impracticable, and could not work. That here and there an isolated church might exist in a dwindling form, possessing no vigour and incapable of acting with efficiency on the public mind. Candour compels us to say, that the Congregational churches may have presented an appearance such as would justify this opinion. Certain it is, our presbyterian brethren have been sadly puzzled what to make of our constitution as a church. They say you have no courts of review, you are but a rope of sand. They are always making inquiry too, and they find out that we have district associations, itinerating agents, and, lastly, an annual meeting; and then they conclude that presbytery is among us, and that our yearly meeting is analogous to their synod. Our lesson from all this is, that we should always have before our minds this idea,—that it is our duty to show to all men that each individual church exists independent of the other churches of the denomination, and that each church is constituted within itself an integral Christian union. This, if steadily and in a tangible form kept before the minds of men, may lead other Christian brethren to adopt the same principles. Men naturally love freedom, while they love union. And let us show them that individual liberty can exist with a collective union, by which the progress and advancement of the gospel is successfully prosecuted, we may lead them to adopt our views. Let us not forget, moreover, to what an extent, at the present time, men are directing their attention to the proceedings of public ecclesiastical bodies, and how much every ecclesiastical system is being sifted, and that that pattern will be chosen which is most attractive to the inquiring mind. Above all, let us always bear in mind, to blend cordiality, and kindness, and Christian charity. Let brotherly love continue, and let us show to the world how good and pleasant a thing it is for brethren to dwell together in unity.

Dr. WARDLAW having read the topic furnished to him, namely, "The duty of Churches to promote the cause of Missions, both at home and abroad, by their prayers, their contributions, and their personal efforts; and the benefits accruing to the Churches themselves from an enlarged and ardent devotion to the object," said—This is a wide field for investigation. Christ says that his gospel is to be carried into all the world. It is an important subject both as it regards God the author, and man the receiver, of the blessing. What have we to consider about it regarding God? The sublimest theme that the most exalted mind could be engaged on. When God swore by himself that the whole earth should be filled with his glory, that glory is incorporated with the "cause" mentioned in the subject of my remarks. In one sense the earth is full of his glory, the heavens declare it, earth utters the same language; and what place can be found where the voice is not heard? where the glory of God is not exhibited in characters of living light? This is one of the modes by which Jehovah discovers himself, and one which is placed before men universally. Yet how few understand this language, or are affected sufficiently by it? It requires that the very alphabet of the instruction which God conveys to men through his works be imparted by the missionary to those

whom he visits. When we think what we have gathered from the broad page of creation, while millions of our fellow-creatures are blind to its beauties, and are, in short, on a level with the brutes that perish, who have no knowledge of God through his works, and to whom information must be sent regarding even the simplest and most easily comprehended of the lessons which God affords in the works of his hand. But there is another form in which God's glory is exhibited to men; and still more thankful we ought to be if we can possess any knowledge of it, and that is by revelation. Now, there is a perfect harmony subsisting between revelation and nature; but the former has lessons of its own which are not discernible in nature. And what are its lessons? The answer is found in the language which was used regarding the apostles of old, "These men are the servants of the most high God, who show unto us the way of salvation." This is the great manifestation of God's glory; and what cause of thankfulness have we that such lessons, coming through the all-prevailing atonement of Christ, have been communicated to us? and how much more if they have come home to our hearts? These lessons can alone reach men, through the volume of divine revelation as their medium; it is only by having the gospel sent to them that they can receive its blessings. And we are only rightly affected by it when we receive it into our own souls, and are filled with desire that the same blessedness be extended to our fellow-men of every "tongue, and nation, and kindred, and people." And it is one peculiar virtue of the gospel, that it is adapted to the condition and wants of all who may be taught of it.

We have said that the duty of diffusing the gospel falls upon all who have heard it. The diffusion of the light and liberty it imparts is not a duty alone, it is a privilege, and should be imperative on us alike from the force of the one and the joy of the other. God has blessed us that we may bless others; and we cannot truly enjoy His favour unless we seek to extend it. It is the duty of the churches collectively; one great end of their institution is to disperse abroad divine truth. He who established them knew the advantages of social exertion; he knew that "as iron sharpeneth iron, so doth the countenance of a man his friend;" and hence Christians are instructed to join in every good work, and so increase their power of doing good to others. And we feel the effects of it in every department of our Master's service. Christian union has been long tried, and who has not felt "how good and how pleasant a thing it is for brethren to dwell together in unity?" We feel how amiable this social exercise is amidst the solemnities of the Sabbath, and in all our other services. Now, one good effect of increased strength is increased zeal. Christians are not congregated for their mutual good and edification alone, but by combination of their energies to help on the fulfilment of that prophecy which saith, "that the knowledge of the Lord shall cover the earth as the waters cover the sea." Our duty as well as our interest must be pursued in our combined efforts. I should speak to the advantage of churches being combined in missionary enterprise. Not that one church should attempt to carry out one object, and another a different object, but let them join in the good work, and prove the value of united effort. This is delightfully seen in the Congregational Union of Scotland. But I should be sorry to see it standing alone as an example, or that others were prevented from joining in the same work. Could I see concentrated the powers of all my fellow-Christians—for ours is but a narrow circle after all—I would rejoice in it exceedingly.

Oh how sublime an object is presented to us, to bring a world back to a forgotten God!—that being the glorious end of all missions—to tell that God has outspread to all the arms of his everlasting love, that he may lead them to that Saviour which He himself found for them. The missionaries of the cross seek to join all men to their Lord and Master, and to each other in one happy brotherhood, under God as their common Father,—to see them made happy in this world, and no less in the prospect of futurity, by the influence of Christ's truth upon their souls. And many collateral benefits accompany Christianity wherever it is felt. It is a remarkable circumstance stated by Williams, that prince of missionaries, that amongst the South Sea Islanders no attempt was made by them to imitate English habits and customs, although they saw and acknowledged the advantage of them. But immediately after the gospel was received by them, these very men began to copy European manners and willingly followed the proprieties of civilized life. This great work we are to pursue then by a three-

fold course, stated in the subject before me; and all I would say at present regarding them is, that they must be united,—not one of them will do any real good if done by itself. We are not to work without praying, neither are we to pray without exertion,—serving Christ without that service at heart would be useless,—and prayer on its behalf without labour would be hypocritical. We must join them to be successful.

I will not detain the meeting further than to show one or two points of advantage flowing from this exercise when rightly followed out—but these I will not dilate on.—1st, One great advantage resulting from missionary effort is, that it shows more vividly the value of that truth which is disseminated; for what good comes so directly back on its distributor as the increased evidence of the worth of those principles which we hold. 2d, Again, this principle grows in us by its exercise. A man may approve benevolence in the acts of others; but he will think much more of it by acting benevolently himself; so the more we engage in spreading the word of God, so much the more shall we come under its influence. 3d, When we look abroad and think that, as all have received existence from one certain source, so all have fallen by a common apostasy; and in the spirit of Him on whose behalf all missions are undertaken, you take them all under your expanded affections, and so you become more like Christ. 4th, The effect of joint engagement in such labour promotes the union of Christians themselves. I know of nothing else so well-fitted to make us feel all we should do for each other, to bind us more to the truth itself, and free us more from error in faith and fault in practice. Last of all, If we neglect this work, we have no ground to expect the prosperity of our own souls, or of the church in general. It belongs to the arrangements of Christ's house, and applies no less to the members of that house collectively than individually.

I do believe, Sir, from my heart, that the apostles never had so large a measure of joy and rejoicing as when most employed in the cause of their Master by propagating his truth. True it is, that while the vineyards of others are cared for, we should not neglect our own hearts; but should watch that every Christian grace which we commend to others, be carried out in ourselves, and that the principles of holy life be kept up in our souls. It is true, that missionary and bible enterprise may be gone into by us, while yet we neglect our own state before God. Yet I am persuaded, this is not a common consequence,—that it is a rare as well as a gross inconsistency; and that, generally speaking, the more we are in such a cause, the more we do to enrich our own souls, and make greater progress in the divine life.

In regard to the state of missions, the London Missionary Society was wont to say it needed men not money,—now the case is reversed. Still the cause of missions stands in much higher repute with all classes. It continues to gain the approbation and the contributions of every rank. And we have had works published on the subject, which do not come behind in respectability of what is written on any other topic. I need only mention the literary labours of Williams, Campbell, Massie, Smith, Harris, &c. The place which such reading has with society, shows that the world is more astir to send the gospel to foreign countries. There is also a close connexion between the engagements of Home and Foreign missionaries. Exertion in the former leads to improvement in the latter, since the amount of agency must have been increased.

I may, Sir, join parental affection with the cause of missions, more especially in my own case. I find myself bound to it by a threefold attachment,—gratitude to Christ, benevolence to man, and concern for those dear to my heart, who have embarked in the service. Those who have a widowed child returned from the seat of foreign missions,—one child there, and one going to it, would be recreant not only to the salvation of souls, and the glory of God, but to the duty of friendship, did they not feel its success to be entwined with their fondest wishes. I may here tell of that beloved youth that he intended to proceed to India by the 20th of May; but tidings have reached us this very day, that the Government of our country require all the ships that can be had for the transport of troops; and that no missionaries will have an opportunity of embarking for India until a month hence, and even then we are not sure if it can be done. I cannot but feel that the messengers of peace are thus impeded in their errand of mercy on account of the necessities of Government in the prosecution of war. But I rejoice the time will come, when “men shall beat their swords into plough-shares, and their

spears into pruning-hooks," when universal peace shall obtain under the Prince of Peace. Allow me to say that, when the fathers are gone, God will take the children to serve him. Sure I am, my friend on my right hand [Mr. Smith] regards his dear boy [about 11 years of age, with his father] beside him, not only with the anxieties of nature prompting him to desire health and prosperity for him while in this world, but that, in his father's place, he may enter on the service of his father's God. God be gracious unto them both,—and let it be the prayer of all present, that "Race unto race may show forth the praises of the most High, while sun and moon endureth."

Professor SMITH, of Rotherham college.—Though I am filled with sorrow at the horrors of war, yet I cannot but remember that it has often been the precursor of the gospel, by opening a path for its introduction to places otherwise inaccessible. What would Britain have been but for Caesar's conquests? What would China be for the next 20 centuries, but just what it was during the last 20, excepting for the enlightenment which seems pouring on that vast empire, and how would it ever possess the blessings of liberty but from the influence of commerce, and that union of interest which it establishes between different nations? Now, though I hate war as much as any man, and have, with great satisfaction, read books which treated of its evil effects, yet I bow to its occurrence; and when I hear of the present movements in Cabul or in China, without dwelling on the right or the wrong of such doings, though I may have my own guess in the matter, yet I cannot help hoping that, after such disturbances, the Sun of Righteousness may arise on China for example, a country which contains nearly the third part of mankind. That good may follow even after such a melancholy forerunner; and it may prove the harbingers of opportunity and success to the junior Mr. Wardlaw, and others of the same stamp.

In approaching Edinburgh the other day, just when the castle appeared, there were several objects met my view not quite so classical as one might suppose to be connected with the modern Athens, and I thought I was still beside the metropolis of the north. But, when I see the arrangements of this meeting, and the whole of your operations so well conducted, I begin to think myself in the metropolis of the South. What I saw in York, and Leeds, and Manchester, I did not think to find equalled here, and when I get back to England, I shall be in some danger of telling them to look to their laurels,—to take care of this kind of honour if they have a mind to keep it up: for the lively interest, the happy feeling, and the able speeches of this meeting, are fairly fitted to eclipse their very greatest pretensions, and to make them hide their diminished heads. But, I confess further, this assembly reminds me of the Agapæ, amongst the first Christians, where were no rioting and drunkenness,—these we find expressly condemned as an evil which, in some cases, crept in upon their use. No, they were friendly meetings exceedingly like the present, amalgamating the whole church in happy association, doing away for a season with the necessary separation of rank, when "the brother of high degree rejoiced in that he was made low, and the brother of low degree in that he was exalted." All met at the same table,—united in one happy band,—actuated by the same glow of feeling,—like particles of quicksilver, forming one great globule,—so the hearts of all were united in one mass of Christian affection, and love, and joy. Nay, this forms a perfect picture of a Roman Basilica,—here is the bench where were seated the assembled presbytery. You yourself, Mr. Chairman, may very fittingly represent the Bishop. So we are back to the days of old Rome, in the very form of our love-feasts. But the parallel goes further: the brethren before me are now, as were the deacons, the preparers of the feast. But they were far from enjoying the same amount of gratification that we do; for though simplicity and affection prevailed, yet they had not those accumulated comforts that result from modern civilization. Even in a moral sense, the abuse of the festival is not so contingent as then; we have here no scope for the revelry which sometimes crept into their assemblies. Our repast has that which cheers but not inebriates. We here partake of food for the body, and for the soul also; and, for all these reasons, we cannot help saying, that our love-feasts have considerably the advantage of the times of the apostles.

But our condition is superior to theirs in some other respects. They had not, as we have, printed papers before them at their meetings, containing a programme of their proceedings for an evening. On that programme I find some of Watts' choicest hymns; and, on it also we have, as with the distinctness of a logical pro-

position, a great part of the gospel exhibited, how it is to be made to bear on men's souls; and the duty, imperative on us, of sending it forth in every direction. These advantages place us on higher ground; and may we not expect to have our faculties strengthened in proportion, and so susceptible of a "feast of reason and a flow of soul" which they did not enjoy. Now, I can never cease to admire the share of this improvement which my own native Scotland possesses. Here a minister's work is easy in comparison of other parts. If he be able to communicate himself, and can get the people to hear him, he need not be anxious about their understanding him, as if they did not know what he said—for the very peasantry of the land can apprehend what is told them. They possess a national modesty, but they are as characteristic for solid knowledge and extensive attainment. No wonder, then, and especially after the interesting speeches I have this night heard, that I think highly of the metropolis of the north.

Mr. ALEXANDER, of Edinburgh.—The subject which has been furnished to me is,—“As the prosperity and extension of our body depend, under God, in a great degree, upon young men of talent and piety devoting themselves to the preaching of the gospel, it is incumbent on the churches to give all due encouragement to such individuals to offer themselves for the work,—taking special care that they possess the requisite qualifications.” This, Sir, is a matter so interesting and important, that, besides demanding greater knowledge than mine to discuss it, it would require to be done before a meeting much less exhausted; and I shall very slightly go over the few points which it embraces. On the fact of its being necessary that young men offer themselves for this work, I shall make no remark, it forms a condition all along understood and accepted of by our churches—whilst we put away from us all the fantastic and false claims of ministers to be the appointed successors of the apostles—to be placed on a higher and perfectly different level from the rest of mankind,—and if they do not make out that they are saved by some other means, yet they are not like the rest of Christians: though we do not admit of any such pretences, yet we cannot set aside the duty of pastors, leaving all other engagements, and following out Christ's appointment to break the Bread of life to his people, and to make known his intention of mercy to a perishing world. On this point, therefore, I do not enlarge.

The second part of the subject is, the qualifications of those who thus offer themselves—and this is very delicate ground—for, were I to offer a standard of excellence, every one would be ready to apply it to my own case, and ask whether I came up to its requirements—which would be just finding a rod wherewith to break one's own head—but, in defiance of such a risk, we would, in speaking of a standard of qualification, mention three things very necessary for the churches to keep before them in their selection of young men for the ministerial office. First, They ought to be assured that they possess *well-tryed piety and zeal*. On this head I would only observe, that their piety should be of the proper degree, and of the right kind. We find different manifestations of piety in a church, some of which are more adapted than others to render a minister of the gospel efficient; and a Christian church, in attending to the duty here pointed out, should look not only for piety, but a high tone of it; and of that kind which rests not merely in the quiet of its own enjoyment, or in the decent order which it craves to see around it, but which calls forth the zeal and energy of its possessor, and inspires him, within the sphere which he happens to occupy, to do whatever he can for the glory of his Master Christ, and for the good of the souls of his fellow-men. There is no need for that noisy and boisterous exhibition of religious zeal which but too often proceeds from a shallow and uninformed judgment.

The next point of inquiry is *competency and suitableness of talent* in the person proposed; and here, too, degree and kind of talent have to be considered, that they be both of a high order. Having had aptness to learn, he should be apt to teach also; and I think a very desirable qualification is an aptitude to speak. This, I grieve to say, is, in my opinion, too much neglected. I recollect, while I was in England, of a young Welshman applying for admission to the college with which I was connected. The pastor of the church to which he belonged, sent with him a recommendation that had all the form and scope of a legal inventory; and without pretending to be able at this length of time to enumerate its whole contents, I do remember it concluded with the following:—“Also his tongue is well hung, and very capable of utterance.” Not that the worthy

minister meant to set forth his qualifications in the same fashion as one would sell a horse, but to give assurance that he could not only *think* but *speak*. I trust, therefore, that the churches will see to it, that the men they choose out to fill their pulpits be good speakers.

Lastly, I would press the necessity of fixing on men who possess *common sense*. I think this is of as great consequence, and just as much wanted, in the denomination to which I have the privilege to belong, as in any other. The apostle plainly refers to this principle when he defines as a necessary qualification in a bishop, his being "One that ruleth well his own house." This quality, if not before skill and ability in a preacher, is yet so needful that these last cannot be enjoyed for any length of time without it.

The next thing to be considered is the duty of seeking out such men; and if circumstances permit, of inviting them to join in the honourable work of the Christian ministry; and this I am glad to have an opportunity of recommending, although I regret the lateness of the hour will prevent my enlarging upon it as I should like. But I do hope that all will join me in thinking there cannot be a more lovely occupation on the part of a church than in choosing out from amongst its members the talent which may exist there; and making the most of it for the great purposes for which the church was planted. Surely disgrace attaches to the neglect of this duty, and evil effects will speedily be felt, as certainly as one doth when he allows his mind to run waste, and refuses to call its powers into exercise. Let me, therefore, urge the churches to its performance; and see if there if be any, and how many, young men who are fit for this service.

And then there is the consideration of the church's fitness to judge in this matter. I say they ought to join more with the pastor in the selection, for it is often left too much to him. True he may, in many cases, be the best judge of the *talent* possessed by candidates, but the church has greater opportunity of knowing their *walk* and *conversation*, and are, from their situation, abler to apply that knowledge to far better purpose than the pastor could do. And, again, the church may, in a much more easy way than by the pastor's direct interference, foster and encourage the latent powers of those who wish to give themselves to this work; and not only so, but repress and discountenance the uprisings of mere zeal, where fitness is wanting. This last I have often felt to be both a difficult and a delicate task, and thought, that if the church had been more actively engaged in the inquiry, the applicant would, amongst them, have the sooner found his own level, when he saw that which he sought did not meet their approbation; whilst, on the other hand, such as possessed real talent would have the desire suggested to them by their Christian brethren, and the duty of dedicating it to God's service brought to bear on their minds by the voice and advice of the church.

To follow out the application of such remarks any further, I am not the party to give advice; only I would add to what has been already said of the machinery of our churches, that every one ought to be in his proper place, and have the powers which God has given him in due exercise; and so it would at once be seen whether he was fit or not to occupy a higher and more important situation. This opportunity of observing each other engaged at his post, would banish all difficulty of advising or not advising persons to devote themselves to preach the gospel. Still, when advice to this course is given, it ought ever to be done with such delicacy as to *encourage* but not to *press* the party; this answers, I believe, with a rule amongst the Moravian brethren,—they do not ask their young men to become missionaries, but they put the question in a negative form: "If they wish not to enter on the service?" And Paul supposes the proper spring of the act to be in the bosom of the individual: "If a man *desire* the office of a bishop, he desireth a good work;" and unless it be so, urgency from others can never be salutary.

In fine, surely the churches should give necessary and suitable encouragement to young men who are both fit and willing for the work. They do not do their duty in this respect. It is shameful the condition in which young men are sometimes sent. If they be poor and unable to provide the requisites for entering upon their studies, although it is but rare that this is the case; yet I am bound to say, that when it should happen, they ought to be furnished by the churches as students should be. Surely, also, such a stock of books as are necessary for the better prosecuting of their studies should be supplied to such as require it.

Yet these things are not done by our churches,—not, I am persuaded, for want of liberality on their part, but for want of consideration, and because the duty is not brought vividly before them.

I long to see the time when our churches will be all that they can and ought to be. We have means within us qualified to effect this great purpose,—and means which God would crown with his blessing, if every man and woman amongst us would do all that he and she is called upon to do in the common cause. Sir, we hear much of the churches not getting on as they ought to do. What is the reason of this, but that we refuse to work out, as we should do, those Congregational principles which we profess to hold. They say that in this country the climate is unfavourable to Congregational principles. Is there a natural condition in any spot of the vast universe of God which prevents the reception of the blessing of Christ's work? No! All the hinderances that occur arise from the prejudices of men. I know this, and all know it perfectly well. But what is Christianity sent into our world for but to trample on and put down such prejudices? And I am bold to say, that when Congregationalists shall arise and work every wheel of the great moral engine which has been placed in our hands, there is no fear whatever of our carrying conviction to the minds of all, more or less,—bringing many to join the good cause, and modifying, as it undoubtedly has done in no slight degree already, the peculiar but conscientious views of those who still see it to be their duty not to follow with us.

Mr. KNOWLES addressed the meeting in a short animated speech on the advantages of social meetings, such as these, to the churches, and complimented the ladies for their presence on the occasion.—The benediction having been pronounced by Mr. A. Russell of Dundee, the meeting separated at eleven o'clock.

PRELIMINARY MEETING.

THE preliminary meeting of the friends of the Union was held in Richmond-place chapel on Wednesday forenoon. After devotional exercises, several arrangements were made for carrying out more efficiently the purposes of the Union, as suggested by the special committee appointed at last Annual meeting. These need not be here specified, as they will appear in the Report. As part of the arrangements an address was adopted on the subject of pastoral support, which will be speedily circulated among the churches.

PUBLIC BREAKFAST.

ON Thursday morning a large company, male and female, of the friends of the Union breakfasted together in the Waterloo-rooms. The attention of the assembly was chiefly directed to the Widows' Fund. Mr. CULLEN read the Annual Report, which gave a very cheering view of the state of the fund, and the benefit resulting from it. We hope to see this important document speedily laid before the churches. The necessity of increased liberality to the charitable department of the fund was strongly urged, and from the spirit manifested by the friends who took part in the conversation, and the reception which their appeals met with, we hope to see the institution speedily occupying a more prominent place than it has hitherto done, and obtaining the support which it so peculiarly merits.

A proposal was introduced to set on foot a plan by which our pastors in the country might obtain a reading of the principal literary and theological journals of the day. This proposal was very cordially received, and a committee appointed to make arrangements for carrying it into effect.

SERMON.

THE Annual Sermon was preached by Mr. Mackenzie of Glasgow, in Albany-street chapel, on Thursday afternoon, from Matt. ix. 37. The subject was exceedingly appropriate, and illustrated in a very able and interesting manner.

CONGREGATIONAL UNION.

THE annual public meeting was held at Edinburgh, 21st April, 1842, in Argyle-square Chapel. ADAM BLACK, Esq., in the chair. After singing and prayer,

The Chairman said, I certainly esteem it a very great honour to fill the chair, at a public meeting of the Congregational Union of Scotland,—an institution which has been an honour to itself during the last thirty years. Who can tell but for its existence how much of Christian exertion might have been extinguished! how many schools shut up! how many itinerancies prevented! and how many preachers of the glad tidings of salvation hindered in their work? Who can tell the amount of vice suppressed by its means, or the store of virtue it has brought into exercise; and that but for its influence upon us, we might have presented a moral desolation, terrible as that which hangs over the Asiatic churches? How many ministers, waxing feeble under the accumulated pressure of difficulty and distress, have, from the timely help and countenance of the Union, been cheered on, and made to rejoice in their labours! How many who trembled for the work of God, and found all their attempts and hopes failing them to support their burdened spirits, have obtained relief from their anxieties, and were enabled to increase more and more in God's work, through "the administration of this service!"—"while, by the experiment of this ministration, they glorified God for the liberal distribution unto them and to many others; and by their prayers for those who had thus helped them, sought that the exceeding grace of God might be seen in them." They had this comfort to sustain them from the bountifulness of the saints; but the advantage did not end here,—the assistance bestowed was good and valuable in itself, but it also led to the glorifying of God on behalf of the givers for their professed subjection to the gospel of Christ, producing good will and peace, and knitting together in the bonds of love, friendship, and Christian affection, all the members of the churches: still, the benefits did not stop at this point,—a greater and more extended effect appeared on the minds of multitudes; and we may say—"O the depth of the riches, both of the wisdom and goodness of God!"

Short-sighted men have attempted to improve, as they thought, upon the plan laid down by the Almighty for the support of the ordinances of his church. They could not feel in their hearts to leave the church to what they called the precariousness of voluntary and brotherly support. No. "Go to," said they one to another, "let us make brick, and burn them thoroughly, and let us build a city and a tower, whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth." We will not depend on our brethren for help; let us have state-endowments, and then we shall not be dispersed; no fear of us. They had thus sought independence; but the result shows them to be under a thralldom which they cannot bear. The connection betwixt pastor and people is very different from New Testament regulation. Their ministers say to them we have no need of your help; we can do without you. But Congregationalists seek, "that the whole body be fitly joined together, and compacted by that which every joint supplieth, and according to the effectual working in the measure of every part, make increase of the body to the edifying of itself in love." "We are many members, yet but one body. The eye cannot say to the hand I have no need of thee; nor, again, the head to the feet, I have no need of you." The north cannot say, I have no need of the south; nor the east, I have no care for the west; but united, we must be in one universal brotherhood; and let us trust that the effects of the gospel will be made manifest in us. Indeed, we see symptoms of our Union being held in estimation by others, for a certain party seem to have resolved on copying it; and, for my part, I have no objections. I think they have chosen an excellent example. Some say, they do not believe the non-intrusion party, if they leave the Established Church, will be able to support themselves. I say they will be perfectly able. Let them throw themselves on New Testament principles, and they will have nothing to fear. Let them look to our denomination, only the smallest of the tribes of Israel, and so moderate in worldly circumstances, that under the imposition of the income tax the majority of its members would pass untouched through the meshes of the net; yet they would find that the best endowed church could not boast of greater abundance of ministerial labour, or more fruit flowing from it.

An abstract of the Report having been read by the Secretary,—

Mr. PULLAR of Glasgow, in moving the first Resolution, said, Mr. Chairman, I feel it both as a delight and an honour thus publicly to avow my increasing attachment to the cause we have met together to advance. The longer I know it I love it the better. How refreshing at this our annual festivity, to meet so many of the brethren from all parts of the country gathered together to mingle their prayers, and to co-operate for the extension of that cause for which Christ died upon the cross, and for which he now pleads in heaven. Sure I am, that all will depart to their several spheres of labour filled with intenser zeal for God's glory and the good of men's souls. I feel seriously attached to the Union on account of the object for which it was set a-going: the evangelization of our native country by means of itinerancies and stated pastoral instructions,—and the assistance of the weak churches by the strong and wealthy. This was its great and primary object, and to this all its measures still tend. Why, Sir, all present, I dare say, believe in the correctness of the Voluntary principle, in the supporting of churches; but it is also true that the weak and poor churches need external aid: and from whence is this help to come in terms of the law of Christ? The practice of the Union, as it obeys that law, answers the question,—the strong helping the weak,—brethren who have giving to those who have not.

And, Sir, there is something more important still than the mere imparting of help to our suffering brethren in the weaker churches. What are these churches? Like beacon-lights, set to direct and protect many a gallant ship that sweeps amongst the troubled ocean of life. How important, then, that they be supplied with the necessary oil to enable them to cast a steady radiance all around, and prevent those disasters and shipwrecks, from which, to break the metaphor, the truth of Christ can alone save them!—The Union seeks to extend the blissful influences of the gospel over Scotland; and is this not a noble design? I often compare Foreign and Home Missions in my own mind; they are talked of sometimes as two different things; yet I cannot help regarding them as one and the same. It is just love to God and the souls of men, that forms their common characteristic. Who is there amongst Scotsmen, devoted to the cause of foreign missions, who seeks not the evangelization of Scotland? The very men who entered with the greatest ardour into the scheme of sending the gospel abroad; our own venerable Ewing, for instance, who were filled with holy desire to carry the glad tidings of salvation into the dark places of the earth amongst the benighted millions of India, but who were frustrated in their pious design, and forced to abide still in their own land; the very same zeal that fired their minds for distant nations, led them to look to the state of their own country; and, seeing their brethren according to the flesh, sunk in deathlike indifference and disregard to the concerns of eternity, they at once entered on the glorious work of preaching to them the unsearchable riches of Christ. Oh! shame on us if we decline in exertion for the home missionary cause, whilst we have in memory such honoured names,—who spent their strength in the service,—and who may be considered as reproaching us from their place in glory, if we prove faithless. Let us then cease not to do all we can while we continue here to do it.

I cannot close these desultory remarks without referring to two of our brethren who have, since our last anniversary, been removed from us by death. One of them I have already named,—our dear and honoured father, Mr. Greville Ewing. Oh! Sir, what cause of thankfulness have we, that such a man as he was so long sustained in serving the Lord amongst us,—that at the origin of Congregational churches in this country he should so boldly have asserted those great principles which we glory in,—and that he so triumphed in maintaining them by the help of God! We doubt not that a band of the seraphic host, who had long watched him during his labour of love whilst on earth, hastened to the confines of heaven to welcome his released spirit to the glory of his Father; and doubtless many a redeemed soul would join the acclamation, who, through his instrumentality, in a nearer or more remote degree, were brought to the saving knowledge of the truth as it is in Jesus. He was well-advanced in life before I had the pleasure of seeing him; but I had long known him by his works, and as long possessed the highest esteem for him. I cannot help mentioning that he was the first of the brethren in Glasgow who joined in the services of open air preaching,—and that he at once put down his name in approbation of that plan of Christian labour. I shall never forget the addresses he gave to thousands so assembled,

and the sweet melody of his voice while supplicating the blessing of God to descend upon them. May we all be as successful in bringing souls into a state of conversion to God, as he had been during so long a period. May we see this work as the best we can be devoted to, the greatest and truest philanthropy. O may his mantle fall on every one who professes to have entered on the same service.

Our dear brother, Napier, also, has left us. I yet think of his abundant labours in Revival work amongst us; and I see him as if standing on the very confines of eternity, and solemnly giving his testimony in behalf of such exertions. Six days before his death, in writing to one of his brethren, he says, "If I do no more, I have been instrumental in doing a great work, the grace of God being with me; and the greater part of it has been in Revival labours; and I bless you for having helped me to such an undertaking." Yes, he was honoured to enter on this field; and I trust that many others, from his dying witness to the work, will follow his example. Oh! what joy is laid up for those who are honoured to be faithful in this cause! What dignity to shine as a star of the first magnitude in the firmament of the blessed! What transport to hear the enrapturing and overwhelming, 'Well done, good and faithful servant!' and as the ransomed labourer ascends with his ransomed flock to inherit the glory of Christ, he shall say, 'Here am I, and the children which God hath given me.' Let us think of this, and remember they alone who be wise, wise for God, wise for eternity, shall shine as the stars for ever and ever.

The Secretary introduced Mr. PETERSON, with a reference to the privations he had undergone in pursuit of his labours in Shetland.—We reserve Mr. Peterson's speech for a future number of the Magazine.

Mr. ANDREW RUSSELL of Dundee, in moving the second resolution said, I would call your attention, first of all, to the fact it notices, that God has graciously smiled on our efforts in his service. Much labour has been expended on our land during the past year, and much good seed cast into the soil; and, blessed be God, it has not been without fruit. We may observe throughout our churches a moving amongst the dry bones, and many turning to the Lord. Fervent prayers are being offered up from thousands that the Lord would not cease to bless the labours of his people until the whole land be filled with trees of righteousness. I will not extend my remarks, as another will speak to far greater purpose than I can. But the question occurs, To what is this change owing? I have no hesitation in saying, that there is not a believer here who will not at once answer, To the Lord. Yes, to Him all the praise is due. Paul may have planted, Apollos watered, but God alone it is that hath given the increase,—“Not by might, but by my Spirit, saith the Lord.” Let us rejoice in God's doings, then, and go on to glorify him. But let us also remember that God employs means in carrying on his work; and that when these means are rightly used God will bless them. Now, Sir, if I were asked what means more than others I looked upon as effecting this joyful result, I would say it has been from the great prominence which God's people have given, in prosecuting their labours, to the great doctrine of the Holy Spirit's influence. That blessing, we know, has an inseparable connection with prayer; and whilst the believer has seen the need of his working, he has at the same time seen the need of going to a throne of grace, and pleading that God would, by the power of his Spirit, lead sinners to the only Saviour.

But, Sir, reference has been made to the love and union of our churches. And we cannot forget that the time is coming when “the kingdoms of this world shall become the kingdoms of our God and of his Christ.” Nothing can arrest this glorious consummation;—as well might man try to stop the sun in his course, or to dry up the ocean. The hosts of darkness at last find that they have entered a field from off which they cannot retire with impunity,—that they have now met a foe before whom all that is not based upon eternal truth must crumble into dust. The world is agitated,—tyrants tremble on their thrones,—Christendom shakes to its very centre,—Popery is now made to stand forth in all its hideousness to the eyes of men,—and though in great wrath it fights against the truth, before it leave its place, yet leave it must, and that speedily.

Dr. WARDLAW of Glasgow, in seconding the resolution, said,—Ladies and gentlemen, I have no wish to detain you with any lengthened remarks. The resolution loudly calls for our gratitude to God, and implies that he is the source of all the good we receive, both spiritual and temporal. Regarding

the first part of the Resolution there can be no doubt. The facts communicated to us by our dear brother from Shetland bear out the truth of the statement. I have no doubt that many a sinner, brought to the knowledge of salvation through the instrumentality of our agents, have their minds filled with a glow of gratitude towards these men. I remember that African John Campbell,—whom all present have heard often about,—in one of his letters, written in his own peculiar way, which any other would try in vain to imitate, says, “I have no doubt that Elijah stroked the backs of the ravens which brought him food,” and that “Jonah felt grateful to the whale that had been the medium of his deliverance, and would have offered thanks to the fish if it had been capable of understanding him.” But while they felt thankful to the instrument, yet both Elijah and Jonah saw that to the Lord God of the prophets, that changed the nature of these irrational creatures, they owed and uttered a debt of gratitude which would not be exhausted in eternity.

We are called upon in the resolution to express gratitude to God for his favour to our churches, and also as ministers and members of these churches for the peace and harmony we have enjoyed. We ought ever to look up to God as the God of peace, to all that are in Christ Jesus,—to consider that the gospel is the gospel of peace,—to pray at all times for the peace of Jerusalem. Yet we are especially called to thankfulness for what we at present enjoy. At this moment when such discussion occurs about the operations of various churches,—when they are so divided against themselves,—is there not striking cause for thankfulness that we enjoy so large an amount of peace and harmony? and not only does unanimity of feeling prevail amongst the brethren, but harmony of doctrine also. And if it be contended that to secure correspondence of opinion, it is necessary to submit to creeds and confessions issued by human authority, we may point to the present condition of the Established church, and assert that if such were the fact their condition would be very different. We are at once driven to the great question of gospel simplicity in seeking for uniformity of religious sentiment. And we can point to the Congregational Union of Scotland, and to the far more extensive Union of England and Wales, as affording a practical proof that greater harmony exists with them than from the stringency of Confessions of faith. I might refer to this meeting, as to every similar one during the last thirty years, for proof of our position. I rejoice in this from the bottom of my heart, but I would beware of boasting,—the more we receive from God the more do we need to depend upon him,—the more earnest to obtain his Holy Spirit. In seeking to convey the gospel to others we must depend solely on God's blessing. Our labours can only be crowned with success if His blessing go with them; and I should tremble that we were found boasting of what we had done as surpassing the doings of others; for the instant we did so it would stand as a sure prognostic of our fall. We must owe the peace that prevails amongst us to the same great source. Let us never forget this.

While I delight to think that we have not submitted to any inferior standard in the maintenance of our doctrines, I cheerfully avow my opinion that it is the character of the present times to bring disputed matters in religion to the law and to the testimony, as the only sufficient proof of their authority. And this we find done both in church polity and Christian doctrine. I might point to the interesting and extensive discussion on the doctrine of the Atonement, which has so lately taken place amongst our brethren of the Secession, wherein a constant reference was made by either side to scripture. Another proof exists in the questions we hear, Whence the Non-intrusionists have brought their noble principles? for they are noble principles. Whence have they got the noble idea of the freedom Christ gives to his people? Is it from the xxiii. chapter of the Confession of Faith? No, verily! no, it is from the book of Christ itself. And if they would expunge that said xxiii. chapter they would show themselves more consistent. I believe they will do so if they follow out their principles; and as many have avowed them, so they ought to hold them to the last, and if they cannot get such principles, as they never can, to admit of church and state being joined, the state they must leave, and the sooner they do so the better.

Mr. Chairman, I have nothing more to say, but I have a very pleasing duty to perform. I don't know how it should fall so constantly to my lot to introduce to such meetings as the present, the respected deputies from the Congregational Union of England and Wales. I say I am not aware why it has been left to me.

Is the duty so pleasing that they wish to honour one with it? Or is it because I execute it so well? As it is, I have the greatest pleasure, in the mean time, to introduce to this meeting a Christian friend, a warm friend, a Scots friend, and a brother. We ought to thank the Congregational Union of England and Wales for sending such a man as Professor Smith. He has been thirty years an absentee from his native land; but he went for the furtherance of the gospel, by preaching and otherwise, and hence we ought to wish him well.

Professor SMITH of Rotherham.—It is now thirty years since I attended the ministry of Mr. Aikman in this house, and enjoyed the fellowship of the gospel, and I can remember particularly a sermon of his at that time on the parable of the Sower, wherein, after dwelling on the danger of being like the stony ground hearers, or like the seed which fell amongst thorns, he remarked, most impressively, that out of the four characters here mentioned, one only was in the right. I acknowledge that nothing could have been more agreeable to me than this mission to my fatherland,—to be sent from the churches in the south, to the sister churches in the north. I was hindered from enjoying such a pleasure before, because the vacation at Rotherham college did not occur at the same season of the year in which your meetings are held, and I was unwilling to leave the post of duty; but on being invited at this time to come hither, though I was poorly in my health, I did not see that I could longer delay to respond to such a call as this is. I remember many who worshipped then in this house; but I see few now whom I can recognise as my fellow-worshippers thirty-six years ago. They have entered into their rest. They see the King in his beauty. And the circumstance that we have lived longer than many whom we then knew, although it be matter for gratefulness to God, yet it brings with it the all-important question, Are we abiding in the truth? Is our faith like the strength of Moses the man of God, of whom it was said when he was an hundred and twenty years old, that his natural force was not abated? Are we like him seeking to climb to the top of Pisgah to obtain a glimpse of the promised land?

But I am anxious to refer to the great object which has brought me hither. And this has been partly realized already, in the many meetings I have attended, and in preaching for the cause, which gave me great pleasure, three times on Sabbath last. I thank God at what I see and hear of your order, and at what God hath wrought amongst you. We used to regret the transition-state of things in our churches, and were anxious that they should possess such capabilities as would secure them success in the work. But now they are greatly beyond all that we could have imagined. We see skill, and vigour, and fervour, and love, and joy in our meetings; and, contemplating the great results of which these feelings are both the prognostic and the effect, we can but exclaim, "What hath God wrought!" In all, I see the distinct connection between the exertions of God's people and the success of the gospel in my native country; and my prayer is, "Peace be within thy walls, and prosperity within thy palaces."

In reference to the Union of England and Wales, it is not needful that I detail the nature and objects of that institution. Mr. Wells has been here, a gentleman both willing and qualified to inform you. I presume all are aware it is designed to promote the peace and comfort of the churches, and to foster missionary exertions amongst them; an union which binds them together like the confederacy of the Swiss republic, where each church maintains its own order and concerns independently of the rest, but where the whole are aggregated or bound by love, and union, and mutual affection; and no less to obtain the advantages of combined effort in extending the kingdom of their common Lord. I advert especially to a recent improvement, in having had joined to its protection the *Home Missionary Society* of England and Wales, both now being under our guidance. We have also united to us the *Irish Evangelical Society*, by which means the polity of our churches is pursued in the sister country. These have given birth to the *Colonial Missionary Society*, a branch of our institution which, though only in the feeble strugglings of infancy, yet gives incipient tokens of power. Many missions to Australia, Canada, &c., have been entered on with much wisdom and skill in the management, and their success bids fair to eclipse the mother establishment; and now that it is becoming known, the *Colonial Missionary Society* may do much to promote the interests of the Redeemer's kingdom, and will be in the likeliest condition to effect this from its connection with the *Congregational Union of England and Wales*.

Dear Brethren, Mr. Wells, the secretary, sends with me his most cordial expressions of sympathy and fraternal interest to the sister Union of Scotland, sympathizing with your cares, and difficulties, and trials, and heartily desiring that grace and favour may much more abound. He wants to know all about the success of your labours, and many more inquiries he sent with me, if it were not too late to enumerate them. But the main object of the whole was to express the desire which is felt by the Union in the south, that we be joined with you in heavenly concord. In sending our good wishes, we do it not in a mere diplomatic form, or to save appearances, but from the heart. Accept, then, the kindest and warmest regards of the Congregational Union of England and Wales. Dear Brethren, we are not indifferent to other communities besides our own. We want to know the spiritual condition of the land which gave birth to John Knox. We want to know what has arisen out of the labours of the Erskines and others. I rejoice that on my return, I will be able to give, from the impression resting on my own mind since I came here, on the whole not a desponding account of any of these things. When asked about the spiritual state of the country, my answer will not be desponding, for if I must tell of conflicting opinions, yet I can report that the doctrine of the atonement for man's sin is set on its proper basis. If questioned about the respect you entertain for the authority of the Bible, that it is disputed by pope and pagan amongst you, as by the same parties in other places, and will be so to the end of the world, but that you strive to press on your own minds, and on all others around you, that the word of God is the only rule of faith and practice. Such an account I will gladly carry back to my constituents; I have said I yielded to what I conceived the call of God to visit you, and I might have added that I thought if I had not done so now, I might have been carried down to the place appointed for all living, before another opportunity occurred. With such a prospect my desire is that grace, mercy, and peace may rest on you all, and that, in the midst of your labours, you may be blessed continually.

The Chairman then gave to Mr. Smith the right hand of fellowship in name and on behalf the meeting. He said, We return you the same expressions of affection and good-will. We beg of you to convey to the Union of England and Wales like good wishes as they have sent to us. We trust we shall continue to stand not as the Union of Scotland alone, but, joined to our brethren of the Congregational Union of England and Wales, make common cause against the kingdom of darkness. May all good attend you, and may you be often back again to see us, and to countenance our future meetings.

MR. BAXTER of Dundee.—Sir, I think it is our duty to express our high sense of the kindness of the Congregational Union of England and Wales, by appointing one of our brethren to visit the south, as a return for the visit of Professor Smith. I would propose, Sir, that Dr. Russell be requested to perform that service, and to carry thither our expressions of fraternal regard and attachment.

The motion was seconded by Mr. CILLEN of Leith, and agreed to.

Dr. RUSSELL, in assent, said, I shall endeavour to lay before our friends in the south a correct view as to the state of things in both ends of the island. I rejoice to think of our being united with the sister institution of England and Wales. I am glad indeed of all union, but chiefly in this case, because of the conflicting opinions at present so prevalent in the south. I rejoice that the Congregational Union of England and Wales have set themselves in stern opposition to those flagrant doctrines which sap the foundation of the sinner's hope. The conflict is one of no ordinary kind, but a great struggle betwixt the true Christian system and that which tends to level to the dust all the hopes of a sinner for eternity,—doctrines which lead men away from Christ as the only Saviour, and are virtually opposed to the cardinal truths of Scripture, that the blood of Christ Jesus cleanseth from all sin. This divine method of salvation was what Luther preached, when he bade defiance to the power of Rome,—it was pleaded by Knox in Scotland,—it was preached by Whitefield at the time of the great Revivals of the last century. We preach the self-same method, and we rejoice that amongst the Congregationalists of England and Wales there are men able and determined to advocate the same imperishable truths. A system which teaches that regeneration is to be attained by means of external rites, must be spoken against; and this, by the help of the Lord, and the aid of his Holy Spirit, we will do. Let us all show it, not perhaps with words but by the influence of such a glorious truth upon our hearts. Let us exhibit the glory of the gospel of Christ, by showing that it has led us to himself.

Mr. KIRK of Hamilton, in moving the third Resolution, said, that he would confine his remarks to that branch of it which referred to protracted meetings for the Revival of Religion. The mode of conducting such services is now so generally known as to render it unnecessary to enter into any lengthened detail concerning it. He thought that churches would be much better known in many localities were a series of meetings held by them, as public attention would be excited; and on this subject he could speak from personal experience, as his own church had been much benefited by witnessing the zeal of a sister-church in the neighbourhood. He made a few observations on the steadfastness with which the converts on such occasions held their profession, and on the gratifying accounts which many pastors could now give of their localities, compared with those of former years, and concluded with this appeal: Brethren, ought we not thankfully to rejoice that God has thus set his seal to our feeble labours? Should our gratitude not be heartfelt and overflowing to Him from whom all this good has come? He was sure that no one would object to such services when conducted in a true and Christian spirit; and if the people of God went on in such a spirit, the cause of Christ would advance in the world, and his knowledge would speedily cover the earth as the waters cover the sea.

Mr. MARSHALL of Stirling, in moving the next Resolution, said he should only read it as a text, and leave Mr. Alexander to preach the sermon from it.

Mr. W. L. ALEXANDER.—With something of the feelings of an host towards his respected guests, I have been very much gratified with the manner in which our brethren have welcomed the worthy deputy from the Congregational Union of England and Wales, to our annual festivities; these have been devoted to great and glorious purposes; and the only grudge regarding them is that we see so seldom such days as we have enjoyed during the past week. Who knows the moral effect which the congregating of so many holy, and pious, and prayerful men, may have upon each other, and by this visit, upon us? Who can calculate the benefit which those families may receive, who have entertained these men to have their prayers at the family altar; and in their retirement, and when they return home, to have their hospitality borne in mind by them, when they shall thank God for the kindness they have experienced, and pray for the family with whom they sojourned? Who can tell the good resulting to families by having such men for a little while amongst them? And another advantage may be expected to the children of such families: Will they not be taught to respect those who love God, and who promote his cause in the world? I look back to my early boyhood, and remember that the truest and purest enjoyment I ever had was from seeing such laborious and weather-beaten servants of the cross, under the parental roof; and from being told that these were the men who had given themselves up to do Christ's work, and who denied themselves to do it. And to see these men of God retire to their knees to pray for a blessing on our young head, gave us a hallowed veneration for his servants which all the frivolities of youth, and all the interference of successive years, failed to obliterate.

And, Sir, how refreshing it is again to meet our brethren,—how gladsome it is to see the veterans amongst them fresh as before, untired of the glorious work,—and to see our young brethren, who have not appeared before on these occasions, giving us pleasing security that, when God shall see fit to remove the aged from us, they shall rise up to honour the same cause, and fill the ranks against the hosts of the enemy; and gladdening is it to see good friends coming from a distance, as those two who visit us, one from England, and the other from the Continent. Oh, how refreshing to think that the children of our churches have passed to other and distant parts of the world, and have come back to us true men, true to Christ, and true to the brotherhood! Chiefly to Mr. Smith are we indebted for the kind and ready manner in which he has come forward to all the meetings,—and long shall we all remember the felicitous and apt addresses he has given; and, once more, when we separate, how glad shall every one feel, that, though in the providence of God we are placed in different parts of the country, he does not seem to stand alone in the maintenance of those great principles which we profess,—that he is not isolated from his companions, but that he forms part of that vast machinery which, under Christ, has to be kept in motion. That each is to display a light, which has been drawn from the word of God; and to persevere each, as God has given opportunity, to make wider the circle of the influence of divine truth on the world; and that each continue to toil and

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operate around until the glorious and wished-for-period shall have arrived, when the whole circumference shall have melted and become in one universal blaze of light.

Sir, now when arguments about truth are so general, wherever you go or stop, how delightful to know that it is truth you are possessed of! Truth is declared to be all powerful, and the truth of the gospel is especially so, to gain a lost world back to salvation. This, as we heard in the excellent sermon this afternoon from the junior tutor of the Academy, is what we are to tell men, and good will come of the message. It stands directly opposed to the rampant errors of the present day. It is no clearing up of some dark and unwitting fragments,—or, with sedulous and wearisome investigation, tracing up musty records through century after century, till at last inquiry has actually hooked the chain of observation to the Eternal throne. No, success is only secured to those who consult the common statute-book of Christ, and not the pitiful trash which passes under the name of the tradition of the fathers. It is the great truths of the Bible which the apostles were commissioned to teach men, and which they did carry to every land and shore; and wherever it came it was proved to be the power of God, and the wisdom of God. It is this “glorious gospel of the blessed God,” which is to fill heaven with redeemed inhabitants,—to dispel infidelity and vice in this world of ours, and bring in their room holiness and peace. This is what man cannot do. No, he has it communicated to him, indeed, as a treasure is put into earthen vessels; though it be worthy the tongue of angels and the trump of the archangel, or to be set forth in characters of living splendour, or like the blue and stainless vault of heaven. But man is not to proclaim it in his own name, but in the glorious name of the Captain of Salvation, who was once persecuted, spit upon, and trampled under foot of men, but who in his greatest weakness triumphed over all his foes upon the accursed tree. And if we bear with him his cross, shall we not share his throne? if we suffer, shall we not also reign with him? Yes, Sir, the progress of his kingdom no power shall ever arrest. Let us, then, unfurl his banner at his call. Let us follow him; and if he go forward, forward let us go, gaining inch after inch, and foot after foot, from the power of our grand enemy till at length we hurl him over the battlements of this earth, and then we shall return with shouts of victory, to spend a happy, an eternal reign, with our triumphant King.

I desire to bid a kind farewell to our brethren;—where they dwell, may God dwell; and where they labour, may God labour with them. The time is short, and it should be remembered we shall soon pass from our several spheres. Let us work, then, while we are able. Let us be “steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as we know that our labour shall not be in vain in the Lord.” And if we reach that better land, with what gladness shall we traverse its green and smiling banks, and talk of all we did in Christ’s service here! How blessed to look back to the scene of our labours, and see the stream of Jordan; which, though dark and stormy when we passed through, will then seem to flow quiet and undisturbed, its rippling waters glancing in the sunbeams of the land of light.

Bailie GRIEVE proposed the office-bearers for the ensuing year, which was seconded by Bailie MUIR of Greenock.

INTELLIGENCE.

FORMATION OF A CONGREGATIONAL CHURCH AT HAWICK.

For some time past a number of brethren residing in Hawick, belonging to the Congregational church at Denholm, have been desirous of forming themselves, with others who were disposed to join them, into a separate church. They considered that the town of Hawick, and its neighbourhood, presented a very interesting and promising field, in which a minister of the gospel, wholly devoted to the work, and filling at the same time the office of pastor, might be most usefully employed, and hoping, in due time, to have such a man placed over them in the Lord, they were encouraged to take this step.

Their desire was accomplished on Wednesday the 6th April last, with the concurrence and assistance of Mr. Wilson of Denholm, and Mr. Munro of Hawick, — the former the pastor of the church to which most of them had previously belonged, — the latter the pastor of the church in Hawick; to which the one now formed stands in the relation of a sister church, following the same order, and walking by the same rule, keeping the unity of the Spirit in the bond of peace.

On the evening of the day mentioned Mr. Wilson met with the brethren in Brown's coffee-house, and, after praise and prayer, four persons were, upon satisfactory evidence of Christian character, received into their fellowship. The public meeting was held in the Congregational chapel—Mr. Munro's—at 8 o'clock. After prayer, two brethren from the Jedburgh church, present on the occasion, engaged in prayer. Mr. Wilson then gave a statement of the principles held by the Congregational churches, and, at the close of his address, read the names of the brethren and sisters who were to be united in the fellowship of the gospel. Mr. Munro prayed for the divine blessing to rest upon them, and addressed them on their respective duties to themselves, to one another, and to the world. Mr. Wilson concluded the services by prayer, and upon retiring from the place the members of the sister church, and a number of members from Denholm and Jedburgh, gave the brethren of the newly formed church the right hand of fellowship.

This is the third church formed in the same section of the country within these few weeks, and as we have pleasure in recording their formation, it is our earnest hope and prayer that these infant churches, and the older ones in their vicinity, may enjoy peace and prosperity, know nothing of any rivalry or contention, but that blessed "striving together for the faith of the gospel," and contending earnestly for the faith once delivered to the saints, enjoined upon all as a privilege and a duty.

ORDINATION OF MR. DAVID MOIR, AT LAURENCEKIRK.

On Tuesday the 12th April, Mr. David Moir was ordained to the pastoral office over the Congregational Church which was recently formed at Laurencekirk. The introductory discourse was delivered by Mr. Campbell of Montrose, from 1 Thess. ii. 14. In answer to the usual questions, which were put by Mr. Smith of Brechin, Mr. Moir made satisfactory and interesting statements; and the church, through one of their number, declared their adherence to the call. The ordination prayer was presented by Mr. M'Kenzie of Bervie. The charge to the pastor, which was founded on 1 Tim. iv. 16, was delivered by Mr. M'Kinnon of Sauchieburn, and Mr. Lowe of Forfar addressed the church from 1 Thess. v. 12, 13. The service was held in the town-hall, where, in default of a chapel, the church is wont to worship, which was crowded to excess.

In the evening, Mr. Lowe, and Mr. A. Russell of Dundee, preached in the same place, as they also did on the preceding evening, to a large congregation. But while they were thus engaged in the upper part of the house, the under part was, to the great annoyance of the assembly, employed as a theatre. The confusion of sounds created by this, had it been heard by our churches, would certainly have served as an appeal from the infant church for the aid they require, and have been soliciting, in order to their building a chapel.

REVIVALS OF RELIGION.

DURING the time of the late meetings of the Union in Edinburgh, upwards of twenty of the pastors of our churches met together at breakfast, and a larger number on a subsequent occasion, for the purpose of conferring with each other on the method of promoting the revival of religion, by means of *protracted meetings*. Much information was communicated of a very cheering nature, as to the benefit which has arisen in all the places where this mode of working has been adopted and carried fairly through, and as to the stability of those whose conversion there was any reason to entertain well-grounded confidence. As much inconvenience had arisen from the injury done to the churches of some of the brethren who had been somewhat frequently away from home, a great deal of deliberation

was had as to the best mode of obviating the evil, and at the same time spreading more widely the benefits of protracted meetings, the result of which deliberation was the appointment of Dr. Paterson, Mr. Watson of Musselburgh, Mr. Swan, Mr. Cameron of Portobello, and Mr. Wight of Edinburgh, as a committee for making arrangements for holding meetings in connection with such churches as may be desirous of having them. The resolutions and plan are printed, and any pastors who are interested in the matter will be supplied with one or more copies, from which a clear view will be obtained of the measures proposed, by applying to Mr. Cameron of Portobello, the secretary.

Edinburgh, 22d April, 1842.

LIQUIDATION OF CHAPEL DEBTS.

A SUCCESSFUL effort has been lately made to liquidate the debt upon the chapel at Blackhills, near Aberdeen; and an account of it may be useful in stimulating others to a similar exertion. The whole amount of debt was £132. In the month of May last the members of the church agreed to make an extraordinary effort among themselves to reduce it; and within the period they had fixed of three months, the sum of £65 was contributed. A kind friend to the cause having been informed of the circumstances, very generously offered £25—if the remainder, amounting to £42, should be subscribed before the month of April next. After the exertion which the members of the church had so lately made, it was found impossible to raise that sum among themselves. With the help, however, of Christian brethren in Greenock, Glasgow, and Aberdeen, and a liberal friend in Dundee, to all of whom they render grateful acknowledgments, they have now the satisfaction of seeing the debt entirely removed. The writer of this notice may be allowed to express his earnest hope and desire, that all our chapels may soon be freed from incumbrance. It has occurred to him that the removal of debts on chapels would be attended with the following advantages:—

1. It would remove what is frequently a cause of dissatisfaction in churches. When a burden of this kind presses heavily, it is a fruitful source of complaint, and serves to aggravate other causes of dissatisfaction. How much better would it be if churches, instead of complaining of their debt, would devise, and strenuously carry into action, the means of removing it!

2. Another advantage is, that the churches would be left more at liberty to maintain the gospel efficiently among themselves, and to extend it to others. It is probable that some of our churches, which now depend partly on the funds of the Congregational Union, would, if relieved of the burden of their chapel-debts, be able to do without that benefit. It is obvious also, that our religious and benevolent societies would, in many cases, receive much more efficient aid than they do now.

3. The liquidation of the debts on our chapels would remove an obstacle out of the way of those who desire to join our churches. We all know that the scriptural principles of church-fellowship which we maintain, are of themselves a great offence to the world,—and we need not add to the offence. It is our wisdom and duty to remove every other obstacle. Now, there are individuals who would not object to contribute to the maintenance of divine ordinances,—who would yet shrink from incurring the responsibilities connected with a heavy debt.

4. Another advantage connected with the removal of chapel-debts is, that it would contribute to secure the permanence of the churches. This may be viewed as a just inference from the preceding observations. It may also be mentioned, as a fact, that in the case of some churches a heavy debt not only interferes with their efficiency, but even threatens their continued existence. For all these reasons, we are glad to understand that the committee formed in Glasgow for the liquidation of chapel-debts, are still keeping that object in view; and we trust that many of our churches will reap much benefit from their endeavours.

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THE
SCOTTISH CONGREGATIONAL
MAGAZINE.

JULY, 1842.

ON THE CAUSES WHICH MAY ACCOUNT FOR THE
SMALL NUMBER OF CONVERSIONS,

NOTWITHSTANDING THE GREAT EFFORTS MADE FOR THE
'SALVATION OF SOULS.

It cannot be denied that the present is an age distinguished for zeal and activity in the cause of God; and that every plan which Christian benevolence has been able to devise has been put into operation for the good of souls. The truths of the gospel have been brought forward with great prominence from the pulpits both of the Established and the Dissenting Churches, and various means have been adopted for bringing them before the great mass of the community.

Still, the observation forces itself upon us, that considering the various methods which have been adopted for the conversion of souls, the extent of good that has been achieved bears but a small proportion to the amount of labour employed. And it is of importance to ascertain what are the probable *causes* that may be assigned for this deficiency. And here, without laying too much stress on the doctrine of *divine sovereignty*, it is obvious to remark, that the connection between cause and effect is not so invariable, or so well defined and ascertained, in the spiritual as in the physical or material world; thus, we know from experience that, if two bodies strike against each other, the amount of motion produced is always in proportion to the degree of force employed, and to the size and form of the object moved. In the operations of nature, the same degree of certainty is not observed. It is true, that the same grain always springs from the same seed, and that the amount of produce bears a certain proportion to the quantity of seed sown. But many circumstances may occur to modify the result, or even wholly to prevent it. The seed may be of an inferior quality, or the soil may be ill-adapted for its cultivation, or not properly prepared; or the season may prove unfavourable, there may be too much moisture or too much sunshine, and thus the produce of two pieces of ground of the same extent may be very different, and even of the same piece in different seasons. This seems to be somewhat analagous to what we are taught to expect in the *spiritual* world. "I have planted," says the Apostle,

“ Apollos watered, but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase,” 1 Cor. iii. 7, 8. Here the connection between the agency of man and the operation of God is clearly established, and it is also plainly intimated that *without* planting and watering no increase can reasonably be expected; but the efficacy of the means is ascribed wholly to God; and in blessing those means the Apostle seems to allow the exercise of a divine sovereignty: “ Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?”—intimating that He reserved the amount of blessing in his own hands; for it makes no difference whether we consider the *giving* here spoken of to refer to the gift of faith, or to the degree of success imparted to the different agents. The same doctrine is recognised in relation to the spheres of labour assigned to the apostles. When Paul and his companions “ had gone throughout Phrygia, and the region of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia. After this, they assayed to go into Bithynia, but the Spirit suffered them not.” Now, if we could suppose that they had persisted in going into these regions, in the face of this divine admonition,—though they had preached the same doctrine, and exhibited the same piety and zeal, we have no reason to conclude that their labours would have been successful; of *this* they were evidently aware; for immediately after the vision at Troas, they endeavoured to go into Macedonia, “ assuredly gathering that the Lord had called them to preach the gospel there.” Now, although we have no right to expect such extraordinary intimations, and it would be dangerous to act under the influence of certain impulses or impressions, that we are called to preach in one quarter rather than in another, this instance clearly shows that it is not enough that the same agency be employed, or the same truths taught, unless the Lord work with us, to render the word effectual. That the same result does not always follow the same means, is evident from the history of the original propagation of the gospel. If any preacher had reason to expect invariable success, it was surely the Saviour himself; yet he complains by the mouth of the prophet, “ Who hath believed our report?” and he comforts himself with the thought, that though he had laboured comparatively in vain, “ his judgment was with the Lord, and his work with his God.” He wept over the city of Jerusalem, because her children *refused* to be gathered to him, while, on the very first announcement of the gospel by the Apostle Peter, to those very men, 3,000 souls were added to the Lord. To what are we to ascribe the difference? Not surely to the superiority of the *agency* employed, but to the Spirit being poured out from on high. Now, if this important truth be lost sight of, we are in danger of dishonouring God by withholding from him the glory due to his name,—the hands of faithful ministers are weakened and their hearts discouraged, because they do not see the immediate fruit of their labours,—and the people are tempted to suppose that, unless a certain class of means or of agency is employed, no good is to be expected. It is also supposed by our Saviour that certain cities would not receive the word,

even when brought to them by an accredited apostle, Matt. x. 14, 15.

• I am aware, however, that this doctrine is liable to be abused as a cloak for indolence; and that ministers and churches are apt to excuse themselves, when the cause of God is languishing among them, by pleading that they can do nothing, and resolving all into the sovereignty of God. While, therefore, we clearly recognise the necessity of divine influence, we maintain, at the same time, that God has established an invariable connection between the use of certain means, and the attainment of the end proposed. So it is said that Paul and Barnabas “*so spake* that a great multitude both of Jews and also of Greeks believed;” where the unusual number of conversions is represented as the effect of a certain mode of preaching; and if we may judge from what is said in other places, we learn that it was not by mere declamation, or by the force of natural eloquence, that the apostles obtained this result; but by reasoning with the people out of the scriptures, and proving the Messiahship of Jesus from the testimony of the prophets. The Apostle Paul *disclaims* the excellence of speech and of man’s wisdom in declaring the testimony of God, and experience shows that it is not always the most popular speaker who is the most successful minister in winning souls to Christ. But the secret of their strength, as instruments, was undoubtedly their boldness, earnestness, and faith. So we read of their speaking “*boldly in the Lord*,”—of which we have an instructive example in Paul’s address to Felix, with whom he reasoned on those very sins to which the Roman governor was specially addicted: of his *earnestness* we may judge from his address to the elders of the church in Ephesus, where, among other things, he speaks of having “*warned every one of them night and day with tears*.”—a characteristic of the preaching of Whitfield and Guthrie, who were eminently successful in the conversion of souls; and the importance of faith to the success of their ministry is clearly intimated in what is said of Barnabas: “He was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord.” In accounting for the little success accompanying the means of grace, it is proper, therefore, that the pastors of the churches should examine themselves, in order to ascertain what share of the blame belongs to *them*. We are too apt to engage in the work of preaching as a professional duty, instead of regarding it as the instrument of saving souls. • We are satisfied when a respectful attention is given to the word, without looking for further results. We are in danger of studying to please men instead of looking to God who trieth the hearts, and to aim at *gratifying* rather than *converting* our hearers. We measure our attainments and success by the ordinary standard of ministerial qualification recognised by the world, instead of taking the word of God and the example of the apostles as our rule; and according to our *faith*, so is our *success*: if the former be weak, the latter is proportionably small. And never can we expect the work of the Lord to prosper in our hands, till we study to acquire a measure of the same spirit of faith and boldness which rendered the first preachers, and the early Reformers, so suc-

cessful in winning souls to Christ. Perhaps also the great variety of public duties which devolve on modern pastors, and which necessarily occupy much of their time, may be regarded as a disadvantage. It leaves them comparatively little leisure for prayer and self-examination, in which the Puritan divines so much abounded, and which made their profiting appear to all.

It may also be questioned how far the mode in which the private intercourse is commonly conducted between pastors and people is conducive to edification. While the old system of visiting and catechizing had much of formality in it, as it was generally conducted, and tended rather to check than promote mutual confidence between pastor and people, we have reason to fear that the new system of *friendly calls* is apt to degenerate into gossiping familiarity, and that the lessons of the pulpit are neutralized by the conversation of the parlour. It is of importance that the pastor should appear among his people as much as possible in his *spiritual* character, and that without the formality of a studied exhortation, no corrupt or trifling communication should proceed from his mouth; "but that which is good to the use of edifying, that it may minister grace unto the hearers." It is also desirable that the pastor should converse, occasionally, with each individual of his flock, either at his own house or at theirs, with a view to ascertain the state of religion in their souls, and to administer consolation or admonition as the case may require. Without some such medium of intercourse, he cannot know how to divide the word aright, giving to each a portion in due season.

The indiscriminate mode of admission to ordinances which prevails in some denominations, is a great hindrance to conversion. For if persons are received into a church on a general profession of faith, without any satisfactory evidence of vital godliness, experience proves that they are apt to rest in the enjoyment of church privileges, and to overlook the necessity of repentance towards God and of faith towards the Lord Jesus Christ; and the most powerful and awakening appeals to the consciences of the unconverted make little or no impression on such persons, since they are already recognised and treated as believers in Christ, and are tempted to think that such appeals cannot apply to *them*.

It may also be doubted how far the number of public services on the Lord's-day is favourable to the spiritual improvement of the people. The ancient practice was for each head of a family to attend two services only, and to spend the evening in examining and catechizing his children and servants. Evening services were comparatively rare, and *these* were intended for the benefit of those chiefly who could not conveniently be present through the day. But *now* almost the whole of the Sabbath is occupied with public worship, and it is customary for heads of families to attend not only three public services, but also the morning or evening prayer-meeting, or both. In that case, what time is left for teaching the young, and enforcing on them the important truths they have been hearing? If it be said that this is done in the Sabbath schools, still we maintain that these cannot supersede the duty of the parent; and what drops from the lips of a stranger cannot be expected to have the same force

or influence as when conveyed with all the tenderness and authority of parental instruction. For the same reason, while we ought to rejoice in seeing a revival of the spirit of *prayer* among the members of the churches, there is some danger that *secret* prayer may be neglected, or but hastily and carelessly performed; and it is possible for an individual to be congratulating himself on his punctuality and zeal in attending social meetings for prayer, while the walls of his closet could bear witness against him that he is in a great measure a stranger to the comforts of communion with God in the exercises of secret devotion. He may also attach too much efficacy to the mere act of prayer, instead of regarding it as the medium by which faith asks and receives the promised blessings. Another cause of the little success attending the means of grace, is unquestionably the *inconsistency* observable in the conduct of professing Christians. When an individual is first awakened to a sense of sin, his views of spiritual things are so lively, that he can scarcely think or speak on any other subject. And he naturally concludes that every *other* Christian will feel in the same way. He goes, perhaps with a burdened mind, to converse with some more aged and experienced disciple; he finds him immersed in the business of the world, or engaged with some party of friends, or attending on some political association, where his whole faculties are absorbed, and he has neither leisure nor inclination to enter into the case; the inquirer is repelled and stumbled,—his mind receives a shock when it is least able to bear it,—his faith is staggered, and he naturally thinks, if the profession of godliness be consistent with such pursuits, why should *he* give himself any more uneasiness? why should he deny himself those pleasures in which *others*, esteemed for their piety, indulge? Thus inquiry is stifled, the Spirit is quenched, and the hopeful convert returns to the world. Hence the importance of the admonition, “See that ye walk circumspectly;” and the solemnity of the warning, “Take heed that ye offend not one of these little ones.” So, if a child or servant in a careless family be converted, and the former becomes less dutiful and affectionate than before; or the latter, under pretence of attending on religious duties, neglects any part of the work assigned to persons in that situation, is not this calculated to harden the unbeliever in his sins, and to strengthen his prejudice against religion, instead of recommending it? and can it be thought that any good will result to the unconverted members of the family, from the efforts of the individuals now alluded to? Hence the wisdom of the exhortation, “Let not your good be evil spoken of;” and the importance of having our conversation “honourable” in the world, “that by our good works, which they shall behold, they may glorify God in the day of visitation.”

The indulgence of a *party spirit* is a great hinderance to conversion. While we ought to be firmly attached to whatever we believe to be the will of Christ, we should beware of acting as if we thought ourselves infallible, and remember that the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. It is common with some professors, when they hear of an individual being converted in another community, immediately to

involve him in unprofitable disputes respecting some of those points which unhappily divide the Christian world: thus, his attention is called off from the essentials of religion to matters of ceremony, and when he has changed his creed or party, he thinks that the work of conversion is completed, and settles down into a mere formal professor: or he may be pressed by members of different sects to join their party, and as each brings forward his peculiar views, he becomes bewildered and perplexed, and amidst the conflict of opposite opinions, it is well if he do not treat all religion as a matter of uncertain conjecture, and take refuge in a cheerless state of scepticism or infidelity. O how many souls have been ruined by this means! how often has the Spirit of God been grieved, and the work of revival been brought to a stand!

Nearly connected with this is the existence of strife or jealousy among the members of the same church. It cannot be doubted that the gospel owed much of its early triumphs to the mutual love of the primitive Christians; and it is well known that many persons have just been led to seek communion with us, from observing the attachment which generally prevails among the members of Congregational churches, as compared with others. This has been repeatedly assigned by individuals in conversing with myself as the motive which first induced them to apply for fellowship. Now, if when an applicant has been received with such feelings and expectations, instead of receiving sympathy, he be treated with coldness and reserve;—or if he perceive the members of the same church living in malice and envy, having no more intercourse with each other than what the services of the Sabbath necessarily require, what impression is this state of things likely to produce? Is it not calculated to lead him to the conclusion that our profession of superior purity and love is a mere pretence, or that there is no such thing as Christian charity to be found amongst men? In either case, he is stumbled, and the Saviour is wounded in the house of his friends.

From this view of the subject, we are brought to the conclusion, that the most likely means of promoting the conversion of souls, is for pastors and people to go hand in hand in exhibiting the truths of Christianity—not only in the public services of the sanctuary, but as illustrated and embodied in their lives—that it is not so much the *number* of meetings for prayer to which we are to look in judging of a church's prosperity, as the *spirit* in which they are conducted, and the ends that are proposed; and that it is only "when the multitude of them that believe" shall again appear, as in the days of primitive Christianity, "of one heart and of one soul," that we can expect that great grace shall be upon them all, and that the Lord will add unto the church daily of such as are saved.

W. L.

ON THE IMPROPRIETY OF THREE PUBLIC SERVICES.

To the Editor of the Scottish Congregational Magazine.

MR. EDITOR,

WE trust we shall be indulged in a few remarks, suggested by an article in your number for May, designated "Pastors and Sabbath-Schools." We agree in every sentiment so well expressed by the writer of that article on the importance of pastors taking an interest and an active part in Sabbath-school instruction; and deem it a matter for deep regret that the excess of other labours should ever render it impossible for any of them to do so. The excuse of incapacity, especially on the part of a young pastor, is wholly untenable; but in the case of such as have three public services on the Lord's day, there is neither time nor strength remaining for further exertion; and this is the matter on which we beg to submit a few* remarks. What we may say will have the recommendation of being said from experience—an experience in which not a few of our pastors can sympathize.

It has long been, and still is, customary with many of our churches to demand three public services, with the administration of the ordinance of the Supper from their minister every Lord's day; his attendance during the week on one or more meetings; and his being prepared on all these occasions to speak so as to interest and instruct the hearers, many of whom are in all cases the same persons. If he fail in doing all these things—a result necessarily very frequent—then he is liable to be reproached as weak, indolent, and inefficient. "We speak that we do know; and testify that we have seen." We believe few ministers approve of such enormous labours being demanded of them, or expect to go through with them with great effect, though many may attempt to perform them from necessity. We have known pastors resign their charges because they felt unable to continue such exertions; and others refuse settlements because similar demands were proposed. The churches, therefore, which demand three public services should be able to give strong reasons for their conduct, and we are aware that the following are commonly offered:—1st, Morning and afternoon services are commonly admitted to be indispensable; and, as a greater company of strangers may usually be assembled in the evening, an important opportunity is then offered of addressing the unconverted, and increasing the regular hearers, such an occasion of doing good, it is urged, ought by all means to be improved. 2d, Evening service is often needed owing to the state of the funds. If the church be poor, and unable to contribute so much as is needed—the evening collection becomes indispensable. Perhaps in many cases the latter is not considered the weaker reason. We have thus stated the case for the one side, and now would propose a few thoughts for the side opposite.

Now, we conceive that pecuniary considerations ought to have nothing to do in the matter. Unless other sufficient reasons can be

found for the practice, such a motive never ought, for a moment, to influence a church in fixing the amount of its pastor's labours. The idea that a minister must preach, when he rather ought to be at rest, or employed in some other department of duty, in order to raise funds—which it may be would not be lacking were his people sufficiently liberal—is truly humiliating; and the divine blessing can hardly be expected to accompany labours undertaken in such circumstances.

But to pass from this view of the subject, we would affirm that the demand made by some churches for three services is, in itself, wholly unreasonable. Men of uncommon physical and mental energy can sometimes be found able to undertake them; but, in all ordinary cases, neither physical nor mental resources are adequate for such enormous expenditure, and not a few have grown old too soon from attempting things too high for them. Some of the ablest and most useful of our pastors feel and show by their practice that two discourses weekly are as many as they can overtake; and well it were for brethren of humbler abilities were they never required to attempt a greater number. As two discourses are as much as any man can prepare, when a third is given it must be wholly unpremeditated, or perhaps all the three premeditated only to a partial extent. Far better is it, however, that a minister should prepare two discourses with care every week, than that he should deliver three upon which he has bestowed, from necessity, but an inferior measure of attention.

Besides, three public services oftentimes greatly tend to injure the official reputation of a pastor, an evil which cannot be too much deprecated. When the mind is overpowered by too much exertion, it displays less of vigour than it would were it not overmatched. Discouragement and inactivity are the necessary result of unreasonable exertion. The spring that under a moderate pressure would evince its elasticity, under a greater weight becomes prostrate, and shows no signs of resistance. Hence it is that the minister who must deliver three discourses, is not likely to study so much and so closely, and hence will not display so much of mental energy as he would if two only were required of him. There is nothing more certain—odd as to some it may appear—than that when a minister is required to speak too much, it conduces to his thinking too little. In such a case he must often appear in public almost wholly unconscious of what he is going to say; and the result is, that he often seems weak, confused, and general in his statements, while the hearers look on with discontent or indifference; and his own people are apt to regard him with emotions approaching to coldness, if not to irritation, while strangers may be inclined to mellow *their* contempt with a feeling of pity. It were much better assuredly, both for reputation and usefulness, that he remain wholly silent, except when he is able to speak with propriety and to purpose. It sometimes happens that members of churches complain of *sameness*, as it is called, in the preaching of their ministers; blame him greatly for the superabundance of empty pews; and go occasionally to other places of worship because at home they are not edified. So cruel and inconsiderate are they, that though they demand three services

at the hand of their minister, they are not careful to attend them, but prefer the ministrations, it may be, of ministers neither more able nor more faithful, though more favourably circumstanced as to opportunity for preparations. Great and manifold are the wrongs which many a faithful and tender-hearted servant of God thus endures from those who ought to hold up his hands and help him as he is struggling with surrounding ignorance and prejudice; but who deal with him "deceitfully as a brook." A minister who is contemned by his own people is not likely to gain credit with strangers, and it were surely much to be preferred that no more labour were required of him than he can accomplish with honour to himself and satisfaction to others.

Facts may be considered as showing the inexpediency of three public services. The pastors, who are most useful and honoured among our churches, are not commonly those who preach with greatest frequency. An exception or two may be named where peculiar mental vigour, and other favourable accidents, have concurred to secure a successful issue; but the general rule as to success is different. A monthly evening service, for which special preparations should be made, is desirable for gaining the notice of the public; and if prudently persevered in, will be found sufficient for this end. A minister will rise sooner in public estimation, as well as secure a firmer hold, by delivering carefully prepared addresses, month after month, than by a continuous issue of an inferior description. The other evenings of the month will be employed to better purpose in the instructing of the young, or in visiting stations a little way distant from the ordinary scene of his labours. In the latter case, he might with propriety avail himself of addresses prepared for other occasions, and thus, without increased preparation, be the instrument of much good to immortal souls.

We shall be happy, Mr. Editor, if these remarks have any of the following effects:—That members of churches be persuaded not to exact from their minister more than two public services;—that they do not complain as to the want of variety in his discourses, where this number is exceeded;—and that, in this latter case, they be so consistent as attend regularly upon his ministrations, instead of leaving him to prophesy to empty benches, or of injuring his reputation with the public by their wanderings and murmurings.

Yours sincerely,

Z. Z.

May.

LETTER TO THE EDITOR.

MR. EDITOR,—Now since the 30th meeting of the Congregational Union is over, and our worthy secretary busily preparing his report for the press, and all your readers, especially those of us who live half out of the world, are anxiously looking for your account of it and the other meetings in the June number of your Magazine, allow me, a lay brother, if I do not ask too great a favour, to say a few

words on a very practical part of the subject. When our brethren in the towns, as well as in the country, receive the annual report, there will be as usual a very critical examination of the different items of, which the treasurer's account is made up, and no doubt many will estimate the strength and vigour of the country churches by the amount sent to the different funds. However fallacious this test may be in many cases, it is a very natural one. But, Mr. Editor, will the churches in the large towns allow the same test to be applied in their case, which they so frequently apply in ours? And while they congratulate themselves on the very handsome amount sent by them, compared with that sent by many of the country churches, will they allow me to put them in mind of some things which it would be well to recollect while making the comparison?

In the first place, there is not the same difficulties connected with the planting and rearing of churches in towns as there is in the country, in regard to prejudice; this is deep rooted and of long standing in many of our country places, and you will find many who are thankful that they have never been so far left to themselves as to enter a dissenting place of worship.

Neither is there the same overpowering influence used in large towns, as in most of our smaller towns, and country stations; indeed I would say that our brethren in large towns have no idea of what many of our country friends have to suffer in this way, particularly in first uniting themselves to small churches.

But the trial most to be dreaded with us is the constant drain kept up by the larger churches on the smaller ones, particularly with our younger members; we find often that no sooner have we received a few zealous young persons, and especially young men, than in order to follow out their business, they leave us and go to large towns; so that the older members who have been long bearing the heat and burden of the day, and who were looking forward to those younger brethren to fill up their places in the Sabbath school and other works of love, are thus disappointed and discouraged. Now, Mr. Editor, I wish to tell our brethren in the towns, that while many of the churches are truly thankful for the pecuniary support they receive from their richer brethren, we would wish them to bear in mind that we send them what is of far more value than money, we often send them our best and youngest members, and those who in many cases turn out to be their best, most active, and most useful members, and if they could transport themselves for a few Sabbaths to many of our smaller towns, where no manufactures are carried on, and compare the number of males with the number of females connected, and then take their seats in some of their chapels, and compare the number of females with the number of males, and they will see that our strength is with them;—were they to do this, they would feel more for our weak churches, and the sum sent to the treasurer's fund would be much larger than is the case now.

But allow me to mention a method by which they might in some measure pay back the debt they owe us. There are in our large towns many young men, members of churches, who are expert and

clever at their particular business, and who are working as journey-men, but who in a large town, from not being known, or from want of capital, or some such other cause, are never likely to get into business for themselves. If some such persons were to direct their attention to the smaller towns where less capital is required, and where young men of superior character and knowledge of business, would at once be known and appreciated. There are great complaints in many towns of the want of steady habits in the tradesmen; in many of them you will find few steady tradesmen in some lines of business, and no doubt a respectable young man of religious and steady habits might be expected to command the trade in such places. Such persons beginning business in towns where we have churches, would be of the greatest service in supporting such churches, and in the spread of the gospel in general, and men who would not be regarded of much consequence in the large towns, and large churches, would be considered invaluable to many of our weaker causes.

But how, say our friends in the towns, are such young men to become aware of those situations in the country or smaller towns, that would suit them? In answer to this, allow me to mention that there is a class of our brethren, very active and in general young men, who visit the provincial towns as commercial travellers, two, three, or four times a-year, could they not, with a few other active members who are constantly resident in the large towns, form themselves into a committee, for the purpose of benefiting both parties, I mean the persons who might be willing so to emigrate, and the country churches. And I have no doubt they would easily find in their journeys those who would be happy to give them all the information required. If this plan were followed out to any extent, very great service might be rendered to the supporting of the cause of God, and to the encouraging of both the ministers and members of our churches; and while many are anxious to go to a foreign land to make known the knowledge of Jesus, why are there not others who might be willing even to make a sacrifice for the same glorious cause in the many comparatively destitute places in our own country? Might not many of our brethren who have left the smaller churches, and have gone to Edinburgh or Glasgow, Dundee or Aberdeen, turn their attention to this subject as a means of doing good? They know the struggle which many of the churches have, which they have left; and while they are working for the cause of God in the large towns, and raising money to send the glad news to heathen lands, they should not forget the dark, or at best the half-enlightened towns and villages they have left, where the servants of God are struggling with greater poverty, and often fewer encouragements, than the missionary meets with in foreign lands? •

I have said that sacrifices ought to be made,—I do not think that in many cases this is necessary,—there are many excellent openings for young men in various lines of business.

Some may suppose that I am making more of the circumstance of the young people leaving our country churches than I ought. To show that this is not the case, allow me to state the facts in regard

to the church of which I am a member. In two years we have lost, by dismissal alone to other churches, seventeen persons, all young; and in that time we have received from other churches only two.

In conclusion, allow me to say that I am credibly informed that a number of the sister-churches in England, in the more destitute places, have been much benefited by the removal among them of persons who have retired from business in the metropolis, and devoted themselves in this way to the furtherance of the gospel. Are there no such persons in our large towns?

I would be glad to see some of your able correspondents take up this subject.

S. W. S. A.

May.

THE GENERAL ASSEMBLY OF 1842.

THE proceedings of the General Assembly are now matter of history, and known, we presume, to all our readers. It is not necessary, therefore, that we should enter into details respecting them. In meditating upon these proceedings,—endeavouring to trace them to their origin, and to follow them to their probable results, we have been forcibly reminded of a very beautiful passage in D'Aubigne's 'Reformation.' Referring to the singular condition of the church during the four years which immediately followed the re-announcement of the truth, he says—"A voice had been heard in the world, but, as yet, it was not embodied forth in action. The language of the priest accordingly presented the most striking contrast with his ministrations. From his pulpit he might be heard to thunder against the mass as idolatrous, and then he might be seen to come down to the altar, and go scrupulously through the prescribed form of the service. On every side the recently recovered gospel sounded in the midst of the ancient rites. The officiating priest himself was unconscious of his inconsistency; and the populace, who listened with avidity to the bold discourses of the new preachers, continued devoutly observant of their long established customs, as though they were never to abandon them. . . . A new faith was abroad, but new works were not yet seen. The vernal sun had risen, but winter still bound the earth; neither flower nor leaf, nor any sign of vegetation, was visible. But this aspect of things was deceptive; a vigorous sap was secretly circulating beneath the surface, and was about to change the face of the world. . . . Mankind need time to accommodate themselves to great changes. . . . Opinions make their silent progress, like the waters which trickle behind our rocks, and loosen them from the mountains in which they rest; suddenly the hidden operation is revealed, and a single day suffices to lay bare the work of years, if not of centuries. A new era had dawned upon the Reformation: already truth was recovered in its teaching. . . . The agitation was too great to allow of men's minds remaining at their then point of attainment. On the general faith in the dogmas so extensively undermined, customs had been

established which now began to be disregarded, and were destined with them to pass away." The parallel is, we hold, almost complete. The Church of Scotland is evidently in a transition state, and the inconsistencies of her best sons must be placed, in a great measure, to the account of their circumstances. We are free to state that we are more disposed to honour them for the advances they have so nobly made, than to blame them for the corruptions to which they still cling. Calmly viewing their present position, we are overwhelmed with wonder, not that the last link of the chain of thralldom has not been broken, but that so much of it has been uncoiled. There is more than the secret spreading under ground of the vigorous sap of religious freedom; the heavenly plant is shooting upwards, and while many expected that it would wither in the day of trial, it has but gained strength in every tempest which it has had to brave, and to our minds at least, proved its heavenly origin. Our principles of religious freedom—of *non intrusion*, and *spiritual independence*—are known to be of no doubtful cast. We rejoice in the conviction, that these principles have obtained a firm footing in the Church of Scotland. True, the leaders of the Reformation—for the movement merits that dignified name—maintain that they are but reviving the ancient constitution, and pleading the ancient rights of their beloved church. We hold otherwise; satisfied from the records of her own history, and from ample concurrent evidence, that the principles now contended for with so much zeal and power are not only new in the Church of Scotland, but utterly subversive of her legalized constitution from the first day until the present. But what of that? *these principles now are*, and they are of so noble a nature, that the fact of their existence in such vigour, within the heart of our ecclesiastical establishment, affords a satisfaction too great to admit of the question, how they came to be there for a moment to disturb it? It is true that the advocates of these heavenly and animating principles still cling to others which are subversive of them, and, like most of men, they see further than they go; while denouncing patronage, they hold by its gifts; while claiming independence, they have stooped to the earth to solicit a few additional links to their chain, and a new adjustment of it, from the powers that be; while condemning the spirit of Moderatism as antisciptural, they have been labouring to cement and perpetuate the unholy alliance; whilst professedly fighting for freedom, there is not the shadow of an obstacle between them and its enjoyment in the fullest measure, save the abandonment of state support, and yet they have not abandoned it,—all this is true; but what of that? Principles come before practice. The non-intrusionists—the holy and true-hearted of them—are in the highway to light and freedom, and the result, we believe, will be glorious. Were we in their ranks, we believe that our advance would not be with a more firm or rapid step than theirs. The laws of mind, uniformly developed in such movements, must not be overlooked. There is twilight between day and night; and there are buds and blossoms before there is fruit.

One of the most pleasing evidences of progress in the right direction, we have in the formal abolition of the detestable act of 1799,

directed especially against the faithful men of our own denomination. We do rejoice in the abolition of this act, not for our own sakes, but the sake of the body whose records it disgraced, and still more for the sake of that truth and love whose dictates it so grossly violated. Some anticipated the scorn of dissenters on account of this measure. It was a wrong to evangelical dissent to entertain such a surmise. We honour the men who follow where their great Master leads, and who do not allow either the pride of party, or an undue reverence for *fathers* to prevent them from following out their convictions. The abolition of the act, however, is nothing, if its *spirit* be practically exhibited. 'Tis well when we have truth and consistency in the statute-book, but still better when we have it in practice. Free communion with all who love our Lord Jesus Christ in sincerity is one of our dearest principles, and we should rejoice to see the day when all the true followers of the Lamb, forgetting their subordinate distinctions, should be found dwelling together in unity, and striving together in promoting the *common salvation*. We think we see the day approaching. May it speed!

The non-intrusionists exult in the decision by a large majority of the Assembly against patronage. We too rejoice in this decision, but on different grounds. We have always held the law of patronage and the law that binds the Church in union with the state as identical. We believe that to abolish patronage would be to disestablish the Church, and, therefore, we regard the attack upon patronage as an attack upon the very principle of an establishment. The non-intrusionists think otherwise; but every step in the present controversy has proved our view to be correct. An Independent ecclesiastical establishment is, we think, so utterly at variance with civil equity and security, that we firmly believe no British legislature will ever be found to sanction it. Taking this view of a Church establishment, our friends in the majority of the Church of Scotland will not blame us for our abhorrence of the principle. They *now* condemn that principle as much as we do. They have adopted our major proposition. Should events convince them, as we believe they will, that state support and spiritual independence are incompatible, then we shall be at one on the great question discussed for so many years with so much keenness and rancour on both sides. This is the great problem that remains to be solved. We have not the shadow of a doubt respecting the issue. Events are daily thickening to bring on the final crisis, when we trust the path of the true Israel in the Church of Scotland will be made clear, and they shall come forth, to the help of the Lord, to the help of the Lord against the mighty.

The moderates take precisely our view of the principle of an ecclesiastical establishment, and defend it; and they see as clearly as we do the only remedy which the non-intrusionists can consistently adopt. But while there is this identity between the views of the moderates and our own, we are in no way to be identified with them in their opposition to the claims of their opponents, only in as far as we regard *these* claims as subversive of civil equity and security. We abhor the spirit of moderatism in the party sense of the term, but we still

more abhor that of which moderatism is the legitimate and necessary fruit—the principle of a State Church.

“ A voice—the voice of God—bids all obey !
 But where and when the dictate ? wouldst thou be
 To me the umpire ? or shall I to thee ?
 If either, we have thrust the Lord away,
 And turned about at God and man to *play* :
 Thus Heaven is wronged through false humility !—
 But thou, may be, art elder—grave and wise,
 Deep read in varied lore, and quick of mind,
 And practised well to see where duty lies :—
 Allowed—and, even as I lift my eyes
 Above, in reverence, I list to thee ;
 Since thou, perchance, mayest truth's hard coil unwind :
 Yet still *my* mind is *final* rule to me—
 Whom God commands must needs from man be free ! ”

R E V I E W.

The Great Commission. By Rev. J. Harris, D.D. London : Ward & Co. 1842.

Missions, their Authority, Scope, and Encouragement. By Rev. R. W. Hamilton. 8vo. London : Hamilton & Co. 1842.

Jubilee of the World. By Rev. J. Macfarlane. Glasgow : Collins. 1842.

(Concluded from page 185.)

So fast are volumes of a missionary character pouring from the press, that since we sat down to pen the former part of our Review, two or three of considerable size and price are announced, besides others of smaller dimensions. One at least of these will, we feel assured, take its place by the side of Williams' missionary enterprise. We refer to the work of Mr. Moffat. Two others may rank as companions to the Essays on our table—namely, the “Christian Missions” of Mr. Noel, and “Who is my neighbour?” of Mr. Melson.

The welcome reception given to such works indicates a general, and, we trust, an increasing interest in all that relates to the evangelization of the world. We must bear in mind, however, that the world is not to be converted by the mere writing or the mere reading of elaborate essays on the missionary enterprise. We threw out a hint to this effect in our former notice of these works, not as if we imagined that any one could take so preposterous a view of the matter, as to consider the production or approval of a book upon the subject, equivalent to the accomplishment of the work. But still there may be a danger of men satisfying themselves with the purchase and perusal of the masterly treatises on missions that are now so frequently issuing from the press. The statistical information—the array of arguments—the calculation of means—the enforcement of motives—the removal of objections—the enumera-

tion of benefits presented in such volumes may not be superfluous to many readers; but it strikes us that there are not a few who are forward enough to rank themselves with the friends of missions, and to offer their services in a certain way, who do not need to be plied with *information*, so much as to be urged to *do the work*, and to combine heartily with others who are doing it. After so many *literary* essays on missions we should like to see some *practical* essays—we should like to see *men* coming forward saying, "Here are we, send us,"—and others, who cannot say so, liberally furnishing the means to enable those who can embark in the service, to consecrate themselves to it.

We feel strongly inclined to pursue this topic, but must break off, and turn to Mr. Macfarlane's Essay. It would not be doing justice to our own convictions, nor would it, we are persuaded, much gratify the authors themselves, whose volumes we are reviewing, to speak of them in the way of wholesale praise. It lessens the value of a critical judgment to give it in the style of indiscriminate eulogy. It leaves room for suspicion that little care has been bestowed on the examination of the work reviewed, beyond a hasty glance, such as may suffice for catching an idea of its general excellence. With all our anxiety not to divert the attention of our readers from the grand subject of the essays to the inferior question of the literary merits of the works themselves, we consider it imperative upon us to notice questionable sentiments, and to count that, for blemishes of style and offences against good taste and propriety, so much ought to be *deducted* from the general merit of these publications. This is the more necessary, we conceive, in the case of authors of deserved celebrity. It is one of the unfortunate circumstances of distinction, such as that to which Dr. Harris is raised, that his very imperfections are consecrated, and as it is much more easy to imitate him in these than in the high qualities of his composition—we shall have young writers mistaking his defects for excellencies, and his mannerism for the purest model, forgetting that lead admits neither of high polish, nor of being drawn out into wire. We can tolerate Mr. Hamilton's archaisms, and can even allow his new coinage of words to pass, because it is his own, but we protest against its becoming current in the literary market.

So far as we are aware, Mr. Macfarlane has been hitherto unknown as an author, but he writes as one accustomed to composition, and has evidently both read and reflected much on the subject he has undertaken to handle. He writes, however, as one who, with many just views of it, seems not to have lived much in the atmosphere of missions. Devoted, we presume, to his home duties, and not altogether inattentive to the "missionary schemes of the church," though he *knows about* them, he has perhaps taken little active part in them. We have perused many portions of his volume, however, with great pleasure, and numerous passages we would willingly transfer to our pages, and not the limitation of our space forbid. Mr. M. excels in the argumentative enforcement of duty from acknowledged principles, but these sometimes lead him away from the obvious and direct appeals, which may be grounded on the express commands of

scripture. Thus, in the valuable and *ingenious* chapter on "the duty of propagating the gospel as *expressly enjoined*," the only reference to the "Great Commission," (Matt. xxviii. 18.) occurs in one member of an elaborate sentence to this effect—"As the last commission of Christ to his disciples ere he left the earth, strongly enjoined this duty, so the last command which he has issued to his people from heaven, is, 'Let him that heareth say come, and take of the water of life freely.'" P. 136. Mr. M. would have given far more point and symmetry to the subject of this chapter had he introduced the examples recorded with approbation in scripture as in perfect keeping and *harmony* with the command,—showing how the course of providence rendered the performance of the duty practicable, and thus throwing further light on the precept, adding urgency to its voice, and encouragement to set about the performance of it, and to persevere in obedience to the will of the Lord. But to regard these, and other considerations, as if they occupied the place of a direct command, or could be viewed hypothetically as equivalent to one, is both uncalled for and unsatisfactory. It withdraws the mind from the paramount authority of the unrepealed, and yet unfulfilled, command to "Go and preach the gospel to every creature," and brings us down from the high ground of "Thus saith the Lord," to the debatable fields of inferential reasoning. We by no means say that our excellent author intended to do so, or has done so; all we mean is that, by another arrangement, greater prominence would have been given to the *grand*, the *primary*, the *standing* injunction to evangelize the world, while all other arguments, reasonings, encouragements, and examples should be exhibited as in harmony with it.

Mr. Macfarlane's chapter on "personal consecration to the work," contains some excellent remarks; but we were more struck with the ingenuity than the conclusiveness of his plea for exempting ministers already engaged in home service from "the more arduous post" of the missionary: "The tie which unites a Christian minister to his people is of too sacred and tender a kind, except in very urgent circumstances, to be broken, especially when no similar union with another people is to be formed at the same time." P. 242. We cannot imagine what is the force of the last part of this sentence, unless the author felt it needful to introduce a saving clause in favour of the practice—of every day occurrence—of a minister "breaking the sacred and tender tie which unites him to his people" for the sake of a better stipend, or a more agreeable locality, or a more congenial society. Away with such excuses, and let the truth come fairly out! It is because there is a want of the missionary spirit among those ministers, that they prefer what the author himself calls "snug living" within the pale of an established church, or a comfortable settlement within the precincts of any other Christian denomination," that they offer their services, not where they are most needed, but where they can be rendered with the least sacrifice. We could not help remarking also how Mr. Macfarlane neutralizes one of the grand advantages of having missions under the direction of a church in its "corporate capacity." "When the church, he says, (p. 169,) has taken up the cause, and has issued a strong recom-

mendation, or a *direct injunction*, sanctioned by an authority to which he is bound to submit, neglect or indifference assume somewhat of the character of contumacy. There is superadded to the power of every other motive that previously existed, the duty of obedience to ecclesiastical rule and jurisdiction, which is one of the conditions of his membership of the body to which he belongs." Well, what says he again? P. 243. "For these reasons [the tie which binds a Christian minister to his people, his acquired domestic habits, &c.] it does not seem expedient for a church, by any exercise of ecclesiastical authority, to enjoin this department of duty upon any of its office-bearers." "As such an appointment, highly honourable as it is in a spiritual point of view, is one involving peculiar self-denial and sacrifice, there seems something repulsive to that delicacy of feeling, we owe to our brethren, to press them into a service, or even strongly to indicate their obligation to engage in a service which we may not be willing to undertake ourselves." But, in the next page, he goes on to show that "the British sovereign, the archbishop of Canterbury, the professor of divinity in one of our native (?) universities, will prove themselves efficient friends of Christian missions, not by descending from the throne, or leaving the diocese, or quitting the chair;" but, by exerting their legitimate influence in their respective spheres, they may aid the missionary cause. Leaving the two former personages out of the question, could not the professors of divinity and such men, without any "feeling of delicacy," even upon our author's own principles, "strongly indicate" the obligation of younger brethren to engage in the missionary service? The truth is, our estimable author seems either not to have well thought out his views on this subject, or to have been afraid to commit himself and others of his brethren to the effects of "an injunction sanctioned by an authority to which he is bound to submit;" and he quails before it, and qualifies his own admission of the right and duty of the church so to enjoin upon her sons the performance of this most arduous and most important duty, to bear Christ's name to the Gentiles.

After all that Mr. M. has said of the advantages of separate churches, in their "corporate capacity," prosecuting the work of missions, we confess ourselves still strongly attached to plans in which Christians of different sections of the Christian church can UNITE in this work. It cannot long be concealed from the heathen, when the gospel is brought to them, and after churches begin to be planted among them, that the professors of Christianity are divided into sects, each distinguished by peculiarities of their own. This is a stumblingblock to some, and furnishes matter of cavil and reproach to others. Nothing is more fitted to remove the difficulties, or to repel the insinuations thus occasioned than to point to the fact, that these peculiarities are of so little importance, that Christians can merge them all in the generous and sacred enterprise of communicating to the heathen nations the *gospel of salvation*; that it is THIS they unite to proclaim; that it is THIS the heathen have to receive; and that every thing else is as the small dust of the balance compared to this. It is no small matter to be able to present broad and

commanding views of the truth, unfettered by the peculiarities of a party, and unrestrained by any considerations arising from our belonging to one of the rival sects. We cannot help feeling as if much of this chapter may be set down as a virtual advocacy of sectarian missionary operations. The author does not say that he would be unwilling to co-operate with Christians of other denominations in disseminating the gospel, but his plea for separate operations, resting upon the consideration that each church has its own forms and jurisdiction, and ecclesiastical measures, is, in other words, saying that he would find difficulty in co-operating with those whose views in such matters are different. Four of the five adjudicators, "enter-taining a very high opinion of the merits of Mr. Macfarlane's work," recommended the publication of it, but left it to the judgment of the committee to determine, whether they would agree to print the treatise with or without the chapter on "Forms of Union in the Missionary Work." The committee were of opinion that the treatise should appear in its *entire* form, as originally prepared by the author. He, in his preface, expresses his satisfaction that his work, "such as it is, appears in its entire and original form;" acknowledges the difficulty he felt from the difference of opinion that was known to exist upon several points included in the subject of the essay, and concludes by saying that it had been his endeavour "to discuss the points referred to with due courtesy and respect to the opinions of others." After all this, the curiosity of our readers may be awakened to know what are the points of difference to which such prominence is given, and to which a good degree of importance seems to have been attached both by the adjudicators and the author. We shall endeavour to explain briefly Mr. M.'s views, and give our own opinion of them. The chapter upon "Forms of Union in the Missionary Work" advocates the duty of "a Christian nation" to promote and extend the knowledge of true religion among all its subjects, to suppress idolatry should it exist, and to encourage the propagation of the Christian faith, without violence being done, of course, to the mild and tolerant spirit of the gospel. We shall not enter into controversy with Mr. M. upon the subject of this chapter, which involves the principle of a state church, compulsory religion, &c., but we submit to him that, till the supposition is realized, which he makes in the following paragraph, it is premature to urge upon any *existing* national community the duties of a character to which they have no just pretensions. "Did Christianity," he says, "really exert its genuine influence upon the whole mass of a professedly Christian nation,—were its political head, its representatives, its executive, and its entire population, thoroughly imbued with the benevolence and zeal which the true religion inspires, its vital warmth would necessarily circulate to its remotest extremities." P. 154. We would only observe, that when such a state of things shall exist, the CHURCH OF CHRIST must necessarily be in so healthful and influential a condition, that, *knowing* her duty and *doing* it, and teaching the civil ruler his, nothing will be left for the *governments* of Christian nations *as such*, but to leave the church to the free, unrestricted, voluntary exercise of her rights, the fulfilment of her glorious destiny, to enlighten and reno-

vate the world. The church will not then need the sword of the magistrate to enforce her claims, and she will not then suffer him to invade her province. According to Mr. M.'s own showing, the *church* in such a Christian nation as he describes, must in its 'corporate capacity'—to use his own phrase—take up and carry on the missionary enterprise, while the civil power, employed in its own appropriate duties, will take care that every citizen be protected in the enjoyment of his rights, and that no obstruction be thrown in the way of his benevolent and Christian designs, which it can legitimately remove. Mr. M. grounds the duty of the magistrate to use his *authority* in matters which are confessedly beyond the limits of civil jurisdiction, on the injunction to "do good to all men as we have opportunity." He says, "Our opportunity is the only limit of our obligation." P. 153. We see not why, upon the same ground, the Christian minister should not usurp the magistrate's place, intrude *officially* in the civil disputes that arise in the community,—assist the officers of the law in the execution of their often painful duties, help to bring criminals to justice, and so become "a terror to evil-doers, and a praise to them that do well." Who does not see that this would be stepping out of his sphere, and mistaking his duty? that his interpretation of the precept—to do good unto all as we have opportunity, which he quotes as his authority for this obtrusive conduct, is erroneous, and that he has a class of duties of his own to fulfil, without encroaching upon another man's line of things. Now, if the church, as such, should abstain from encroaching upon the functions of the civil magistrate, the latter should as rigidly keep within his own province. In publishing the chapter which the author knew was objected to as containing sentiments at variance with those of many of the best friends of missions, he of course wished these sentiments to be tried by their own merits, and in effect challenged all and sundry to meet him on the ground of argument. The substance of his views, on the subject of state interference, are given in the following words:—"To deny that a nation, as such, should promote the extension of Christ's kingdom, were in effect to say, that the utmost influence of men,—an influence upon the largest scale,—should not be put forth in behalf of the highest interests of the world; or, that NATIONS are not responsible for the use they make, or for the abuse with which they may be chargeable, of the advantages they enjoy for propagating the gospel." P. 153.

Upon this we remark that nations, as nations, or, according to Mr. M.'s favourite phrase, 'in their *corporate capacity*,' can act only through their government. It is the legislature or civil power of the country that performs national acts. We state this in the way of explanation, because Mr. M.'s expression,—'a *Christian nation*,'—leads his readers, and perhaps himself, to think of the body of Christians in 'the kingdom *acting as Christians*, whereas, it is the civil power of the country that must act in the case referred to. To make his argument good, he should have proved, that when Christians come to have civil power and authority, the circumstance of their being Christians invests them with power as civil rulers, which other civil rulers, not being Christians, have no right to exercise.

Instead of an answer of our own to Mr. M.'s views, we prefer to set against him a churchman whose writings he would do well to study,—a man as sound in his logic as remarkable for his liberality. The author we refer to is Archbishop Whateley, who, on this point, writes as follows:—

“It has been supposed, that since the political society is the *highest*—which in a certain sense it is—it must have for its ends the *highest* objects;—that it ought to propose to itself, not like any other kind of society, some *particular* good, but *human good, generally*;—the welfare, in all respects, of the citizens;—and that since every human good is therefore equally within the province of the secular government, the *greatest* good, the moral welfare of the citizens, and the salvation of their souls, must be especially its care; and hence follows the right and the duty of putting down heresy by the civil sword; since it would be unjustifiable for the magistrate to tolerate the circulation of counterfeit-money, much more that of false doctrine. And the moral as well as religious welfare of the citizens being intrusted to his care, he must take upon himself to determine both what is *true religion* and also what is *morally right*, according to the doctrine of Hobbes in his ‘Leviathan.’

“I have no doubt that many advocates of the principle in question do not *mean* to advocate either religious persecution or Hobbism; but I am speaking of the logical connexion of these consequences with that principle.

“All this perplexity and error might be escaped by merely recollecting that the political society has, like any other, its own appropriate objects, and that any other desirable objects, which it may be enabled incidentally to promote more effectually than could otherwise be done, and without interfering with its main objects, are yet, however intrinsically important, only secondary and subordinate; and that it is ‘*sovereign*’ only in this sense, that its proper and main object is one which necessarily implies the exercise of *coercive power*. In fact, the very circumstances which give to the political community that kind of sovereignty which it does possess, is exactly what places beyond its own proper province the very noblest and highest objects of all. Pure *morality* as existing in the motives and not in mere outward acts, and sincere belief in a true *religion*, are precisely what cannot be produced directly and immediately, by the coercive power of the civil magistrate.”—Whateley's *Essays on the Kingdom of Christ*, p. 248.

The plan of each church sending authoritatively missionaries of its own communion to evangelize the heathen, is necessarily a sectarian plan. It commits the missionary to the task of teaching the people who may come under his instruction the formularies, prayer-books, or liturgies, if there be any, of the particular church whose representative he is, *in addition* to the scriptures; and these must be received, so far as the church holds them to be as of authority. Thus the Church of England Missionary must teach the church-catechism, &c.;—the Church of Scotland Missionary gives the Shorter Catechism, Confession of Faith, &c. He may not be able at once to put these into the hands of converts, but his instructions

must be according to these standards. The question, in the present view of it, is not whether these standards contain on the whole a *scriptural* form of sound words; but whether it is desirable they should occupy the place they must necessarily do in the eyes of missionaries, and of their converts, and whether the rendering these party walls, which divide Christians at home,—party walls to divide the churches springing up amidst the wastes of heathenism,—be an evil to be avoided, or a measure to be systematically encouraged? If it be indeed desirable to perpetuate and render universal the sectarian aspect of Christianity, then by all means let the Church of Scotland's missions multiply churches upon her model, apart from all others;—let the Secession churches do the same—let the Church of England do the same—let the Baptists and Methodists do the same,—and for the present they will do it. But if Christians could unite to send devoted missionaries to preach the gospel, with no restrictions upon their broad commission as written in their bibles, we are persuaded this would be the more excellent way. This is the fundamental principle of *one* missionary society, from which we trust it will never depart. Did our limits permit, we should here strenuously urge on the attention of the friends of missions, the importance of availing themselves of the opportunity this blessed enterprise offers of forming a *Christian union* on principles so pure and scriptural, and with objects so grand and so commanding, and in a spirit so catholic, that it *ought* to gain the suffrages of all the disciples of Christ of every name. But we fear that, as yet, there is in the church too little of the *love of light*, clear and holy as it beams from the pages of revelation, and too little of the *light of love*, heavenly and divine, as shed abroad in the heart by the Spirit of God, to suffer us to hope that this can be at present effected. The London Missionary-Society was founded in this truly Christian spirit, and this catholic character that institution has hitherto, in profession at least, maintained. Owing to the bigotry and exclusiveness of some, who once countenanced, but have now abandoned it, and have formed or aided schemes of Christian missions on a narrower basis, the institution referred to is left almost entirely in the hands of the evangelical dissenters. But there are still some distinguished exceptions to the general defection, and a few clergymen and laymen of the Established churches both of England and Scotland countenance it. We wish success to all missionary efforts; but we trust there will always be at least *one* missionary society, round which Christians of every rank and denomination may rally, as round a common standard, having for its motto the message of the angel,—‘the everlasting gospel to preach unto them that dwell on the earth,’ Rev. xiv. 6.

We have most serious objections also to the scheme of the church *established* in any one country, instructing or authorizing its missionaries to set up an ecclesiastical establishment in the countries they may be honoured to evangelize; and that whether in connexion with the mother church which sent forth the missionaries, or as *the* church of the country, independent of foreign jurisdiction or control. It is hard to say how far some of the zealous members of our establishments at home would think themselves warranted in their efforts to

spread the gospel abroad, to forego the right or privilege they might claim to affiliate the foreign churches to their own. This, indeed, is already in part effected in the case of the Church of England missions; and the Church of Scotland missions, were they organized, as many think they should be, would not long remain in any other shape than that of essential and constituent parts of the mother church, as by law established. We cannot enter at large into the subject, but throw out these hints as worthy of the attention of all who may be considering the best modes of promoting the missionary enterprise, and to what society or to what church they ought to lend their aid in this good work.

There is one aspect of the subject of missions to the heathen, which, we rejoice to see, has been distinctly presented by the three writers whose volumes have passed under our review: 'the reflex benefits of Christian Missions.' These are shown to be such as to silence every objection arising from the fear that attention to the heathen abroad will involve neglect of the heathen at home; or that the thrilling interest, awakened by hearing of the success of the gospel in foreign lands, will render us indifferent to the prosperity of religion in the churches planted in our own neighbourhood. The very reverse of all this is the fact. Mr. M'Farlane undertakes to show (p. 415) that the missionary work tends to encourage and promote the growth of personal religion,—to induce a greater attention to the spiritual interests of our countrymen,—to inspire greater confidence in the word of the gospel, and the influence promised from on high, and to promote unity among the members of Christ's body. He well illustrates these *tendencies*, and completely establishes the point he undertakes to prove. Mr. Hamilton's chapter on the same head is peculiarly energetic. He appeals at once to the undeniable fact of this tendency having been actually realized to a great extent in the churches,—points to their history during the last fifty years,—the missionary period; and surely the proof is conclusive. Dr. Harris, in the same strain, exhibits the evidence of the benefits that have flowed, and continue to flow, from the prevalence of the missionary spirit. By the way, if any one wishes to collate our three authors, and mark their peculiarities of style and characteristic modes of treating the same subject, there cannot be found a portion of their essays better adapted to such a purpose than that now adverted to. Each one sets himself to it, and each in his own way. Mr. Macfarlane is calm and cautious. According to him the benefits *ought* to accrue, and are accruing, although with drawbacks. Mr. Hamilton is *confident* they *have* accrued, and *must* accrue. Dr. Harris is *clear* they have accrued, and will *continue* to do so,—for like causes produce like effects.

But we must close. These works have interested and delighted us. Our admiration of them has not, we think, blinded our judgment, nor led us to mistake blemishes for beauties; neither has difference of opinion on a few minor points obscured our perception of the sterling value of all the essays, each in its proper order. We recommend them to the *study* of as many of our readers as can procure them.

BRIEF NOTICES.

Four Discourses on the Sacrifice and Priesthood of Christ, and the Atonement and Redemption thence accruing: with supplementary Notes and Illustrations. By John Pye Smith, D. D., F. R. S. Second edition, enlarged. London: Jackson and Walford.

We rejoice that the venerated author of this work has yielded to the entreaties of his friends by reissuing it. It has for several years been held in high and deserved esteem; and in its present form its value is greatly augmented, the whole having been carefully revised, and considerable additions made to the notes. The subjects treated of are the most important to which the human mind can be directed, and the discussion of them is conducted in a manner becoming their importance, and strikingly illustrative of the admirable Christian temper and sound scholarship by which the author is so eminently distinguished. The controversy which at present prevails to a considerable extent in our own part of the kingdom, and which is very likely, ere long, to become still more prominent and diffused, respecting the nature and extent of the Atonement, renders the publication before us peculiarly seasonable; and we feel confident, that as soon as it becomes known it will obtain, as it deserves, an extensive circulation in Scotland. To all theological students, and young ministers especially, we recommend its immediate and attentive perusal.

Moral Agency,—and Man as a Moral Agent. By William M'Combie. Author of "Hours of Thought." London: R. B. Seeley and W. Burnside.

THIS we regard as a most suitable companion to the Discourses of Dr. Smith. The work will fully sustain the well-earned and honourable reputation of Mr. M'Combie as an author. It will, in certain quarters, indeed excite the cry of *heresy*; but Mr. M'Combie is not the man to be daunted by that: he unites the calmness of the sound philosopher with the fortitude of the enlightened Christian. We would not pledge our approval of every sentiment contained in this important work; and still less would we, in every case, adopt his modes of expression, even where we in principle agree with them. Yet in his leading conclusions we cordially go along with him, and rejoice that at such a time as this—whether we look at Puseyism in the South, or the questions respecting the Atonement in the North—so gifted a mind should have been directed to such a subject. When we follow Mr. M'Combie into the regions of metaphysics, we are annoyed neither with mist nor mud,—we tread on a firm soil and in a clear atmosphere. A vigorous, penetrating, and discriminating intellect,—an ardent love of truth, and a style characterized at once by vigour and simplicity,—are conspicuous in every page. We shall give the following summary of the work in the author's own language:—

"We have found that moral action is action which results from choice,—choice regulated by law given and sanctioned, or believed to be so given, by superior invisible power; freedom to choose, and to act according to choice, being essential to such agency. We have found that free choice and free action are not precluded, nor in any way interfered with, by the Divine foreknowledge, nor by any thing in the nature of the will, nor by the influence of motives and of feelings. We have found that the knowledge on which moral action is specially based, is not that obtained through the medium of the senses, nor by intuition, nor demonstration, but is chiefly presented to us in the form of testimony, and therefore such as may be received or refused—not forcing itself on the acceptance of any, but affording room for choice, and proving a criterion of disposition: That this law, thus brought before us, is recognised and authenticated by conscience within us, which never sanctions any thing but what is believed to be of Divine authority, and is therefore in all its operations connected with a belief, more or less strong, in invisible power.

"In reference to the present character and condition of man as a moral agent,

we have found it evinced that all men are sinners; by their mutual charges of guilt, and by the remorse experienced at one time for what may have been done at another. We have seen that there is an inherent derangement in man's disposition, from the strong tendency that appears in him from the first dawn of discriminative power, to prefer the sensible and immediate to the spiritual and remote; while as a moral responsible being he is bound to do the very reverse. While tracing this derangement to the fall of Adam, and finding, according to the constitution of human nature its universality inevitable, we have, notwithstanding, found that constitution capable of the fullest vindication, and of being shown to evince the highest benignity. We have found that the loss sustained by the fall is not a loss strictly of power, but of will or disposition, and that all the elements essential to forming right resolves are within us and around us: that disposition is a thing greatly under our control, inasmuch as the state of feeling in any mind depends much on the views it entertains,—and these are greatly according as it inquires and examines,—and inquiry and examination are voluntary acts; consequently indisposition to fulfil the law neither involves want of power, strictly, nor nullifies the obligation to do so. We have found that whatever evils all men became exposed to by the sin of Adam without any voluntary agency of their own, are obviated, or to be ultimately repaired to all by Christ, alike independently of their agency; and that provision has been made adequate to free all from whatever evils they may bring themselves under, or become exposed to, by their own personal transgression,—provision requiring nothing further to render it available, but that it should be voluntarily embraced and duly improved;—that to such, the evils and sufferings of life are converted into elements of moral discipline, and are contributing to enhance the capacity for, and extend the range of, future enjoyment, and death itself is deprived of its sting. Having derived from scripture such views of the substitutionary work and sacrifice of Christ, we found in accordance with them, that thereby the whole human family have been placed under a dispensation of mercy, affording as full an amnesty for transgression, and making as ample provisions of grace, as can at all consist with a condition of moral trial and discipline; consequently that there is no portion of mankind lying under any sentence of condemnation heavier than that of temporal death: that none will be allowed to suffer any greater calamity, but such as bring themselves under it by voluntary obstinate transgression. In order to show that man's present condition is consistent with his being a moral agent, we have contrasted it with his original state, and have found that neither could the one have been so wholly happy, nor can the other be so utterly disastrous (viewed apart from what he may voluntarily make it) as is generally imagined; as the evils and the tendencies to evil in this present moral state are met by powerful counteractives, not only in the special economy of grace, but in the whole machinery of Providence, and the existing constitution of nature."—Pp. 172—4.

INTELLIGENCE.

AFRICA.

EXTRACTS FROM A LETTER OF THE REV. JAMES READ.

PHILIPTON, KAT RIVER, *October 26th, 1841.*

OUR cause amongst the poor Bushmen is still going on. We have two native brethren labouring among them. We have several more inquirers; and those we have baptized are steadfast, excepting one, who, I am sorry to say, has returned back to the world, but not among her own people.—We have had several pleasing deaths since I last wrote you, one a Bushman, he came to this settlement at its commencement, body and soul in a wretched state, but the gospel reached his heart, and changed his manners, and he became a humble exemplary follower of Christ. He was taken by dysentery, which brought him to his grave. I visited him in his last hours, and found him fast fixed upon Christ, as the rock of his salvation. I said to him, 'What shall I tell your brethren and sisters was the state of your mind in your last hours?' 'Tell them,' he said, 'that I am still trusting to Jesus, and am going to Him.' A sister, a Hottent-

tot woman, died also, the first person my son James baptized after his return from England, before my arrival. She had a long sick-bed, but was very happy. 'O,' she said to me a few days before she died, 'how good was the Lord to call me when in health! What a miserable creature should I now have been had I not known the Lord; but now I have nothing to do but enjoy his goodness and smiles!' I asked her if the enemy never annoyed her; 'He came,' she said, 'one day in the beginning of my illness, but I looked him in the face, as I now look at you,' staring at me, 'and he fled, and has never returned.'

Our awakenings continue. We have upwards of 750 members in full communion, and perhaps an hundred inquirers still, so that the Lord has done, and is doing great things for us. We have had a severe drought for months, and clouds of locusts, which have destroyed all our early crops of wheat and barley; the old ones have disappeared, but having laid their eggs, the young ones have made their appearance in millions, and may yet prove very destructive; the small-pox has also appeared amongst us, and *around us* has taken away many; three of our members have died, but not at home, and the disease is not properly amongst us, and we hope in the mercy of the Lord that bounds will be given it; nearly the whole of our settlement are vaccinated. We have had days for humiliation and prayer. We trust the Lord will favour us.

Your box of articles will be very acceptable indeed, *as we are quite out*, and have many applications from Hottentots, Tambookies, Bushmen, Fingos, Mantatees, Apprentices, &c., but are not able to supply their children with any articles of clothing to go to school with; we find, in giving the children a frock, or pinafore, in the beginning, is a step towards civilization, the children will hardly be satisfied to be without clothing afterwards, and the parents are obliged to use means to procure them. We see, by getting these children into the schools, their minds get improved, the parents get ashamed, and are induced to use the means of grace, which, in very many cases, proves to be effectual to their salvation, so that our dear female friends scarcely can conceive to what their labours lead, in an indirect way. We have now Fingo children in school who can read, write, and sew, &c., and are now inquirers. Some have been received into the church who were induced to come to school first by the hope of getting a frock. Now they are well supplied by their parents. My second son, Joseph, is still with the Tambookies. We hope the Lord will make him very useful: he has acquired the language so as to be able to converse pretty freely. We hope he will soon be able to preach to them.

We have many calls from the Tambookies which, at present, we cannot meet, nor can we expect the Society to help us; but I hope our dear friends will help us to pray, that we may not want means to meet the calls of the poor Heathen. It is consoling to hear of the exertions that are making to replenish the funds of our Society.

INDIA.

EXTRACT FROM A LETTER FROM MR. JAMES RUSSELL,

Missionary at Nagercoil, East Indies, dated 14th March, 1842.

I HAVE nothing very important to communicate as to the work of the Lord in this corner of his vineyard. In the absence of such information, perhaps it may not be uninteresting to you to receive an account of a meeting, or rather two meetings, which I had with my readers on New-year's eve and New-year's morning. Friday being the last day of the year, and the day of my weekly meeting with the readers for instruction, consultation, and receiving the reports, I had instructed them to come prepared to stay all night, as I intended we should spend the evening in prayer, praise, reading the Scriptures and exhortation. During the day we attended to our usual course of instruction, reading, and explaining a system of Geography, a Body of Divinity, and the evidences of Christianity, all in Tamil. A little after sunset, all the readers of this division, eighteen in number, having assembled in the little chapel belonging to the village, partook of a plain supper. Being desirous to countenance them in their social meeting, I was present on the occasion, and partook of their fare. My position was at a chair and table, which had been placed at the west end of the chapel,

while they were seated on the floor in two rows, the one on my left hand and the other on my right, along the walls of the north and south sides of the chapel. It was to me a truly interesting, pleasing, and gratifying spectacle. I thought more than once, while musing on the scene before me, how much it would gladden the heart of the friends of the Redeemer and of missions in my native land to witness the exclusive Brahmin, the haughty Mahomedan, the worldly-minded Sharar, and the poor, despised, degraded, and enslaved Pariar, so far emancipated from their several repulsive superstitions and customs as cheerfully to participate in company with each other of the bounties of our common Creator and Lord. It seemed to me to have a pleasing and salutary effect upon the minds of all, and to be a fit prelude to our engaging with one heart and one mind in the devotional exercises which were before us. Immediately after the repast was concluded, which was about 8 p.m., the special services of the evening began. It was designed exclusively for the readers, but there were also a few others present. The exercises were intended to be almost entirely devotional, and were commenced by praise and prayer. After which I endeavoured to call their attention very briefly to a review of our conduct in relation to the work in which we are engaged, and to a consideration of some of the mercies of the Lord to us during the past year. Under the former head, having pointed out some things in which I considered we had all been deficient, both with regard to our own souls, and the great and responsible work in which we are engaged. After which they were exhorted to humiliation, confession, and to supplicate the forgiveness of their sins through the mediation of the Redeemer, and were reminded of that precious promise in John's Epistle, "If we confess our sins, he is faithful," &c. Under the second head, their attention was directed to the goodness and mercy of God in sparing our lives; in crowning the year with his goodness, notwithstanding the awful wickedness, idolatry, and hardness of heart of the people, in continuing his holy word, the offer of a full and free salvation among us; and in granting us a goodly measure of peace and freedom from restraint and persecution in our worshipping assemblies, and in our endeavours to extend the knowledge of the way of salvation among the people. By the consideration of these mercies, they were exhorted to devout gratitude and thanksgiving to the Lord for all his benefits. Praise and the reading of a suitable portion of scripture preceded every approach to the throne of grace. In this manner we were engaged for more than two hours, during which time six of the readers had engaged in prayer, some of them with great solemnity and feeling. O that the hearer and answerer of prayer may pardon all our sins, and accept our thanksgivings through Jesus Christ our hope and our Redeemer! On the following morning, New-year's-day, about 6 A.M., soon after daylight, we assembled again in the chapel, and besought the Lord to grant us grace, and strength, and wisdom, and zeal, and devotedness, and love, to fit us more and more for engaging in his work during the year on which he had permitted us to enter. The services were conducted in much the same way as the evening before, being somewhat shorter, only four of the readers engaging in prayer. Thus did we conclude the old and commence the new-year; and I can truly say that it was a time of refreshing to my own soul, and I thank and praise the Lord for enabling us to attend to it with such interest, and trust that the blessed effects will continue to be felt and manifested by us all for many days. Being now at length happily in circumstances which enable me to attend to the welfare of the congregation and schools under my care, I intended the above meeting with the readers as preparatory to a series of special meetings to be held on evenings among the several congregations. This also, by the mercy and blessing of God, I have been spared to carry once into effect throughout all the congregations; and did time and space permit, I might proceed to give you some little information on that subject.

ENGLAND.

ON PLYMOUTH BRETHRENISM.

EASY as it is to find fault with the principles and modes of action of our fellow-Christians, and strong as the temptations sometimes are to be thus employed, there

is so much that is apparently ungracious in publicly assuming the office of censor to our brethren, that we may be occasionally in danger of a criminal silence on questions of vital importance to the interests of our common Christianity, from a laudable anxiety not to offend the generation of God's people. This feeling has, doubtless, led many persons who were competent to expose and to warn the Christian public against the erroneous opinions and practices of a body of professors, known by the name of the Plymouth Brethren, to withhold the information they possess, lest, in attempting to root up tares, they should injure plants of our Heavenly Father's planting. Admitting the full power of this consideration, in the present case, and earnestly desiring to avoid the least approach to misrepresentation, it yet appears to us that we are imperatively called upon, by existing circumstances, to render the readers of the Evangelical Magazine acquainted with the real sentiments of this body of Christians.

The reasons for this conviction will incidentally appear on a careful perusal of this paper, and will constitute our justification in the estimation of candid Christians, for the course we deem it right to pursue.

"The Brethren," as they call themselves, at times, and at other times, "the Saints," commenced their church existence in Ireland, at the time when the teachings and eccentric exhibitions of the late Rev. Edward Irving, began to attract attention through the kingdom, and soon after they formed a congregation in Plymouth, principally of persons who were the disciples of the Albury-school of prophetic interpretation, and who had seceded from the Church of England.

In the course of twelve years, they have spread themselves widely in this country, and have now very many congregations, collected not so much from the world, as from other Christian communities, whom they labour unceasingly to despoil of their members, believing, no doubt, that they are thus "doing God service." This circumstance prevents us from rejoicing in their successes, as we should do, were their converts mainly those who, by their instrumentality, had been translated from the kingdom of darkness "into the kingdom of God's dear Son."

In the early stages of their history, they were strongly marked by some peculiarities, which they have now wholly or in part abandoned, and in which they then gloried as distinguishing them from "the sects," and constituting them faithful witnesses to forgotten truths. The time was when they confidently expected a return of miraculous influence in the church, and carried with them oil, in visiting the sick, for the purpose of anointing them, with a view to their recovery, but their faith in this speedy return of power has died away. They then denounced, as carnal, the system of Sabbath and daily school instruction, whereas now they are employing to some extent the means they once derided. Formerly they held it sinful to build places of worship, though it would be quite right to use any building previously erected for the worship of God, or for any other purpose; but recently they have erected chapels, at a very considerable outlay of money, and by announcing, through the medium of advertisements, the preachers and subjects of their evening lectures, have sought to attract the public to these places. Their approximation in these and in other particulars to other Christian communities, is not referred to for the purpose of reproaching them in this respect, but to show that they have little real ground for assuming to themselves the attribute of a superior wisdom, bordering on infallibility.

It will be readily admitted that the peculiarities of the Brethren might be left alone, with advantage, were it not for the fact, that as a party, they have placed themselves in direct opposition to all other Christian churches, and avowedly aim not at their improvement, by example and fraternal counsel, but at their utter extermination. Violently denouncing the Church of England, they still more violently assail, as apostate, the different bodies of Dissenters, and delight to pour their most abundant vituperation on Congregational churches. Not content with working out their own plans, and pursuing their own path of Christian usefulness, they frequently step aside and print and circulate tracts addressed to Episcopalians, Baptists, Independents, Wesleyans, and Quakers, in which they urge the spiritually-minded in these communities to come out of man's system, which means, in plainer language, to leave the ministry they attend, and the churches with which they are united, to join themselves to the Brethren. From ignorance, or from other causes, they have greatly misrepresented the views, and exaggerated the imperfections of the Christian denominations they have thus as-

sailed. Extremely sensitive themselves on all misapprehension of their sentiments, they are not very careful in the selection of terms, by which to describe the spiritual state of communities following not with them. The Church of England they term Babylon, and all Dissenters apostate. Their pastors are said to be elected "to extinguish the spiritual life of all the saints." The forgiveness of sins, through the blood of Christ, they affirm, "is a subject well nigh forgotten in these days, in the Congregational pulpits." "The Congregational system is a deliberate departure from the word of God." Dissenters and Churchmen "have sought, have joined the world. Both will be joined in it together; and the world is the sphere of judgment." The church has lost its missionary character, "and its only use, it is just ripe for judgment." A volume of no mean dimensions might be selected from the acknowledged publications of the Brethren, in which they thus condemn all the churches of the Saviour, but themselves; and of the uncharitableness and bitter sectarianism thus displayed, we have a right to complain; for, "if any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's." In strong contrast with the caricatures they give of other churches, they represent themselves as alone sound in the faith, as being perfectly scriptural, and as "having the Spirit." These pretensions we are justified in examining in self-defence.

Admitting, as we cheerfully do, that some of the plans and efforts of the Brethren to do good are unexceptionable, it is a mournful fact, that their endeavours are principally directed to an interference with the labours and successes of other bodies of Christians. They appear to have little of the holy ambition of the great Apostle of the Gentiles, who aimed to preach the gospel in regions beyond existing churches, "and not to boast in another man's line of things made ready to his hands;" but, on the contrary, they glory in building on another man's foundation, and in robbing other churches of their converts. It is well known, that their preachers will pass through a village or hamlet where the gospel is not preached, to visit one where other Christians have for years testified the glad tidings of salvation, and thus attempt to divide a congregation sufficiently small, and present to the world the unlovely sight of altar erected against altar, and give the impression that "Christ is divided." They employ means the most unscrupulous to entice the young and other unwary persons from sanctuaries in which they have been accustomed to worship, and from the ministry of pastors under whom they have been born again of the Spirit. Cases are within our personal knowledge, in which they have, in numbers, and that daily, visited individuals of this order, shown them great kindness, and urged them to attend their ministry, alleging, that while the preaching of an individual minister was adapted to effect the conversion of sinners, it was not fitted to edify saints, though it was well known that these accusers had never even heard the pastor they thus depreciated. They compass sea and land to make such proselytes, and boast in the havoc they produce in secession from Christian churches, and the consequent sorrow and difficulties into which they plunge the pastors, bereaved of their children. A few years since, such success attended their unscrupulous use of money among the poor, and of other means with different classes, that they made no secret of their hope, that they would soon annihilate, in Plymouth, what they termed "the one man system," though, happily, the churches around still continue to flourish, under the gracious smile of the Master of assemblies.

A lengthened acquaintance with the Plymouth Brethren has served to convince us, that as a whole they are not superior in the exercise of Christian graces to other Christian communions, but are, on the contrary, essentially deficient in many of the virtues of which they boast. There is a lamentable inconsistency between many of their professions and practices. Abounding in expressions of kindness and brotherly love, they are most unbrotherly in the spirit they display towards believers of other societies, whom they have no hope of bringing within their narrow circle of fellowship, and they know well how to persecute any who deem it right to retire from their communion. Decrying sectarianism, they are eminently sectarian in their conduct, as they refuse to mingle in religious worship in any sanctuary but their own, or to co-operate with other Christians in advancing the kingdom of the Saviour; and thus, while professing to desire the visible unity of the church, they set up the most serious barriers to its accomplishment. Denouncing pulpits as Babylonish, though they are nowhere thus described in the Bible, but on the contrary, (Neh. viii. 4, 5) they cannot enter ours, nor will

they even consent to preach from the table pew of any of our chapels on the common salvation. Inviting Christians of other denominations to break bread with them, they decline every invitation to reciprocate the fellowship, and one of them recently affirmed, that he would rather be seen in a theatre than breaking bread in a chapel, where the gospel is preached in the town in which he resides. Professing to meet on an unsectarian basis, they so effectually narrow and pervert the principle, by their exclusiveness and censoriousness, as to present the aspect of the most bigoted communion to be met with among Protestants. It is the testimony of one who was induced for a time to join them, and was afterwards driven out by their intolerance, that "their minds are so constantly exercised in detecting, and their tongues in denouncing what they consider bad in other Christian bodies, that it has not unfrequently induced a censorious and uncharitable spirit, and, in some degree, an alienation of heart from those Christians who do not assimilate to themselves." And this witness is true. Embodying, as the Brethren do, in themselves, the dissidence of dissent, and, confessedly, "dissenting from all dissenters," they yet disclaim the name, and use it as a term of reproach, as synonymous "with the irreligion and ungodliness of popular feeling." To use any apparel or furniture, but of the plainest kind, is sinful, and yet some of their members have learnt to conform, in these respects, to the usages of civilized society. To lay up money is decidedly wrong, and yet they have their banking accounts, and are accumulating wealth. They say it is unlawful to borrow, and yet they do not hesitate to lend to poor Christians of other communities, whose understood obligation in return is, to attend their chapel. "To agree to differ" on religious opinions they condemn as carnal policy, and as a compromise with evil, inasmuch as all differences of judgment flow from sin, and yet on the subject of infant baptism they do agree to differ, and are sufficiently severe on churches that do not; and in their private membership they allow differences of opinion on the personal reign of Christ, while they are not free to go out and preach with a brother who does not proclaim that doctrine. Other palpable inconsistencies between their professions and practices could readily be noticed, but these are sufficient to prove that they have little right to the superiority they claim, as being the only persons entitled to be called "saints" and "faithful brethren."

Many of their views of religious doctrine and of Christian duty, appear to us to be thoroughly unscriptural. To "show piety at home" seems a small part of their religion, and parental and domestic duties are mournfully neglected among them. To family worship they pay no regard, on the principle that God is always to be worshipped; the divine blessing is not asked on their food, as this would be to seek what they already have; and they denounce the practice of pious parents who teach their children infantile forms of prayer and praise, on the plea that it is taking the work out of God's hand. Their young women attend but little to the apostle's direction, to be "keepers at home," and may be found daily going from house to house, disturbing individual minds, and infringing the peace of Christian families, by their misrepresentations and importunities. The most slender title to Christian character will admit a person to their fellowship. Individuals on whom the discipline of other churches is about to pass they readily receive; and persons who have been severed from other bodies of Christians for immoralities, they admit without making a single inquiry as to their character of the parties with whom they were formerly connected. They retain persons in their communion who travel on the Lord's-day on ordinary business or for pleasure, and who have almost forsaken the assembling of themselves with the church. This neglect, they declare, is no evidence of the absence of Christian principle, as it is not now to be said, "Go up at the hour of prayer;" but, "Pray without ceasing." The authority of the Christian Sabbath they set at naught, affirming that "Sabbath-breaking is never condemned as a sin among the saints," and one of them has expressed his wish that all the shops in Plymouth could be opened on a Sunday, for the purpose of pouring contempt on the practices of those who invest it with a sacred character. While marvellously attached to the exposition of the ceremonial law, and delighting to spiritualize its most minute particulars, they reject the moral law as a rule, and charge them who enforce its claims with being legal. They say, "The Antinomian is right in principle. The law was fulfilled, and set aside by the work of Christ." They deny that the help afforded by the Spirit of God, in preaching and prayer, is

moral aid; and cont'nd, that whilst the greater part of the miraculous gifts enumerated in the twelfth and fourteenth chapters of the second Epistle to the Corinthians, are now absent from the church, the word of wisdom, "and a little bit of the gifts of prophecy and teaching" are still possessed, and that, consequently, the directions given by the apostle for the exercise of the gifts which then existed, are not only all applicable to the present time, but are alone sufficient to meet its exigencies, and that it is therefore sinful to educate pious young men for the work of the ministry, or to have a well-defined ecclesiastical polity.

While there is reason to believe that some of their confident anticipations of the coming of the Saviour, have, to some extent, been modified with the lapse of time, they still hold that the gospel is not designed to evangelize the nations. Time was when a preacher of theirs announced to his staring village auditors the day and hour when he should next preach to them, but qualified it by adding, "If the Lord does not come before that time, but my full impression is, that he will." This fanaticism could not long survive, and the nightly expectation with which the brethren professed to retire, of the second advent transpiring before morning, has died away; but their hostility to missionary undertakings is unabated. They use terms of sarcasm and ridicule, blended with pity, to describe the whole missionary enterprise, and doubt, or affect to doubt, the truth of the statements put forth as to conversions among the heathen, insinuating that they are merely civilized, and will only, as its consequence, be involved in greater condemnation. The gospel, they say, is a failure, and the results of missionary labours displeasing to God. In the improvement of society the brethren profess to take no interest, affirming that Christians are not to claim the rights of citizens, or to hold any office under government, or to extend religious liberty at home, emancipate the negro, or subscribe to an hospital or infirmary; as all these things belong to the world, which is under the control of the devil. The mischief of these sentiments is at present limited; but could they find a general reception with Christian people, they would produce the most disastrous results, and on this ground they should be exposed and resisted.

We have lived long enough in the focus of Brethrenism, to know that its light is not so pure, nor its devotion so intense, nor its charity so fervent, as those at a distance from it may imagine. That which is truly good among the Brethren they have in common with other Christians; and that in which they boast as their distinguishing glory, is either objectionable in itself, or not peculiar to them. The duty of separation from the world is held as firmly, and practised as scripturally, by some other Christians as by them. Spirituality of mind is to be found beyond the circle of their influence, and where less ostentatious display is made of its possession; and they have failed to prove that there is any thing in the constitution of Congregational churches to prevent the attainment of entire consecration to the Saviour. They would find it difficult to show that the majority of the communities they attack, require any thing as a qualification for church-membership, which is not requisite for fellowship with God. As much of real brotherly love is found among other sects as in their midst; and many amiable persons, who have passed into their communion, in the hope that it was simply the home and atmosphere of love, have heard more scandal, and seen more contention in their midst, in a brief season, than they found in a long extended period in the churches they left. The open ministry, boasted of by the Brethren, is less practised by them than by the Wesleyans and some other bodies; for, while denouncing all human arrangements in reference to the ministry, as fettering the Spirit, they meet and appoint each other to office and work, and it is fully known, by the initiated, who is to preach at a given time and place; and any brother who, supposing himself gifted, should interfere with this arrangement, would be made to feel that he had mistaken his calling, and that "the spirit of the prophets must be subject to the prophets." The fact is, that the vaunted purity, liberality, and love of Brethrenism, is, when weighed in the balances of scriptural, impartial observation, found wanting. It is one thing when viewed at a distance, and a very different one when closely inspected; condescending and gentle when it is attracting some one to its enclosure, it becomes indifferent and tyrannical when it has effected its object, and unrelentingly hateful when it has failed of its end. Many persons have lived to repent bitterly the hour when they hastily withdrew from the fellowship of a sectional church to identify themselves with the Brethren; and some have been so perplexed and injured by the change, as

to draw back from a Christian profession, in deep disgust at the tricks they have seen performed under the profession of superior sanctity. To warn the young and inexperienced against the insidious attacks which may be made on their principles, and to save them from the sorrow and disgrace of abandoning them, and to place the pastors and members of churches in a right position towards the Brethren in their aggressive movements, are the objects of this paper. Not in anger, but with sincere grief, do we make these statements, and shall be amply compensated if they should lead, under the divine blessing, to the establishment of any Christians who are wavering, or tend to recover any who have fallen into the unsound and unscriptural practices on which we have animadverted. "It is a good thing that the heart be established with grace."

So great is the diversity of opinion amongst the Brethren, that we can readily imagine that some few of them may disavow several of the sentiments thus recorded; and, as individuals, they are entitled to exemption from the censure conveyed; but the conduct of the party, as a whole, has been faithfully delineated, and this, if needful, can be proved by lengthened quotations from their publications.* There are persons among them better in practice than in creed, and some few are found indulging a kind spirit to their fellow-Christians; but as a people, their temper is morose, uncharitable, and bitter. While professedly attempting to promote union, they are in reality sowing discord, and doing what they can to divide the body of Christ. That there is no perfect church on earth may be readily admitted, and in this fact we find a reason for mutual forbearance and charity; but certainly the Plymouth Brethren are laid under deep obligation to purge themselves of many of their gross inconsistencies before they are entitled to be regarded as reformers of the Christian world; and even when this is done, we shall require strong proof of the divinity of their mission to denounce all other churches as apostate and in Babylon. May we and they have grace to maintain the unity of the Spirit in the bonds of peace!

EVANGELICAL MAGAZINE.

ORDINATION OF MR. EBENEZER YOUNG AT MELROSE.

ON Thursday the 9th of June, Mr. Ebenezer Young, late student at the Glasgow Theological Academy, was solemnly set apart to the pastoral office over the Congregational church recently formed at Melrose.

The services were commenced by Mr. Alexander Nichol of Denholm, who read a portion of the Scriptures, and supplicated the Divine presence and blessing. An impressive introductory discourse, founded on Col. i. 28, was delivered by Mr. Wilson of Denholm: the usual questions, which were answered by Mr. Young in a very satisfactory manner, were proposed by Mr. Munro of Hawick; after which the church, by one of their number, declared their unanimity in the invitation given to Mr. Young. Dr. Paterson offered up the ordination prayer;—a very affectionate charge, from 2 Tim. iv. 5, was delivered to the pastor by Mr. Cullen of Leith;—and Mr. Wight gave an excellent address to the church.

In the evening, Mr. Wight preached in the market-place to a large audience, from Lev. xxv. 8—13; after which, the meeting was adjourned to the place where the ordination-services had been conducted,—a public room hired by the brethren, till their new chapel—which is in the process of erection—shall have been completed. A sermon on John xiii. 35, was then delivered by Mr. Cullen; at the close of which, the deacons of the newly formed church were addressed by him, and set apart to their office.

On the following Sabbath, in the forenoon, Dr. Paterson preached in the same place from Heb. xiii. 8; and Mr. Young, in the afternoon, from Psal. cxxv. 8; after which he dispensed the ordinance of the Lord's Supper.

It will be gratifying to the friends of the gospel to know that, during all these meetings, the audiences were larger than could have been expected.

* The paragraphs and sentences in this paper, placed in inverted commas, are extracts from tracts and papers, published by the Brethren.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

AUGUST, 1842.

LETTERS TO SABBATH-SCHOOL TEACHERS.

I.—THE END OF THEIR LABOURS.

BELOVED FELLOW-LABOURERS,—The much esteemed brother who edits our Denominational Magazine has been requested, by the committee of a very important Sabbath-school society, to procure a series of suitable addresses to Sabbath-school teachers; and he thinks, perhaps correctly, that he has a right to ask assistance in this matter from the author of the paper with which the request originated. In other circumstances, I should fear the charge of presumption in addressing you, and would feel extreme reluctance to call your attention to so many common-places as must necessarily occur in such letters; but, as it is, I am satisfied that you will not exact any apology, and that you will allow me to exercise the humble office of “bringing to your remembrance” truths and lessons with which you have been long familiar. Only indulge me with the freedom of remark which is proper to letter-writing.

Your labours, my brethren, do not now need any formal defence. If there are still a few whose personal character entitles their opinions to consideration, who “stand in doubt” of the propriety of your efforts, it is because they labour under some very obvious misapprehensions. It is the duty of parents, they say, to train up their children in the ways of God. Who doubts it? But is it not plain to the most charitable observer, that the bulk of the community are not under the influence of religious principles, and neither can nor will discharge their duty? And are we to resign their children to their unhappy lot? You have first a class who are aliens from the sanctuary, the greater part of whom live in the unblushing violation of every divine law, and many of whom are in the most abject condition, even as it respects this world and their relations to their neighbours. It were a miserable mockery of the necessities of the children of persons in these circumstances to talk of the duty of their parents. You have, then, a very different class, well-doing in the world, upright, honourable, and church-going,—who show no signs of vital religion, and whose influence over their children is of the most worldly nature. These are found in every rank; and if we

say, "Behold we knew it not, doth not He that pondereth the heart consider it?" Their children are only a few degrees less necessitous than the former; but they are far more hopeful, and it will confer an immense benefit on the present and the next generation, to bring them under the salutary influence of divine truth. Then you come to the children of Christians—those who enjoy a Christian education, and witness a Christian example at home. Would we have such children sent to Sabbath-schools? We would; and for this among other reasons, if we would not, we cannot expect other children to be sent. If the act of receiving a child into a Sabbath-school is to be held as a sentence of ungodliness or even incapacity on the parent, what parent will place his child under our charge? But we would not, on this account, transfer the instruction of a Christian's child from his parent to the Sabbath-school teacher. We would only assist the parent in the discharge of his duty. We tell him that he must himself train up his children in the nurture and admonition of the Lord; but we will render to him what assistance we can. And on these principles, on which I forbear enlarging, I should like to see the whole youth of the country assembled in schools, and enjoying all the advantages of these spiritual nurseries.

In entering on your labours, the very first point that demands your attention is the END of Sabbath-school teaching. Without a definite aim you may expend much strength and pains; but you will be, after all, as men that "beat the air;" and unless your aim be right as well as definite, your labour will be lost in another way. Sabbath-schools originated with the benevolent desire of supplying, to some extent, the lack of common education. But, without raising at present any question as to the lawfulness of devoting any of the sacred hours of the Lord's day to such an object, they must now aim at something far higher; and that is not even the communication of religious knowledge, the *mere* communication of religious knowledge, I mean. You may succeed in making the children whom you teach thoroughly versed in the facts and doctrines of the Bible. You may mould them into religious habits; but the end of your labours will not yet be accomplished. Let nothing more be gained, and every child whom you have taught will pass from the school-form, where you have often gazed with pleasure on his beaming countenance, and heard from his lips, perhaps with pride, the proofs of his growing intelligence, to eternal fellowship with the lost. *You must look on every child in your class as a child to be converted and saved.*

"To be converted and saved," I have said, and that not at a distant period when your head is in the dust, but now, while under your instruction. If you contemplate the conversion of your scholars as a distant object, much to be desired indeed but not to be expected in childhood, and aim merely to communicate knowledge, or at best to make some good impressions, you may prosecute your work diligently; but it will be with a very different spirit from that which would animate you, did you contemplate an early conversion as the immediate end of your efforts. A distant conversion is indeed a good thing, but present or early conversion is incomparably better. The interval from youth to age, if not spent in the service of God,

will be mis spent; evil will be done which no subsequent conversion, and no subsequent effort will repair; and if the fruits of a man's converted days shall be found in heaven, the fruits of his unconverted days may be found in hell.

Why should we not expect very early conversions? The scepticism of some on this point may be rebuked by the words of Paul, applying them to a spiritual resurrection, "Why should it be thought a thing incredible with you that God should raise the dead," because they are children? We have illustrious Bible examples of very early piety. Page after page of the current history of the church records similar examples. The understandings, the hearts, the consciences of children can all be reached,—enlightened, affected, and convinced. There are divine promises and encouragements peculiarly their own, and in these we have an assurance of God's special good-will towards them, and a solid basis on which to build the expectation of their early conversion. We are verily guilty, my brethren, in this matter. We speak of the waywardness and lightheartedness of children till we almost induce a feeling which, if avowed and uttered, would be, "the very Spirit of God cannot remove the foolishness that is bound up in the heart of a child." And when in any hopeful case we discover remaining indications of the characteristic lightness of childhood, we are too ready to conclude that our hopes are blighted. We form our expectations of success not according to the principles and promises of God's word, but according to our observation of facts around us;—and these facts are, to a great extent, what they are, discouraging and adverse to high hopes and large expectations, because we and our fellow-labourers in times past have failed to trust God and look for the results which his word promises.

" Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt."

Holier confidence, with a more definite and constant aim at early conversion, will be followed with more frequent success.

Should your eyes, however, not be blessed to see the fruits of your labours, you are not to conclude that you have toiled in vain. At the very least, your faithfulness will be rewarded in the great day. But more, your works may follow you in fruits produced after your departure, or after you lose sight of the seed which you sow and water, and think that you sow and water in vain. Your scholars may seem to have forgotten your instructions, when some event in providence or some apparently accidental suggestion shall awaken recollections of by-gone days, revive effaced impressions, and make the memory which you had stored with Bible truths the minister of God in re-teaching your lessons to the conversion of a heart which had resisted all your warnings and tears. Every day brings to light fresh and cheering instances of this happy result. And the most retired Christian who interests himself in these matters, could tell of cases which have come under his own observation. I was accosted lately by a fellow-traveller, with whom I had formed a slight acquaintance two days before, but of whose character I knew little, and of whose

history I knew absolutely nothing, with the question, "How is good old ——?" The party inquired for is a worthy deacon. Having answered the question, I was surprised and delighted with the following statement, "I took —— lately to see and address my Sabbath-school at ——. And, oh! what I felt when I saw and heard him there. I was in his school many long years ago. And what a wicked boy I was! He had to expel me twice. The last time he did so, he went with me to my mother, and on presenting me to her said, he could do nothing more with me, and just wished in this way to commit me to her own hands. My mother's heart was broken, but surely after me you need not despair of any one."

You are aware, my brethren, of the indirect influence of the gospel on communities of whom few receive the love of the truth, and you are perhaps disposed to regard yourselves with complacency as contributing to the good of your country by the increase of that influence even without being instrumental in effecting conversions. You must take heed, however, that you always hold this consideration as secondary and subordinate. And you must understand wherein this indirect influence consists, and how it operates. "A great deal," says Dr. Wardlaw, in one of his letters to Mr. MacNeile, "has been said and written, and not without a certain amount of truth, about the beneficial influence which Christianity *indirectly* exerts upon the social system. I am disposed, however, to think, that this influence would be very limited indeed in its extent, and not less limited in its duration, were there nothing more;—were there nothing beyond what is external and nominal; were there none on whose hearts and characters the gospel had wrought a vital, spiritual, saving change. It is, in truth, from them that what is called the indirect influence of Christianity emanates. It may be indirect from the truth itself; but it is direct from them. This, if I mistake not, is the true meaning of an indirect influence upon society. The truth operates directly upon the true believers of it; and through them, indirectly, upon others. They are the leaven. It is their example, their efforts, their prayers, that constitute the salutary fountain of moral health. They are the salt of the earth, by whose antiseptic agency it is preserved from the putrescent working of the principles of corruption." You are thus brought back to the necessity of aiming at scriptural conversion, even as the means of advancing the general purity and weal of society. One individual turned to God by your means may be the father of many generations of righteous men, or become in his own lifetime the means of salvation to multitudes. Many of the greatest and most honoured ministers and missionaries have received the knowledge of the truth in Sabbath-schools. We contemplate the glory of their path, and trace all the streams of light and life which have radiated from them, but are apt to forget the school, and the teacher, the place and means by which their torch was lighted. Many gaze on the crowded sails that cover the mouths of our mighty rivers, and, by a very natural process, so identify themselves with the spectacle before them as to feel themselves elevated by its glory, but forget the distant fountain, or the obscure rill from which the river has flowed. The more considerate will equally sym-

pathize with the greatness of the scene, but will promptly transfer their thoughts to the mountain-stream flowing many a lonely mile in silence, and that not to despise it, but to invest it with all the interest of all the wealth and power to which it ultimately ministers.

Refraining, as my limits require me to do, from many topics connected with the END of your labours, I conclude by reminding you that the salvation of one soul from death, apart from the influence of that soul on others, is an ample reward for the longest and most toilsome period of service in any department of gospel labour. Try to form some idea of it, and never go to your school without carrying the idea with you. Look at this reward, and look at it again, in the light of the cross, in the light of heaven, and in the light of hell. Study it till your souls are fired with ambition to gain it. Ponder over the prospect of any of your scholars perishing till your souls are melted within you, and all your aim is to prevent it. The following incident gave me at the time of its occurrence a more vivid impression of the joy of saving *one* soul than all my previous reasonings. Having had occasion to go to England by steam some years ago, I was awakened on the morning after sailing by a noise over-head. With others I rushed to the deck, and heard the cry, "a man overboard." The person who now became the object of so much interest had been working at the bow of the vessel, and was thrown to a considerable distance from the ship, happily beyond the reach of the paddles, by a sudden stroke from some part of the rigging. The helmsman observed it, and had the presence of mind to throw out to him the life-buoy as the ship sped past him, and now he was floating upon it. A boat was lowered, but the tide had carried him to a considerable distance, and an interval of painful and breathless anxiety elapsed before the result was known. At last his rescue was announced to those whose eyes could not serve them at so great a distance by the joyful cry—"He's in the boat." Emotions which were, till then, suppressed and hidden, now disdained all restraint, and gushed forth in tears. They were tears of irrepressible joy. And, as I turned away from observation, the words of the Saviour rushed into my mind, and the emphasis, with which I now imagined them uttered in my ears, gave them more than the effect of the most novel and startling statement—"There is joy in the presence of the angels of God over *one* sinner that repenteth."

ΤΙΛΛΑΝΙΣ.

SKETCHES OF BIBLICAL GEOGRAPHY.

No. II.

DR. ROBINSON embarked with his family at New York, July 17th, 1837, and after a favourable passage, landed at Liverpool on the eighteenth day. They spent a few weeks in England, and then proceeded to Berlin, where the Dr. had hoped to consult with Ritter on various points of inquiry connected with his expedition. The learned

Professor, however, was himself at the time "engaged in exploring the classic soil of Greece and its remoter islands." After Dr. Robinson's return from the East, he found his accomplished friend at Berlin, and received very valuable assistance from him in preparing the present work for publication.

At Halle our author conferred with Gesenius, Tholuck, and Rödiger, who furnished him with many useful suggestions respecting his intended researches. Those of our readers who have perused the list of questions drawn up by Michaelis for the guidance of similar inquiries, will understand the value of such auxiliary communications. It is true that Dr. Robinson's own stores of information were such as amply fitted him for the prosecution of his "biblical researches," without any aid from other men's ideas. But so long as the minds of men shall exhibit their present innumerable diversities of structure and cultivation, so long will the ablest inquirers continue to derive immense advantages from an interchange of thought and knowledge with their fellows. It is somewhere recorded by Mr. Burke, that among all the great political measures which he had assisted in preparing, there was not one that had not been materially improved by the suggestions of men very inferior in ability to the first framers of the scheme. This experience of Mr. Burke's in political matters holds true, we believe, in regard to every species of investigation; and if such valuable lights are reflected even from minds of ordinary size and clearness, the mutual action of larger and more luminous understandings can hardly fail to be proportionably beneficial. We should like exceedingly to have listened to these learned conferences at Halle; to have seen the sages unlocking their treasuries of lore; to have examined the curious and costly "spoils of Time" successively produced; to have compared the stamp and fashion of the contents of these different cabinets; to have heard the proprietors describe the use and value of the precious rarities, and tell of the methods by which they came into their possession. Yet a complete history of these splendid accumulations might probably give melancholy confirmation to the truth that "he that increaseth knowledge increaseth sorrow;" and their utmost magnificence would, after all, look poor and dim beside the "durable riches" laid up by the humblest and most unlettered believer.

Our author's route was through Vienna to Trieste, at which latter place he embarked for Athens on the 1st of December. After a delightful voyage of seven days, during which the fine outlines of the Grecian coast were almost constantly in view, they cast anchor in the basin of the Piræus; and a drive of six miles in length brought them to Athens. As it formed no part of Dr. Robinson's plan to investigate the antiquities of that city, he touches the subject very briefly. We must, however, extract the following description of the Areopagus and the Pnyx. "My first visit in Athens was to the Areopagus, where Paul preached. This is a narrow, naked ridge of limestone rock, rising gradually from the northern end, and terminating abruptly on the south, over against the west end of the Acropolis, from which it bears about north, being separated from it by an elevated valley. This southern end is fifty or

sixty feet above the said valley, though yet much lower than the Acropolis. On its top are still to be seen the seats of the judges and parties,* hewn in the rock; and towards the south-west is a descent by a flight of steps, also cut in the rock, into the valley below. On the west of the ridge, in the valley between it and the Pnyx, was the ancient market; and on the south-east side, the later or new market. In which of these it was that Paul ‘disputed daily,’ it is of course impossible to tell; but from either it was only a short distance to the foot of Mars’ hill, up which Paul was probably conducted by the flight of steps just mentioned. Standing on this elevated platform, surrounded by the learned and the wise of Athens, the multitude perhaps being on the steps and in the vale below, Paul had directly before him the far-famed Acropolis, with its wonders of Grecian art; and beneath him, on his left, the majestic Theseium, the earliest and still most perfect of Athenian structures; while all around, other temples and altars filled the whole city. Yet here, amid all these objects, of which the Athenians were so proud, Paul hesitated not to exclaim: ‘God, who made the world and all things that are therein,—He being Lord of heaven and earth, dwelleth not in temples made with hands!’ On the Acropolis, too, were the three celebrated statues of Minerva; one of olive-wood, another of gold and ivory in the Parthenon, the masterpiece of Phidias; and the colossal statue in the open air, the point of whose spear was seen over the Parthenon by those sailing along the gulf. To these Paul probably referred and pointed, when he went on to affirm that ‘the Godhead is not like unto gold, or silver, or stone, graven by art and man’s device.’ Indeed it is impossible to conceive of anything more adapted to the circumstances of time and place, than is the whole of this masterly address; but the full force and energy and boldness of the apostle’s language can be duly felt only when one has stood upon the spot. The course of the argument, too, is masterly, —so entirely adapted to the acute and susceptible minds of his Athenian audience.

“Directly over against the Areopagus, and in full view of the place thus consecrated by the labours of the great Apostle of the Gentiles, is another spot still more distinctly marked, and hardly less interesting, as being the undoubted scene of the patriotic exertions of the great Athenian orator. On the eastern slope of the longer hill, which runs parallel to the Areopagus, in the west, lies the Pnyx, the place where the assemblies of the Athenian people were held in the open air. It is a semicircular area; the rock on the upper part being cut away to the depth of eight or ten feet; and the lower part being in some places built up in a straight line with cyclopean walls. At the highest point, in the middle of the arc, a square mass of the rock is left projecting into the area, with steps to ascend it on the sides. Here was the spot, the very *Bema*, on which Demosthenes

* The reader will bear in mind that the famous council of the *Areopagites*, a criminal court of great antiquity and reputation in Athens, held its sittings in this place, from which the council derived its name. There seems no reason, however, for supposing that the apostle Paul was brought before it in its judicial capacity.—*Note by the Reviewer.*

stood when he addressed the Athenian people in those strains of fervid eloquence which

‘ Shook th’ arsenal, and fulmin’d over Greece,
To Macedon, and Artaxerxes’ throne.’

The exactness of this locality cannot well be drawn in question. It is true that the *Bema* stood originally on the summit of the ridge, some yards above the present spot, whence the orator could see the Piræus and its fleets; but its position had been changed long before the days of Demosthenes.”—Vol. i. pp. 10—12.

In the next paragraph Dr. Robinson mentions his visit to ‘the supposed site’ of the Academy, where Plato taught his ‘words of wisdom.’ These references to Plato and Demosthenes, in close conjunction with the great Apostle of the Gentiles, suggest some of the most solemn and moving reflections that can be called up by the contrast between Christianity and Heathenism. How inscrutably mysterious the dispensation by which these prodigies of intellect and genius were left in ignorance of the manifold wisdom of God!—an ignorance that looks yet more appalling when contrasted with the “marvellous light” enjoyed by the apostle; as the darkness of Egypt must have been aggravated into tenfold horror by the neighbouring illumination of the land of Goshen. How imperfect even in theory, and how entirely inoperative for the practical improvement of mankind, were the purest and sublimest speculations of the great Athenian philosopher! while the converted Jew, disclaiming all “excellency of speech and wisdom,” planted the kingdom of heaven upon earth by the simple instrumentality of the “faithful saying,” which is “worthy of all acceptation.” How weak and poor, in respect to all the great ends of our moral being, are the principles of action enforced by the commanding genius of the first of human orators: how full of spiritual life and strength the lessons of him whose “speech and preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power!” How low, even in the most elevated point of view, were the motives that dictated the majestic teachings of Plato, and kindled the burning eloquence of Demosthenes, if we compare them with the purposes for which Paul the apostle lived and died! It will be well,—when the enthusiasm of the scholar transports us to the groves of the Academy, or the area of the Pnyx, to listen, in imagination, to the highest strains of human eloquence and wisdom,—it will be well, amidst these scenes of intellectual glory, to turn to the nobler achievements of Christian faith and zeal, and attend to the memorable words of him who said, “Now they do it to obtain a corruptible crown, but we an incorruptible.”

On the 25th of December Dr. Robinson embarked at the Piræus; and, after a prosperous sail among the beautiful islands of the *Ægean*, they cast anchor in the harbour of Alexandria on the evening of the 28th. After a lively description of the modern city of Alexandria, our author gives the following account of the ruined birth-place of Apollon.

“Of ancient Alexandria, that renowned city, which contained

600,000 inhabitants, and was second only to Rome itself, scarcely a vestige now remains. The hand of time and the hand of barbarism have both swept over it with merciless fury, and buried its ancient glory in the dust and in the sea. Her illustrious schools of theology, astronomy, and various other sciences; her noble library, unique in ancient history; her light-house, one of the seven wonders of the world, all have utterly vanished away, and 'the places thereof know them no more.' Her former site, thickly strown with fragments of bricks and tiles, showing that even the materials of her former structures have perished, has been dug over, and the foundations of her edifices turned up, in search of stones to build the modern navy yard of the Pacha. The only surviving remains of the ancient city are a few cisterns still in use,—the catacombs on the shore west of the city,—the granite obelisk of Thothmes III., with its fallen brother, brought hither from Heliopolis, and usually called Cleopatra's Needles,—and the column of Diocletian, more commonly known as Pompey's Pillar. This last is upon the highest part of the ancient site, between the modern city and Lake Mareotis. There it stands, towering in loneliness and desolation, the survivor of the splendour which it was intended to heighten; while near at hand, the straggling and neglected tombs of a Mohammedan cemetery only serve to render the desolation more mournful. The catacombs are nearly filled with earth, and are difficult to be explored. They consist of halls and apartments with niches for the dead, and with ornaments in the Greek style of architecture. But they are chiefly interesting as being the first Egyptian sepulchres which the traveller meets."—Vol. i. pp. 21, 22.—Contrast with this scene of desolation the following brief description of the ancient magnificence of Alexandria: "Founded by Alexander, to secure his conquests in the East, being the only safe harbour along the coasts of Syria or Africa, and possessing peculiar commercial advantages, it soon grew into a giant city. Fifteen miles in circumference, containing a population of 300,000 citizens, and as many slaves, one magnificent street, 2,000 feet broad, ran the whole length of the city from the gate of the sea to the Canopic gate, commanding a view, at each end, of the shipping, either in the Mediterranean or in the Mareotic lake, and another of equal length intersected it at right angles;—a spacious circus without the Canopic gate for chariot-races, and on the east a splendid gymnasium, more than 600 feet in length; with theatres, baths, and all that could make it a desirable residence for a luxurious people. When it fell into the hands of the Saracens, according to the report of the Saracen general to the Calif Omar, 'it was impossible to enumerate the variety of its riches and beauty;' and it is said to 'have contained 4,000 palaces, 4,000 baths, 400 theatres or public edifices, 12,000 shops, and 40,000 tributary Jews.'"* The column of Diocletian stood in the centre of the ancient Alexandria. When Dr. Robinson was standing at its base, and surveying the surrounding desolation, he might have studied, with some

* Incidents of Travels in Egypt, Arabia Petræa, and the Holy Land, by J. L. Stephens.

advantage, a sermon on the text,—“The fashion of this world passeth away.”

From Alexandria the Dr. proceeded to Cairo, where he found all the Europeans, on whose aid he had reckoned in exploring the city, either absent, sick, or immersed in business. To stay in Cairo under such circumstances would have been not very agreeable; so the Dr., with two young Americans who had joined him at Trieste, resolved to visit Upper Egypt. On the evening of January 19th, 1838, the travellers were on the Nile, “ploughing its current with a fine breeze from the north, under the brilliant light of an African moon.” “A voyage upon the Nile at this season,” continues our author, “can never be otherwise than interesting. The weather is usually pleasant, and the traveller is surrounded by scenes and objects striking in themselves, and closely associated with all that is great and venerable in the records of the ancient world. The gleaming waters of the mighty river rushing onward in ceaseless flow,—the pyramids, those mysterious monuments of gray antiquity, stretching in a range along the western shore from Gizeh upwards, beyond Sakkârah and Dashûr,—the frequent villages along the banks, each in the bosom of its own tall grove of graceful palm-trees,—the broad valley, teeming with fertility, and shut in on both sides by ranges of naked barren mountains, within which the desert is continually striving to enlarge its encroachments;—all these are objects which cannot be regarded but with lively emotions. Nor is this wholly a scene of still life. The many boats, with broad lateen sails, gliding up and down,—the frequent water-wheels, *Sâkish*, by which water is raised from the river to irrigate the fields,—the more numerous *Shadûys*, who laboriously ply their little sweep and bucket for the same end,—the labourers in the fields,—the herds of neat cattle and buffaloes,—occasional files of camels and asses,—large flocks of pigeons, ducks, and wild geese,—and as one advances, the occasional sight of crocodiles sleeping on a sand-bank, or plunging into the water;—all these give a life and activity to the scene which enhances the interest and adds to the exhilaration. Yet, if the traveller set foot on shore, the romance of his river-voyage will quickly be dissipated. He will find the soil becoming an almost impalpable powder under his feet, through which he may wade his way to the next village; and this village, too, he will find to be only the squalid abode of filth and wretchedness; mud-hovels, not high enough to stand up in, built on mounds accumulated in the course of centuries from the ruins of former dwellings.”—Vol. i. pp. 27, 28.

The voyage from Cairo to Thebes—a distance of about 500 miles—takes, on the average, twenty days for its performance. Dr. Robinson and his party reached Thebes on the nineteenth day from Cairo. The Dr., who had crossed the Atlantic from New York to Liverpool in eighteen days, marks the contrast with a very expressive note of admiration. In 1836, Mohammed Ali was advised by the American traveller, Mr. Stephens, to introduce a steam-boat on the Nile, from Alexandria to Cairo. The viceroy took his pipe from his mouth, and replied, in a tone of authority, that he “had ordered a couple.” “I knew,” says Mr. Stephens somewhat irreverently,

"I knew that he was fibbing; and I afterwards heard from those through whom he transacted all his business in Europe, that he had never given any such order." Dr. Robinson's sad experience confirms this poor account of the pacha's veracity.

Of Thebes and all its wonderful remains our author does not undertake to give a complete description, but refers the reader who is interested in the subject to the able and attractive work of Wilkinson. This ancient city, once the largest in the world, is known to the readers of the Old Testament under the names of No, and No-Ammon. (See Jer. xlv. 25; Ezek. xxx. 14, 15, 16; Nahum iii. 8.) In the days of Nahum it had been taken and plundered by some victorious invader,—an event which Dr. Robinson and many others suppose to have been predicted in the twentieth chapter of Isaiah. To this spoliation the prophet Nahum is generally understood to have referred in his terrific denunciation of Nineveh: "And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee? Art thou better than populous No" (or than No-Ammon), "that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea?"* Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. Yet was she carried away, she went into captivity; her young children also were dashed in pieces at the top of all the streets; and they cast lots for her honourable men, and all her great men were bound in chains," Nahum iii. 7—10. This great calamity did not, however, prove fatal to Thebes. It recovered, and perhaps increased, its population, wealth, and splendour; until the invasion of Egypt by Cambyzes, when it was sacked and to a great extent dismantled† It was finally laid in ruins, after a siege of three years, by Ptolemy Lathyrus, B. C. 81. We cannot, of course, attempt any description of the vast and magnificent relics of this most interesting city;—the temples of Luksor, Karnak, Gornou, &c., the two colossal statues of Memnon, sixty feet in height, the tombs of the kings, with their pictured and sculptured walls, their splendid saloons, and sarcophagi of alabaster, the long avenues of sphinxes, statues, pylons, and gigantic figures,

"The temples, palaces, and piles stupendous,
Of which the very ruins are tremendous."

* Dr. Robinson shows, in a note, that the word "sea" is here used of the waters of the Nile, which to this day is called in Egypt *el-Bahr*, the Sea. The same expression is used (Jer. li. 56) of the river Euphrates.—See Gesenius's *Commentary on Isaiah*, c. xix. 5.

† To the event, Horace Smith alludes in the following stanza of his spirited "Address to the Mummy in Belzoni's Exhibition:—

Didst thou not hear the pother o'er thine head,
When the great Persian conqueror Cambyzes
March'd armies o'er thy tomb with thundering tread,
O'erthrow Osiris, Orus, Apis, Isis,
And shook the pyramids with fear and wonder,
When the gigantic Memnon fell asunder?

But we may assure those of our readers who feel a thrilling and not unprofitable pleasure in surveying the wreck of ancient grandeur, that they will find the Egyptian Thebes a study of most absorbing attraction. We must not omit the ensuing illustration of scripture history. "The walls of all the temples at Thebes are covered with sculptures and hieroglyphics, representing in general the deeds of the kings who founded or enlarged those structures. Many of these afford happy illustrations of Egyptian history. To me the most interesting was the scene which records the exploits of Sheshonk, the Shishak of the scriptures, who made a successful expedition against Jerusalem in the fifth year of king Rehoboam, B. C. 971. (See 1 Kings xiv. 25, 26; 2 Chron. xii. 2—9.) These sculptures are on the exterior of the south-west wall of the great temple of Karnak. They represent a colossal figure of this monarch advancing, and holding in his hand ten cords which are attached to as many rows of captives, one above, another behind him. These he presents to the deity of the temple. The upper rows, behind the middle of his back, contain each twelve or fourteen captives; the lower ones extend under his feet, and have more. The heads and shoulders of the captives are complete; while the bodies have merely the form of a cartouch with hieroglyphics, containing, perhaps, the name or character of the individual. In front of the high cap of the monarch is a cartouch with his name; and behind him, above the rows of captives, the wall is covered with hieroglyphics."—Vol. i. pp. 32, 33.—Among the inscriptions on these cartouches Champollion discovers the words, *Yuda Hamelk* (King of Judah), *Beth-horon* and *Mahanaim*. The features of the captives, too, appear to Dr. Robinson decidedly of a Jewish cast. There is, therefore, good reason to regard this sculptured memorial as an incidental testimony to the truth of scripture. It has been observed, we think by Mr. Wilberforce, that the prodigious *variety* of the proofs which conspire to establish the credibility of revelation, affords of itself a very strong presumption in favour of that inference. The principle on which this argument rests is obvious. A few accidental coincidences may give an appearance of probability to an untenable hypothesis; a crafty deceiver may forge a certain number of seeming proofs in support of his story; but where the investigation spreads over a wide extent, and descends, at the same time, to a multitude of minute particulars, its result, whether favourable or unfavourable, will almost always be decisive of the question. Fallacies, whether of ingenious theory or deliberate imposture, are sure to be detected by the application of a test like this; while truth is shown, by such a process, to be authenticated by a combination of evidence which neither accident nor deception could possibly have brought together. It is the glory of the Bible that its most acute and learned assailants, from the days of Celsus and Porphyry, down to the present times, have never succeeded in fixing upon it any colourable charge of inaccuracy; as, on the other hand, the most extensive inquiries in every department of historical and antiquarian research are continually producing new and unexpected attestations to its truth. Thus even the dilapidating hand of Time has spared credentials of our religion amidst the wreck of fallen cities; and the

solitary student in these distant islands may gather fresh confirmation of his faith from the ruins of Thyatira and Egyptian Thebes.

(To be continued.)

MASTERS AND SERVANTS.

FROM whence arise those quarrels which so frequently disturb and destroy the relations existing between master and servant? We may answer, in a general way, from the natural corruption of the heart. But we must not limit ourselves to such a superficial view of the subject; let us enter into detail, analyze the principle, and consider its results. Masters commonly err in not sufficiently sympathizing with the situation of their servants; they forget that it is not so easy to serve as to be served; and that since Providence has ordained them to command their inferiors, they ought, by kindness and good management, to mitigate, as much as possible, whatever is painful in the duties the latter have to perform. They also lose sight of the fact—that those in their service have not received the same education as themselves,—that they have fewer opportunities of obtaining instruction,—that their intellect is not so well developed as their own,—and, consequently, if they neither understand nor execute their orders so promptly, or so well as, perhaps, others in their situation might do, they ought to attribute this less to a want of inclination on their part than to a necessary consequence of their condition. They ought also to watch against a domineering spirit, the result of pride, which too often leads them either to overstep the limits of that just and lawful authority they are permitted to exercise, else to treat them with blameable haughtiness: and it frequently happens, that he who cannot be a tyrant on a throne, revenges himself for such want of power by becoming a despot in his own family. A disposition to overlook the good qualities of their servants, in order to see only their faults, impatience, unjust refusals, parsimony, and hastiness of temper, are faults still quite common among masters.

On the other hand, servants have some dangerous stumbling-blocks: they are tempted to compensate for the yoke they are obliged to bear, by indulging in a spirit of opposition and secret resistance to the superior authority. The servant is not always disinterested; he often serves more for reward than from attachment; is negligent in the fulfilment of his duties; disposed to have recourse to dissimulation, either to ward off reproof, or to conceal his idleness; he does not always give to his masters the justice and respect he owes them; his submission to Divine Providence is put to the test, by constantly looking upon a situation in life superior to his own, and his fidelity, by the numerous opportunities daily presented him of appropriating what does not belong to him. Now, if we examine the real cause of such sad effects, we shall find it in the absence of love; for if love reigned in the master's heart, he would exercise sympathy, good-will, and fatherly-kindness, towards his servant; and the same

principle influencing the latter, would lead him to exhibit disinterested affection and fidelity in his master's service.

Let us now look upon Christianity acting upon these difficult relations, sanctifying and making them easy. The gospel does not do away with ranks, neither does it destroy distinctions, nor level those inequalities established by Providence, and even by the present nature of things. Before the cross of a Saviour crucified for the redemption of sinners, masters and servants are equals; and in the language of scripture, in Christ Jesus "there is neither bond nor free;" the master morally falls from the height of rank to a level with his servant, whilst the latter is spiritually raised from that distance which separated him from his superior. The master considers himself as a servant, because he is the servant of Christ, and the servant becomes free, being the redeemed of Jesus. The master commands, because, in his family, he is the representative of the supreme Head of the church; and the servant obeys because he loves the will of Christ, which will he recognises in the commands of his master. Thus the authority of the *one* is tempered by the consideration that "he also has a Master in heaven" to whom he must give account of his stewardship; whilst the humble condition of the *other* is ennobled by faith, which discovers to him beyond the grave, his Saviour and Redeemer, reserving for him an "inheritance, incorruptible, undefiled, and that fadeth not away." The Christian master does not look upon his Christian servant as a being of a different species from himself, of whom he may dispose at his pleasure, and who must become the blind executor of all his whims, but as an immortal creature, as a brother in the faith, who has a *right* to his love, who shares in his prayers, and over whom God has placed him, not merely to command him, but to care for his salvation, and direct him in all that concerns his dearest interests. In return, the latter is neither revengeful, selfish, nor unfaithful, because he loves his master as his master loves him. Are they not created by one God, redeemed by one Saviour, heirs of one kingdom? In the family they kneel together before the same Master, the King of kings, and Lord of lords. When they commemorate that great sacrifice—the foundation of their eternal salvation—they sit down at the same table, drink the same wine, eat the same bread, and call to remembrance the day, not far distant, when they shall "reign together with Christ, for ever and ever." But such principles are unknown in the world; they are banished from society nominally Christian. Hence so many violations of the divine law—so much injustice from the one party—so much deceit from the other—so many embarrassments and quarrels which disturb and embitter domestic happiness.

Let us, therefore, cultivate the spirit of Christian love; this is not a plant of nature's growth; but let us entreat the Lord to fill our hearts with it,—it will serve as a seal and commentary to our profession of the truth as it is in Jesus,—it will convince, disarm, and win over those who yet remain at a distance from Him.

Translated from a recent French publication.

ADDITIONAL HINTS TO INQUIRERS,

BY DR. RUSSELL, DUNDEE.

THE apostles, when calling on sinners to believe the gospel, did not stop to explain faith. They took for granted that every body knew what it was to believe a testimony, and what it was to disbelieve it. Their hearers started no difficulties about the manner of believing. The only question respected what it was that they were called to believe. In our day, however, the question with hearers is not, "Are these tidings true?" but, "how am I to act faith—how am I to work up my mind to that state of disposition conceived to be faith?" All the while the gospel itself is overlooked.—The fact is, that a simple operation of mind does not admit of strict definition, though every one nevertheless understands it. It may be said, that an explanation of faith is given in the beginning of the eleventh chapter of the Epistle to the Hebrews, the import of which is, that faith is the confident persuasion of things hoped for,—the conviction, upon evidence, of things not seen. But, granting for a moment that this is a definition of faith, let it be considered that a statement involving an explanation of a thing may be made, either for the direct purpose of explaining it, because this is necessary, or simply for the purpose of intimating that the statement made is to be the basis of a subsequent course of argument or illustration. Now, to show that the latter, and not the former, was the object of the apostle, let it be observed, that he is reasoning, not with the ignorant or unbelieving, but with Hebrews who had long known and believed the gospel, and who had suffered much for its sake "after they were illuminated." His language, then, assumes that they knew quite well what it was to believe the revelation of God; and assuming this, he lays down what they knew and admitted as the basis of the subsequent argument and illustrations taken from the fruits and the results of faith in the ancient worthies. We are quite accustomed, in reasoning with others, to say, "You know this or that," and then, assuming that the premises are admitted on all sides, we make them the basis of the subsequent argument. In the ancient worthies, the Hebrews were too much disposed to glory, while they overlooked their true character. It was, therefore, of great importance to show that their fathers acted upon a principle which they were tempted to abandon, and seemed too ready to forsake. Their fathers lived by faith in things invisible, and were sustained by the hope of the promise, though they did not receive its fulfilment in their day, but were of course subject to the imperfection which attached to all believers before the incarnation of Christ. The apostle, as it were, says, "Why think of returning to Judaism? true Judaism would condemn you; for your fathers lived by faith in things invisible and future; and why should not you live by faith in things past, in an unseen high priest, and in the final revelation of his glory?"

It is one thing to define faith, and quite a different thing to de-

scribe it by its fruits and effects. And to show that the latter, and not the former, was the object of the apostle, let it be considered, that it would be most strange indeed that the Hebrews should require an explanation of faith, while the apostles, when addressing promiscuous assemblies, and multitudes who for the first time heard the gospel, never thought of explaining it to *them*. Surely if it was necessary to explain it to those who had long known and believed the truth, it must have been far more necessary to explain it to the ignorant and the unbelieving. But as the latter was not done, the former must have been quite superfluous.

We have met with many, who, in consequence of a mistaken view of this subject, are in the deepest perplexity about the right way of believing, while the gospel itself is overlooked. They are afraid to listen to a plain statement of the saving truth, as if it were a thing too simple.

Instead of continuing in this state of perplexity, search the scriptures, for they testify of Christ. It is in consequence of what is therein testified of his person, and his mediatorial character and work, that he is the great object of faith. Indeed, he could not be the object of faith at all if nothing were revealed concerning him, for we know nothing of him but by the testimony of scripture. It is not enough, then, to say that Christ is the great object of faith, for he is so only in consequence of what is revealed concerning his person, his character, and his work as the great Mediator between God and men. It is of course most evident that the gospel does not consist of mere naked or abstract propositions, but of facts which, in their import and qualities, are most deeply interesting to ourselves. They are facts that involve the whole of our eternal interests as creatures formed for an immortality of being, and as sinners accountable to the God with whom we have to do. Of course the gospel cannot be believed without a deep sense being had of its unutterable importance to ourselves individually. He who believes in Christ feels his individual concern in the gospel message as absolutely as if the message were addressed to him alone. And such is the nature of the gospel that, in believing it, the sinner submits to the divine plan of acceptance of which it testifies, for no sooner is the gospel seen to be a faithful saying than it is seen to be worthy of all acceptance, so that it is immediately acquiesced in, or, in other words, the love of it is received.

The faith of the gospel is connected with trust in the Saviour. This arises from the nature of the thing believed, which is good news inasmuch as it testifies of the propitiatory work of Christ in behalf of sinners, and includes promises the most deeply interesting to us. The belief of bad news cannot produce trust, and neither can a promise in which we have no concern. The former will produce sorrow and fear, and the latter will be treated with careless indifference. But such are the hearings of the gospel on ourselves, such is its adaptation to our wants, and particularly to our relation to God, and such the freeness of its provisions for our use, that it cannot be believed without calling forth confidence in Him who came into the world to save sinners. Believing his gracious

message of peace and reconciliation, we trust in him who thus speaks to us. The one involves the other, and hence believing in Christ and coming to him, which is the same thing with trusting in him, are expressions used interchangeably in scripture. And in coming to him as the living stone, as the foundation of all his hope, the believer is joined to him, as the building is to the rock on which it rests, and he is treated as one with him so as to partake of the virtue of his sacrifice, and to derive from him life and stability. He that believeth shall not make haste. He knows that he rests on a foundation laid by the offended Judge himself, and that he can never be ashamed of his hope.

When the scriptures distinguish between faith and works in the matter of acceptance with God, it is on the principle that there is a wide and an essential difference between a man's doing a thing himself in order to obtain a particular object, and his believing that every thing necessary for that object has already been done by another. The former is labour, but the latter is not. When the man trusts in that which has already been done by the other as perfectly sufficient to obtain the desired object, and as, in fact, done by that other in order that he might obtain this very object, he abandons his former labours as useless, and as even an insult to his friend. And thus it is that the scriptures distinguish between justification by deeds of law, and justification by faith in Christ.

While, however, this distinction is kept in view, remember that it is certainly the bounden duty of all who hear the gospel to believe it. This obligation to believe in Christ rests on their possessing rational faculties, and their having the gospel set before them established by appropriate evidence. Independently of any special influence from above, it is their duty to believe what God hath testified. The special influence of the Holy Spirit is the gift of pure grace, and by no means a matter of debt. It is the depravity of the heart which renders this special influence necessary. Such is the enmity of the heart to the true character of God; such is the love of sin, and such is the pride of self-righteousness, that nothing but the invincible power of the Holy Spirit will bring a sinner to submit to the divine plan of acceptance. And what can render us more unworthy of any benefit from God than dispositions so hateful? When fully persuaded of this the sinner is humbled, and loathes himself in the sight of Him, whose glory shines in the gospel of Christ. No longer does he employ the fact of the necessity of divine influence to excuse his sloth or his unbelief, or to justify himself in refusing to submit to the righteousness of God; but, on the contrary, he feels and confesses that nothing kept him from receiving the love of the truth but the desperate wickedness of his own heart. Let a man be really convinced of this, and he will cast himself into the arms of sovereign mercy, saying with appropriate feeling,—“God be merciful to me a sinner.”

Beware of the error of waiting till you shall find some sensible change, or good disposition wrought in you, before you will come to Christ in the confidence of obtaining mercy. Look out of thyself to the work finished on the cross, as the stung Israelite looked to

the serpent of brass. The general and unrestricted calls and invitations of the gospel, in which sinners are described merely by their guilt and their necessities, form the ground on which you are warranted thus to look to Christ, in the confidence that he will in no wise cast you out. The work of the Holy Spirit consists in his opening the mind to the glory, perfection, and all-sufficiency of the finished and accepted righteousness of Christ, and leading the heart to rest exclusively upon it. He takes of the things of Christ, and shows them to the subject of his influence. This influence is not something of which we have a distinct and an immediate perception apart from the workings of our own mind. His gracious influence mingles itself, as it were, with the reasonings, motives, and persuasions of his word. Though the word and the Spirit are in themselves quite distinct, yet the truths of the divine word form the medium through which he acts. Hence Christians are said to be "born of the Spirit," and "born of the incorruptible seed of the word of God, which liveth and abideth for ever." At the time that we are taught by him, it is the thing taught, and not the thought of the Teacher, that engrosses the heart. But when we come to reflect on the effects of his teaching, we trace the whole to his influence, and give to him the praise of his grace.

If, then, the great work of the Spirit is to glorify Christ by enlightening the mind in the knowledge of his person, character, and work, and inclining the heart to confide in his one perfect righteousness, it must be of the first importance for the inquirer to dwell on every part of divine truth, as it bears upon the Saviour, and to unite with this a devout and humble reliance on the aid of this heavenly instructor.

REVIEW.

The Death of Christ the Redemption of his People; or the Atonement regulated by the Divine Purpose. By Andrew Marshall, D. D., LL. D. Edinburgh: M. Paterson, 1842.

"ONE thing I would entreat of the reader," says the author, in introducing this work, "that he will exercise a little patience; that he will not judge of the whole from a part, particularly from the preliminary part; that he will examine the entire plan before he comes to a decision; and will pronounce upon the conclusiveness of the performance only when he is acquainted with its contents." A very fair request, and one with which we have faithfully complied. The result is, that we are filled with surprise, and feel greatly at a loss in what terms to express our opinion of the work. It seems to us to contain a strange mixture of truth and error. What we deem erroneous in one place is refuted by what we deem sound and scriptural in another. There is a great deal of misunderstanding, and, consequently, of misrepresentation and distortion; and there is a strong infusion of bitterness

of which we believe the author is not conscious. He snarls and shows his teeth when he has no intention to hurt. We make all due allowance for the characteristic style of Dr. Marshall, though we believe it will materially hinder his success, and more especially when, as in the present case, he assumes the office of peace-maker. The very few pages which we can devote to the examination of the work before us, will not admit of our entering minutely into the great question to which it relates. We shall touch only upon a few of the leading points, allowing Dr. Marshall to speak for himself, and, where we deem his sentiments unscriptural, to refute himself. The following are the opening sentences of the volume:—

"The question I purpose to examine in the following pages, is, For whom did the Son of God lay down his life? Was it for some men, or for all? And if for all, was it for all in the same sense—with the same intention—to secure for each and every one the same benefits? Was it to save Nero as truly as to save Paul—Simon Magus as truly as Simon Peter—those who shall 'go away into everlasting punishment,' as those who shall 'go away into everlasting life?'"

We have objections to this mode of stating the question; but we do not wait to advance them. The author's reasons for undertaking the work we have in the following terms:—

"Of late the fact has been brought to light, not previously suspected by many, that among the ministers of that body (the United Secession), a difference of opinion exists—a very material difference of opinion—with regard to various points generally deemed essential, and particularly with regard to the extent of the Redeemer's death." . . . "If report may be credited, or if a judgment may be formed from some unpleasant circumstances which have occurred in more than one presbytery of the body, there is reason to suspect that matters are not much altered for the better,—that small progress has been made in the way of restoring congeniality of sentiment, nay, that the breach, so far from being healed, is daily growing wider,—and that of those who fill the Secession pulpits, particularly of the junior brethren, a considerable number, a rapidly increasing proportion, have a strong leaning towards that scheme of doctrine, if scheme it may be called, which among us, so far as I know, has not yet obtained a name, but which in America is designated *the New School*."—Pp. 2, 3.—"Since opinions verging towards Pelagianism have been set afloat in different places, and are understood to have spread widely, especially among preachers and junior ministers," &c.—P. 201.

Yet towards the close of the volume, the aspect of things within the Secession church becomes entirely changed, though by what means Dr. Marshall does not inform us, and we are not disposed to speculate on the subject. After speaking of *a breach that is daily becoming wider*,—of *a considerable number*,—of *a rapidly increasing proportion*,—of opinions verging upon Pelagianism, that are understood to have *spread widely*,—he says, "To what extent these doctrines, or others akin to them, are taught or believed throughout our churches, I am not aware. . . . My conviction, however, is, that the evil is very partial. So far as my knowledge goes, it is limited indeed." . . . "A few 'novices' may indeed be found in so large a communion, who are 'lifted up with pride,' a few of those 'children who are tossed to and fro, and carried about with every wind of doctrine,' a few of those 'heady, high-minded' persons, who are 'ever learning, but never able to come to the knowledge of the truth.'" . . . "Already have I said, that so far as my knowledge goes, both ministers and people, with very few excep-

tions, are, in respect of soundness in the faith, all that could be wished."

Whatever evils attach to the views which Dr. Marshall opposes, they are, in his opinion, chargeable upon the Scottish Congregationalists as a body:—

"In our own times," he says, "the doctrine is but too common, both in America and among ourselves; nor is it peculiar to any denomination, although in Scotland, I believe, it has, till of late, been chiefly confined to the Congregationalists. In animadverting upon it briefly, I might refer to the writings of many distinguished men; but I have already referred to those of Dr. Wardlaw, and I select his in preference to all the others, for various reasons, partly because there are none of higher reputation, but chiefly because I conceive they have contributed more, perhaps, than any other writings, to disseminate in the Secession body those views on the subject of atonement to which I am opposed. From the great eminence of Dr. W. as an author, added to the rare excellencies of his character as a man, he is justly regarded by as many as know him with a very fervent admiration; and I have reason to suspect that some influential individuals in the Secession, and perhaps also in other churches, have, whether consciously or unconsciously, paid him a species of homage not the most creditable to men of independent thinking, by giving an easy reception to certain opinions, simply on the ground that they are held by him."—Pp. 30, 31.

This is certainly not so complimentary to Dr. Wardlaw as it is insulting to the individuals aimed at: it shows a want of becoming dignity and generosity of feeling, not to say that it contradicts what is quoted above, for we presume that the "*influential individuals in the Secession*" are not to be reckoned among the "few novices," the "few children," and the "few heady, high-minded persons." Dr. Marshall is right in asserting that Congregationalists hold those views which his book is professedly designed to oppose, but not certainly as he represents them. How he could allow such statements as the following to go forth with his name, is to us unaccountable.

"It is not unworthy of notice, that the charge brought against the apostate is, that he counts the blood of the covenant, *κοινον*, a common thing; that is, common in the Jewish sense, not consecrated, unholy, unclean. I say this is not unworthy of notice, particularly of the notice of our brethren, whose cause is not to be maintained without depreciating the blood of the covenant, and proving it void of efficacy. In a literal sense they say it is a common thing, common to the whole human race, to the lost as well as to the saved, the unavoidable consequence from which is, that with regard to the great majority it has been shed in vain. What comfort can they have in avowing such a theory? What comfort in defending it? Every argument they bring is an argument against the Saviour's blood. Every advantage they gain is gained at the expense of its preciousness."—P. 175. Again—"As he (Christ) must be regarded, upon the principles of our brethren,—dying without any particular intention,—laying down his life at a peradventure,—pouring out his blood a boundless but aimless expiation,—not saving all for whom he died,—not saving even the majority,—leaving the great majority in the fangs of Satan,—in the flames of perdition—everlasting perdition,—sowing much but reaping little, making an ample purchase but receiving a small return,—paying an infinite price, but paying it for nothing, or next to nothing? . . . We blame, and justly blame the theology of the heathen; particularly we blame the licentiousness of their poets, who represent their deities as thwarted in their intentions, sometimes mingling in mortal warfare, and sometimes even defeated by mortals. We condemn such representations, we pronounce them most pernicious, most impious, subversive of all morality and of all sound theism; and I submit if such representations be not too nearly allied, much too nearly allied, to the view which must be taken of the labours and sufferings of the great God and our Saviour, provided there be any truth in the principles of our brethren?"—Pp. 197, 198.

We blush to transfer these ravings to our pages. They are enough to destroy all confidence in the author's fitness for the task which he has been induced to undertake; and that not the less when, a few pages further on, he tells us, that "the opposite sides of the question are, not so much different opinions as different shades of the same opinion, and that the want of an entire coincidence of views ought not to be magnified into a cause of strife."—P. 220.

Dr. Marshall rejects the theory of a *commercial* atonement. "Let it be carefully noted," he says, "that we hold not but disavow, what is called the *commercial* atonement, the doctrine that the sufferings of our Lord were an exact equivalent, neither more nor less, for the sins of a certain number whom he intended to save." But we cannot see how this and many similar statements contained in the work before us can be reconciled with the following:—

i "The scriptures never separate one part of his mediatorial work from another part—never represent him as doing one thing for one portion of sinful men, and another thing for another portion. On the contrary, they represent him as uniting the blessings of salvation in one indissoluble chain, and doing every thing for those on whose behalf he does any thing. . . . What is more, there seems ground for affirming that he died under the charge of their sins, and that his resurrection was the consequence of his being freed from that charge. 'He was delivered for our offences, and raised again for our justification,' Rom. iv. 25. He was raised again, not *αἰς δικαιοσιν*, in order to justify us, as many seem to imagine, but, *διὰ τὴν δικαιοσιν ἡμῶν*, because of our justification; that is, because we, for whom he acted, were in some sense justified, in consequence of what he had done. The whole process was strictly *legal*, and must have been so, considering by whom it was conducted. He was delivered for our offences, made under the law which we had violated, subjected to the curse which had been pronounced on us,—that curse being removed we were virtually justified,—the bond of our condemnation was cancelled, the handwriting of ordinances was blotted out,—and the consequence was, our Surety was liberated,—was brought from prison and from judgment," &c.—Pp. 134, 135.

Notwithstanding the assertion that the scriptures never represent Christ as doing one thing for one portion of men, and another thing for another portion, we are informed that, "while there is a sense in which the Saviour died for some men and for some only, there is also a sense in which he died for all." . . . "In some sense it was an atonement for all. In some sense the Saviour stood in the room of all." . . . "I can say to every sinner under the gospel, *there is salvation for you in Christ, a rich salvation, a complete salvation*, sufficient for all, offered to all, believe, and it shall be yours." The author reconciles these general invitations with a limited atonement, not from the sufficiency of the atonement, but from the fact that it is "a general remedy." So it appears, that although, on his principles, there can be no atonement without salvation commensurate with its extent, yet there can be a "remedy" without a cure. "The great and overpowering difficulty," he says, "is, how to reconcile the offer of grace with the want of purpose to bestow grace, or rather *with a purpose not to bestow it*." . . . "The offer of grace, *accompanied with a purpose not to bestow grace*, must needs issue in the rejection of the offer, but with whom does the blame of the rejection rest? It rests wholly with him to whom the offer is made." Such language we regard as presumptuous and unwarranted. When

God leaves sinners to the freedom of their own will, and they reject the offers of mercy, it cannot be said that there is a positive divine purpose that they should reject it. We feel the difficulty of reconciling the free agency of man with the influence of the Spirit of God, which is necessary in order to the reception of the truth, but that difficulty is one of *understanding*—it does not offend our moral sense. It is otherwise, however, with the difficulty stated by Dr. Marshall. If there be a purpose on the part of God not to bestow grace, how can there be a just condemnation of men for *rejecting grace in the face of such a purpose*? There is not only the difficulty of reconciling the *offer* of mercy with divine sincerity, while there is a divine purpose not to bestow it, but there is also the difficulty of reconciling with justice *the condemnation for rejecting what a divine purpose rendered it impossible to accept*. This difficulty, however, is Dr. Marshall's. It is *he* that informs us that there is a divine purpose not to bestow grace. We find no such difficulty presented in the divine record, and therefore we feel not its pressure.

The terms which represent the atonement as universal are accounted for by the author by a reference to the transition from the Old to the New dispensation, so that the *world, the whole world, all men, and every man*, mean nothing more than that the blessings of salvation are not to be confined to the Jews, but extended to men of every class. That many passages are obviously to be understood on that principle we at once admit, but we reject as gratuitous the theory which would make all the passages in question square with that principle. It is not enough for Dr. Marshall's purpose that all the passages referred to *may* be expounded by the application of his principle, he should prove that they must be explained on that and no other. We reject the application of his principle in the first instance which he adduces in illustration of it:—

"God so loved the world." &c. John iii. 16, 17. "The question is, did our Lord, on this occasion, speak definitely or indefinitely? Did he mean by the *world* every human being that had been, or was, or should be? or, did he mean only mankind in general, Gentiles as well as Jews? I submit, if the latter be not the only meaning we can attach to his words,—no other was true in fact, and no other was natural in the circumstances in which he stood."

To us this appears neither the only interpretation, nor the most natural. Christ addressed Nicodemus as a sinner, with a view to his personal benefit; he speaks not so much to the prejudices of the Jew as of the sinner; the theme was not so much the nature of the kingdom of heaven as the *new birth*. The first words of Christ are, "Except a man be born again, he cannot see the kingdom of God." The objection of Nicodemus is not the objection of the Jew, but of the natural man—"How can a man be born when he is old?" The whole of what follows is in reply to *this* objection. Now, Dr. Marshall can say to "*every sinner, there is salvation for you in Christ*;" if for *every sinner*, then surely for the *whole world*. This we understand to be the doctrine which Christ taught Nicodemus. But we are met with the assertion, that "it is not true, in fact, that Christ came to save every human being." None but Universalists assert that he did in the *author's sense of the terms*. For the sense

in which we understand Christ to have come to save the world, we have all the sanction we can wish in Dr. Marshall's words when he says—"the atonement, in its general nature, was unlimited, satisfying the claims of public justice for the whole race."

To follow the author in the course of his argument would require a volume instead of a few pages. He avows that he has been put forward in the present crisis by other influential individuals to prepare the present work. The choice, we are free to state, was, we think, most injudicious, especially when the object contemplated was to prevent a schism, and to restore peace. This we would have concluded from Dr. Marshall's performances on other subjects both through the press and on the platform. With considerable powers of reasoning, his style appears so harsh, sarcastic, and envenomed, that he is far more fitted to raise a storm than to allay it. The present work is very far from proving an exception, and, if we mistake not, will tend more to widen the breach than to heal it. His plan, considering the object which he had in view, is most unphilosophical. He places in the foreground what he knows will be most repulsive to his opponents, and his language seems as if framed to irritate. He represents his opponents as *inventing* their system to get quit of doctrines which they hold as firmly, and esteem as highly as he does—such as the doctrine of election, and the special relations in which Christ stands to his own people. Various erroneous assumptions lie at the foundation of his reasoning, and vitiate the whole structure. As we have just stated, he assumes as denied what his opponents admit, and enters at length upon the proof. He holds that "the love of the Father is the same thing as election;" that "election is nothing but the love of the Father formed into a purpose." This latter expression supposes the love to have existed previous to its *formation into a purpose*. Election we understand as a special expression of love. But when any distinction is made expressive of the *way in which we contemplate the divine procedure* in the plan of salvation, or when we view things in what is called the *order of nature*, immediately the author makes an assault as if it were in the *order of time*, and that, too, in the face of the most express statements to the contrary. Thus he sneers at the principle that election comes after the atonement, while the eternity of the divine purpose in regard to both is held by his opponents as firmly as by himself. In speaking of the love of Christ to his people, the principles advanced imply that that love is as much exercised towards the elect yet unborn, and towards the rebel yet in the gall of bitterness, as towards the devout believer on earth, or the glorified saint in heaven. The principles of Dr. Marshall would lead us to regard man as merely passive. Throughout the whole work there is not a direct reference to man's being treated as a moral agent in the plan of redemption. There is scarcely a word of the condemnation of sinners *because they believe not*. The subject of moral government, and some other topics, such as infant salvation, are touched upon slightly, but in a manner that indicates a crudity of thought such as we should not expect, and a range of theological attainment more limited than is becoming. The work has been

prepared in a hurried manner, two-thirds of it, as the author informs us, having been written as it was passing through the press. This partly accounts for some of its faults; but no work on such a subject should be prepared in such haste.

The present agitation in the Secession church indicates progress in the attainment of truth, and in this we greatly rejoice. It is here, as in the question of religious liberty, those whose eyes have been newly opened to the truth respecting the nature of the Redeemer's sacrifice have, in some instances, in the fervour of their zeal, adopted modes of expression very much to be condemned. Others of maturer judgment, of a calmer temperament, and longer experience, have advocated the truth with sound speech which cannot be condemned. The advocacy of these will by the divine blessing prevail, and the result in the churches of the Secession will be glorious. Dr. Marshall himself is far advanced in the right path; indeed, there is not a principle which his opponents plead for which is not expressly asserted, or necessarily implied in some part or other of the work before us; and when the author comes to a more correct understanding of the sentiments of his brethren, and when his temper becomes a little more sweetened, he will discover that much of the present work is a waste of words, and that his opponents are not quite so heretical, even on his own principles, as he represents them to be.

We have, in the present controversy, another proof of the utter uselessness of human standards as a means for preserving unity of sentiment,—

"The doctrine which I am to defend," says Dr. Marshall, "is, *with some little modification*, the doctrine of our standard books—not that I mean to make the smallest reference to these in the way of argument—that would be sufficiently absurd—but that I would have the reader advertised that the system taught in these books is the system, *generally speaking*, which I propose, through divine aid, to explain and vindicate."

The words which we have put in italics, indicate a very considerable modification of views, even on the part of some of the most staunch Presbyterians on the subject of standards. If Dr. Marshall be allowed *some little modification*, others have an equal right to the same privilege, and with here a little, and there a little, the deviation in the end may become great enough. We rejoice that the only legitimate standard is beginning to be regarded in the proper light. Because men appeal to the law and to the testimony truth will be discovered, and peace and purity will be found among the true Israel of God.

BRIEF NOTICES.

A Wreath for the Tomb. An Essay and Sermon on the Lessons taught by Sickness. With Extracts from Eminent Authors on Death and Eternity. By the Rev. Edward Hitchcock, LL.D., Prof. Chem. and Geol., Amherst Coll., &c. &c. Second Edition. London: Jackson and Walford. 1842.

THIS is a work of no ordinary merit, and admirably adapted for the particular class for whom it is chiefly intended—Youths and men of business, whose lives

must be laborious, and their activity unremitting; for students and men of science, for professional men, and all who must "bear the burden and heat of the day." It is sufficient, in its recommendation, to adopt the language of Dr. Pye Smith: "Impressive as are the Extracts which it is evident that Professor Hitchcock considered as constituting the prime excellence of his book, I must own that, to my conviction, his own Sermon and Essay were entitled to a higher place than he was disposed to give them. They are in the straightforward manner of the practical philosopher, and the plain-spoken minister of Christ; but their style of thought, and point of application, are not only interesting, but in a high degree without example, so far as I can presume upon an acquaintance with our religious literature."

Solitude Sweetened: or Miscellaneous Meditations on Various Religious Subjects. By the late James Meikle, Carnwath. With a Memoir of the Author. Ninth Edition. Edinburgh: John Johnstone.

A NEW and beautiful edition of a well-known Work. We cordially recommend it.

BOOKS RECEIVED FOR REVIEW.

The English Hexapla: exhibiting the Six Important English Translations of the New Testament Scriptures.—Wiclif, 1380; Tyndale, 1534; Cranmer, 1539; Geneva, 1557; Anglo-Rhemish, 1582; Authorized, 1611. The Original Greek Text after Scholz, with the various readings of the *Sextus Receptus*, and the principal Constantinopolitan and Alexandrian Manuscripts, and a complete collation of Scholz's Text, with Griesbach's Edition of 1805, preceded by a Historical Account of the English Translations. London: Samuel Bagster and Sons.

The Antiquities of Egypt; with a particular notice of those that illustrate the Sacred Scriptures. With numerous engravings. London: The Religious Tract Society.

History of the Macedonians, the Seleucidæ in Syria, and the Parthians. From Rollin and other authentic sources, both ancient and modern. Tract Society.

A Christian Companion for the Chamber of Sickness. Tract Society.

Elements of Astronomy; adapted for private instruction and use in schools. By Hugo Reid, Lecturer on Natural Philosophy. Edinburgh: Oliver and Boyd.

History of Christian Missions from the Reformation to the Present Time. By James A. Huie. Edinburgh: Oliver and Boyd. 1842.

The Mortification of Sin in Believers; containing the necessity, the nature, and means of it, with a resolution of sundry cases of conscience thereto belonging. By John Owen, D.D. Tract Society.

A Demonstration of the Resurrection of our Lord and Saviour Jesus Christ; and therein of the Christian Religion. By Richard Garbutt, B.D. London: Tract Society.

Blossoms and Fruit; or Conversations on the Lives of Christians eminent for early piety. London: Tract Society.

Missionary Book for the Young. London: Tract Society.

The Life of Cyprian. London: Tract Society.

Hints on the Portable Evidence of Christianity. By Joseph John Gurney. Sixth Edition. London: Tract Society.

A Brief Memoir of W—— O——, Esq. London: Tract Society.

Papery Unchanged; or Persecution in Salzburg and Zillerthal, in the Eighteenth and Nineteenth Centuries. London: Tract Society.

The Christian Miscellany and Weekly Family Expositor. Part V. May, 1842. Edinburgh: John Johnstone.

The Claims of Missions enforced by a Survey of their Results. By the Rev. William Marshall, Leith. Edinburgh: Q. Dalrymple.

Missionary Labours and Scenes in South Africa. By Robert Moffat, Missionary. London: John Snow. 1842.

A Commentary on the Hebrews. By Dr. A. Tholuck. Translated from the German by Professor James Hamilton of Durham. 2 vols. Edin.: W. Clark.

INTELLIGENCE.

THE SHETLAND ISLES.

Extracts from the Speech of Mr. Peterson of Walls, at the Annual Meeting of the Congregational Union.

DURING part of the 17th century, and the whole of the 18th, the people in the Shetland Islands heard nothing and knew nothing of any other form of worship or religious party but the Presbyterian Church of Scotland. In the last year of the latter century, now 43 years ago, the Islands were visited by Mr. James A. Haldane and Mr. W. Innes, whose earnest and awakening manner of addressing the people began to excite some inquiry into the subject of religion. The state of the people at that period was deplorable indeed. The country was divided into thirty parishes, placed under the superintendence of twelve clergymen, not more than two or three of whom belonged to the Evangelical party in the Church of Scotland,—the others belonged to the Moderate party, and were indeed very moderate. In 1806, when Mr. Reid and Mr. Nicol were sent to Shetland to itinerate under the direction of what may be called the immediate predecessor of the Congregational Union of Scotland, I mean the Society for propagating the gospel at home, they found, in almost every part of the country, individuals who were longing to be taught the way of the Lord more perfectly. A revival of the work of the Lord then began to manifest itself, which, by the blessing of God, continues until this day; some of the results of which, especially as leading to the formation of several churches on New Testament principles, I shall now briefly lay before you:—

In the island of Unst, the most northern of the group, we have a small church. The chapel stands about a mile south of Scaw, the last town or hamlet in her majesty's dominions. I have often been privileged to proclaim the gospel to the inhabitants of this interesting island, and have always found them more than ordinarily attentive to the message of mercy. The number of the inhabitants is about 3,000. The parish-church stands about the centre of the island, and nearly four miles from each extreme. The Methodists have here a small chapel also. There are on this island the ruins of a number (some say 24) of Romish chapels.

In the island of Yell, which is separated from Unst by Blomel-sound, we have a few Christian friends also holding Congregational principles, but no place of worship. They were united together in church-fellowship by the late Mr. Kerr, in the year 1836; but they are truly as sheep without a shepherd. This island, which is the largest of the group, with the exception of the Mainland, is very destitute of suitable means of grace. It is divided into three parishes: South Yell, Mid Yell, and North Yell. The latter forms part of the ministry of the island of Fetlar. The minister resides in the latter place, and is an old man. I was informed, not long ago, that the people had not had more than three sermons during the previous five months. Mr. Nicolson, who has lately been stationed at Northmavin and Delting, visits occasionally these two small churches in the North Isles, and itinerates among the people at large; but more regular means are much required. It would be a blessing if the Congregational Union, or any other Evangelical body, were to send a preacher for the North Isles, whose headquarters should be North Yell. He would have easy access to 6,000 souls scattered over the three islands composing the group. The few pious people in that quarter are earnestly crying to God's people in the South to come over and help them.

The next church we have in the North is that which meets in the chapel of Sullan in Northmavin. Mr. Nicolson, as just mentioned, has been lately stationed there. This is a most needful and important field of labour. The chapel is situated about six miles from the parish-church, and contiguous to a large population, who are ever ready to hear the gospel. The number in church-fellowship is about thirty-five or forty persons, scattered over a large extent of surface. Mr. Nicolson's labours are very abundant; and although the church has not increased in members since he came among them, he is not without encouragement in his labours of love. He has lately commenced two Bible classes for the

young, in each of which are about twenty-five scholars. The chapel is in a very uncomfortable state. It was built by the poor people themselves. Friends in different parts of the country assisted them in purchasing timber necessary for the roof; but being unable to procure slate, they were obliged to cover it with divots of earth. Christian friends in Greenock, chiefly of the Established Church, gave Mr. Kerr money for fitting up the inside with pulpit and pews. The roof, however, is never tight; and Mr. Nicolson, during last winter, has often had literally to wade through water from the door to the pulpit. If not repaired this summer, it must cease to be occupied as a place of worship. This is a case which has a powerful claim on Christian liberality.

In the town of Lerwick, which is the capital of the islands, and situated on the east coast of the Mainland, religion has, of late years, made much progress; and there is, perhaps, no other place in the kingdom better supplied with the means of grace. Formerly it was far otherwise. About the year 1700, when Braid, who wrote a History of Shetland, visited these islands, Lerwick was, in every point of view, a very inconsiderable place. They had then built a kirk, but had no minister settled among them, and rarely enjoyed the means of grace. Their moral condition is represented as very sad and deplorable. Lerwick was at that period connected with the ministry of Tingwall, about four miles distant; but soon after it was erected into a parish, and obtained a minister for itself. So late as 1809, when Dr. Edmonstone wrote his History of the Shetland Isles, its population was only 1,600. At present it is about twice that number. The first Congregational church in Shetland was formed here in 1807, under the pastoral care of Mr. Reid. Their number at first was only sixteen. As dissenters of any kind had to that time been unknown in Shetland, they were the subjects of much obloquy and reproach. By the blessing of God, however, on his own word and ordinances, their numbers gradually increased. The amiable and inoffensive disposition of the pastor, and the blameless conversation of the members in general, did much to put to silence the ignorance of foolish men. Prejudice gradually declined, and in the year 1820 they found themselves worshipping in, I believe, the most comfortable, although not the largest, place of worship then in the country. In the erection of this building, capable of seating from 400 to 500 persons, they were readily and liberally assisted by the public, and the most respectable families in Lerwick took sittings in the new chapel. In the year 1824, a Wesleyan chapel was opened in Lerwick, and another by the Seceders in 1839,—on both occasions, the congregations connected with the Independent church were considerably lessened; but while we know that Christ is preached, and hope that souls are saved in both these places, we rejoice. I am happy to be able to say, that the work of the Lord has, of late years, been much revived in connection with the Independent church. The church consists at present of 109 members. They have had about twenty additions during last year, and fifty-five in all since Mr. Brown became their pastor, about two years ago. The average congregations are from 250 to 300. About 200 children are under Sabbath school instruction by the church, and about eighty young people attend Bible classes. In addition to these means in operation by the church, twenty of the male members are engaged every Sabbath evening in district visiting, when they expound a portion of scripture, offer up prayer, &c.

In the parish of Sandwick, about twelve miles south from Lerwick, there are about twenty persons united together in the fellowship of the gospel, on Congregational principles. They have a small chapel in which they meet together for prayer and exhortation. They seldom, however, enjoy all the means of grace which the Great Head of the church has appointed for the edification of the body. The want of this they feel much, and are not a little discouraged. They have of late much improved their place of worship, but, for want of means, are unable to finish the repairs on it. A labourer for that part of the country is very much wanted. I paid them a visit on December last, and preached six times. On the Lord's-day I occupied the Methodist chapel, being larger than our own place. It was, as on former occasions, very freely given.

Scalloway lies about ten miles north from Sandwick parish, and about five miles west from Lerwick. It is the ancient capital of Shetland. The village is built around the harbour, at the south end of which stands the castle, built by Earl Patrick Stewart in 1600. The inhabitants number about 500, and are most of them very poor,—their chief dependence, for the means of living, being on

fishing, which is always very precarious. Until about three years ago no place of worship had been erected for the poor inhabitants, the want of which had long been severely felt. Whenever any preacher visited the place, they had nowhere to assemble the people but in a small schoolhouse, which could not contain those who were always anxious to hear, and which was sometimes not freely given. In 1837, when Messrs. Black of Dunkeld, and Russell, then of Haddington, were on a preaching tour in the islands, they felt deeply for the destitute state of Scalloway, and, in conjunction with friends in Lerwick, obtained *gratis* from Mr. Scott, the proprietor of the village, a suitable site for a chapel. A subscription was opened in both towns for the building, which immediately commenced, and, on Mr. Russell's return to the South, he obtained subscriptions in Edinburgh and Glasgow for helping forward the work. In May, 1839, although not finished in the inside, it was opened by Mr. Reid of Lerwick; and soon after, the committee of the Union sent a preacher to labour in it. Preaching has been kept up there ever since, with short vacancies occasionally.

In January, 1840, a church on Congregational principles, was formed at Scalloway, consisting of about seventeen members, most of whom had formerly been connected with the Church of Lerwick. The church at present consists of about thirty members, seven of whom have been added during last year. About the same time that the Congregational Union sent a preacher to Scalloway, the Secession body sent one also, and they have since that time kept up preaching in a Cooper's shed. And a new church, built by the Church extensionists, is now nearly ready to be opened; so that Scalloway will soon have more than enough of means, while many other parts of Shetland have still too much cause to say, "No man careth for our souls."

About ten miles west from Scalloway, and nearly the same distance east from Walls, stands the small Congregational chapel of Sand in the parish of Sandsting. This neat and comfortable place was erected chiefly through the instrumentality of the late Mr. Garriock of Reawick, and that of another Christian friend still alive. The church at Sand was formed by the late Mr. Kerr, soon after he came to reside in Shetland, as a general labourer, in the year 1823. Most of the members had formerly been in connection with the church at Bixter, where, however, they could not regularly attend, owing to the distance. The number in fellowship at Sand is about thirty persons. The church hitherto has not been in a flourishing condition. During last year, since Mr. Nicolson removed to the North, they have had occasional supply from Walls and Scalloway; but, on the absence of such supply, they meet together by themselves for their mutual edification. This and the adjoining parish of Aithsting, forming one ministry, have very much need of additional means of grace. Many of the people are at a great distance from any place of worship. I have, during last year, preached thirty-four times, in eleven different places of those two parishes.

Adjacent to Sandsting, and separated from it by Gruchy-voe, running three miles inland from the Atlantic, lies the parish of Walls. At the head of Bay-hall-voe, running in from Valla-sound, stands the Congregational chapel, with the parish-church on the south side, and the Methodist chapel on the east, removed from each little more than a stone-cast. The parish-church is opened for worship only once a fortnight, and the Wesleyan preacher, having other stations in his district, is at home, in general, only every second Sabbath. The Congregational church in Walls was formed in 1812, the same year that the Congregational Union was formed. The original members had formerly been in fellowship with the church at Bixter. They were at that time very few in number and everywhere spoken against. Their place of worship was a cold dark room in an old house. Mr. Reid formed them into a church, and continued to visit the parish occasionally. Another room, better fitted up and more suitable for meeting in, was obtained; but it too was a cold uncomfortable place, and often too small for the worshippers. When Mr. Kerr settled in Shetland, he made Walls his principal home, and gave it the best share of his labours, which the Lord blessed for benefit to many souls. At the time of his death, in June, 1836, after thirteen years labouring in Shetland as a general itinerant, and discharging at the same time as far as possible the duties of a pastor to most of the country churches, the church in Walls consisted of seventy-two members.

In July, 1837, I became pastor of the church, and soon after that period the Lord was pleased to send us refreshing showers of divine influence, which, in

some happy measure, we still enjoy. Since October, 1837, we have had upwards of eighty additions to our fellowship, which makes our present number, after deducting deaths, &c., about 140, besides those in Foula and Sandness, who meet together in those places by themselves. Through the kindness and liberality of Christian friends in Glasgow and Edinburgh, and a few other places, we succeeded in erecting a new chapel on a convenient site near to our old place of meeting in 1837. It was opened for Divine service on the 24th December that year. So soon as 1839, it had become indispensably necessary to enlarge it, which we were again assisted in accomplishing from the same quarter. The place is now again too strait for us, and had we the means, it would be requisite to enlarge the place of our habitation in 1842.

In the parish of Sandness, about seven or eight miles from the chapel of Walls, there is a small meeting-house in which our Christian friends there regularly assemble. They are considered as a branch of the church of Walls, and receive in general a monthly visit from me. I have preached twenty-five times there, and seven times in the adjacent island of Papa last year. During the last four years they have increased from thirteen to thirty-four. We would much need increased church accommodation there also, as will be evident when I state that my Sabbath-day congregations in that parish are generally from 250 to 500, while our own meeting-house can scarcely contain 100. There is no resident minister in the parish, and no dissenter visits it but myself. The Methodists have a society in the parish, and are visited by their preacher from Walls about once a month. The parish is also entitled to a monthly visit from the Established minister, and sometimes, in summer, he manages to give them a sermon once a fortnight.

In the Island of Foula, to which reference has already been made, lying in the Atlantic ocean about twenty miles distant from the Mainland, there are thirty-three individuals united together in the fellowship of the gospel on Congregational principles. They consider themselves as a branch also of the church of Walls. I visited the island twice last summer, and preached fourteen times to the people. The Lord seems to be doing a great work there, especially among the young people, ten of whom were added to the fellowship of the brethren while I was among them. I was much pleased with the account which most of them could give of the dealings of God with their souls. Some of them referred to my visit to the island, the previous season, as the means of arousing their minds to proper reflection; others had been brought under concern when hearing the gospel in the chapel of Walls; while others had been led to the Saviour by the means they enjoy among themselves. They never hear the voice of a minister of the gospel from summer to summer, and all they then get is a visit from the parish minister of Walls and the same from me. Last summer, however, both of us gave them two visits. The number of inhabitants on the island is about 200. Our brethren have a Sabbath school for young people and children, which, I think, the Lord is blessing greatly. Means of the same kind are in operation by the branch of the church in Sandness, and in these two places and Walls we have upwards of 160 individuals receiving religious instruction in Bible classes and Sabbath schools.

From the foregoing brief sketch it will appear that the Lord has greatly blessed the exertions of the Congregational Union of Scotland in the Shetland islands. When we include the two Baptist churches, who are Congregationalists as well as ourselves, and in every respect one with us, only that they do not baptize their infant offspring, there are about 600 individuals scattered over the length and breadth of these islands, walking together in Christian fellowship on New Testament principles; while not a few, during the last thirty years, have been removed from the fellowship of the church on earth to join the blood-washed multitude who stand before the throne of God, and praise him continually in the church above.

In comparing the moral condition of several parishes of Shetland, and especially Walls, at the present moment, with their condition forty years ago, one is powerfully reminded of the language of an eloquent writer in reference to the effects of the gospel when first preached among the nations. "Idols," says Claude, "fell; temples were demolished; oracles struck dumb; the strongest inclinations of nature diverted from their course; people's ancient habits changed; old superstitious annihilated; all the devil's charms wherewith he had stupified man-

kind were dissolved. It is not enough to say, This is the finger of God. We must rather exclaim, This is the outstretched arm of the Lord."

If some parts of this description be not literally applicable to the case in hand, others of them are so in the very strictest sense.

I by no means intend to be understood as saying that *Independency alone* has been instrumental in accomplishing what has been done. Methodism, although much later in the field, has also done much; and for several years back matters in the Establishment itself, at least in many parishes, have been much improving. Walls is just now blessed with the labours of a pious, active man ministering in the parish-churches, without the slightest manifestation of bigotry or even coldness towards his dissenting brethren. His immediate predecessor was certainly in no point of view behind him. The latter, about two years ago, resigned his living in the Establishment from conscientious motives, and, like Abraham of old, "went forth not knowing whither he went;" but Abraham's God has been with him, and has fulfilled his promise, that the righteous shall not be forsaken. There are at present sixteen Established ministers for the thirty parishes of Shetland, about one-half of whom belong to the evangelical party; but even in the most highly favoured parishes much, very much, remains to be done. Itinerant preaching alone can fully meet the wants of the people at large, many of whom can rarely hear the message of salvation unless when brought to them by such means. Our body possesses peculiar facilities for this kind of work. Let past encouragement excite to future exertion. "Let us therefore, beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour in the Lord is not in vain."

SO MANY CALLS.—A SKETCH.

It was a brisk clear evening in the latter part of December, when Mr. A—— returned from his counting-house to the comforts of a bright coal fire, and warm arm-chair, in his parlour at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then lounging back in the chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow,—what could be the matter with Mr. A——? To tell the truth, he had that afternoon received in his counting-room the agent of one of the principal religious charities of the day,—and had been warmly urged to double his last year's subscription; and the urging had been pressed by statements and arguments to which he did not well know how to reply—"People think," soliloquized he to himself, "that I am made of money, I believe: this is the fourth object this year for which I have been requested to double my subscription, and this year has been one of heavy family expenses,—building and fitting up this house,—carpets,—curtains,—no end to the new things to be bought,—I really do not see how I am to give a cent more in charity,—then there are the bills for the girls and the boys,—they all say that they must have twice as much now, as before we came into this house,—wonder if I did right in building it?" And Mr. A—— glanced uneasily up and down the ceiling, and around on the costly furniture, and looked into the fire in silence,—he was tired, harassed, and drowsy, his head began to swim, and his eyes closed,—he was asleep. In his sleep he thought he heard a tap at the door; he opened it, and there stood a plain, poor-looking man, who in a voice singularly low and sweet asked for a few moments conversation with him. Mr. A—— asked him into the parlour, and drew him a chair near the fire. The stranger looked attentively around, and then turning to Mr. A—— presented him with a paper. "It is your last year's subscription to Missions," said he, "you know all of the wants of that cause that can be told you; I called to see if you had anything more to add to it."

This was said in the same low and quiet voice as before, but for some reason unaccountable to himself, Mr. A—— was more embarrassed by the plain, poor, unpretending man, than he had ever been in the presence of any one before. He was for some moments silent before he could reply at all, and then in a hurried and embarrassed manner he began the same excuses which had appeared so satisfactory to him the afternoon before. The hardness of the times,—the difficulty of collecting money,—family expenses, &c.

The stranger quietly surveyed the spacious apartment with its many elegances and luxuries, and without any comment took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society, have you anything to add to it, —you know how much it has been doing, and how much more it now desires to do, if Christians would only furnish means,—do you not feel called upon to add something to it?"

Mr. A—— was very uneasy under this appeal, but there was something in the still, mild manner of the stranger that restrained him; but he answered that although he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words, reminded him of its well-known claims, and again requested him to add something to his donations. Mr. A—— became impatient.

"Have I not said," he replied, "that I can do *nothing* more for any charity than I did last year? There seems to be no end to the calls upon us in these days. At first there were only three or four objects presented, and the sums required were moderate,—now the objects increase every day,—all call upon us for money, and all, after we give once, want us to double and treble and quadruple our subscriptions; there is no end to the thing,—we may as well stop in one place as another."

The stranger took back the paper, rose, and fixing his eye on his companion, said in a voice that thrilled to his soul:—

"One year ago to-night, you thought that your daughter lay dying,—you could not sleep for agony,—upon whom did you call all that night?"

The merchant started and looked up,—there seemed a change to have passed over the whole form of his visiter, whose eye was fixed on him with a calm, intense, penetrating expression, that awed and subdued him,—he drew back, covered his face, and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then you should leave a family of helpless children entirely unprovided for, do you remember how you prayed,—who saved you then?"

The stranger paused for an answer, but there was a dead silence. The merchant only bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said in a still lower and more impressive tone, "Do you remember, fifteen years since, *that time* when you felt yourself so lost, so helpless, so hopeless, when you spent days and nights in prayer, when you thought you would give the whole world for one hour's assurance that your sins were forgiven you,—who listened to you then?"

"It was my God and Saviour!" said the merchant with a sudden burst of remorseful feeling, "Oh yes, it was he."

"And has *he* ever complained of being called on too often," inquired the stranger, in a voice of reproachful sweetness; "say," he added, "are you willing to begin this night and ask no more of Him, if he from this night will ask no more of you?"

"Oh, never, never, never!" said the merchant, throwing himself at his feet, but as he spoke these words the figure seemed to vanish, and he awoke with his whole soul stirred within him.

"Oh God and Saviour! what have I been saying? What have I been doing?" he exclaimed. "Take all,—take everything,—what is all I have, to what thou hast done for me?"—*New-York Evangelist.*

GLASGOW THEOLOGICAL ACADEMY.

HAVING been appointed by the Committee of Management to attend the annual examination of the students connected with the Glasgow Theological Academy, we have now to report that we met with the tutors and the class in the Academy Room on Tuesday, the 28th June, and witnessed, with very great satisfaction, the

varied exercises which occupied, with brief interval, the whole day, from 10 o'clock, A. M., till after 8 o'clock, P. M.

Mr. Mackenzie commenced by hearing the students read from the Epistle of Clement Romanus to the Corinthians. The translation was given almost invariably with great precision and fluency. We were especially gratified by the distinct answers, exhibiting correct and extensive information, respecting the history and comparative importance of this interesting document. The class were next called upon to translate part of the Latin treatise of Cyprian on the Unity of the Church; and their proficiency was equally apparent in this part of the examination. On the whole, we rejoice to observe, that our young brethren, while acquiring a thorough knowledge of the learned languages, are, by such exercises, obtaining some acquaintance with the writings of the Fathers, so frequently referred to at the present day.

A very pleasing illustration was given of the manner in which the students had been instructed during the past session in the important department committed to Dr. Wardlaw. He proposed a series of questions on the connection between the morality of the Old and New Testament, leading to an interesting investigation of the law of divorce, the nature of revenge, and kindred subjects, and to the exposition of certain passages in our Lord's sermon on the mount. The answers were all appropriate, and, in many instances, highly creditable to the students. We are happy to know that they are regularly examined by their revered tutor in this manner, and with very great advantage in their prosecution of the study of divine truth.

The Hebrew class were carefully examined on the second chapter of Isaiah, which they translated and parsed, reading the Septuagint along with the Hebrew text. A full specimen was given of the manner in which the Hebrew grammar is taught, and another exercise showed in the most satisfactory manner how carefully the principles of Biblical interpretation are elucidated and established by Mr. Mackenzie in his regular prelections.

At the conclusion, an able essay was read by Mr. McNab, the senior student, "on the reason annexed to the Second Commandment," which displayed sound judgment, scriptural simplicity, and a successful vindication of the ways of God to man in "visiting the iniquities of the fathers on their children." The lengthened exhibition fully confirmed the high opinion we cherish of the distinguished ability of the esteemed tutors, and assured us of the diligence of the beloved young brethren under their care, of whose successful application to their studies, during winter, we had good evidence. Our only regret, on the occasion was, that so few of the friends of the Institution were present at the examination, for we are persuaded it would greatly promote the interests of the Academy, if the brethren contributing to its funds, and looking to it for pastors and preachers of the gospel, were to avail themselves of this and similar opportunities of making themselves acquainted with its proceedings.

G. D. CULLEN, *Leith*.
JOHN ARTHUR, *Helensburgh*.

21st July, 1842.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

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REASONS FOR DISSENT.

Addressed to an Independent Church on a Communion Sabbath.

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.”—2 THESS. iii. 6.

You are aware that many persons are now engaged in the celebration of the Lord's supper in this place, and I crave your attention, for a short time, while I mention some of our reasons, as a church, for not joining in that solemnity in the same manner and at the same time with the rest of the inhabitants. I shall avoid as much as possible every thing of a personal nature, or of doubtful disputation, and shall endeavour to confine myself to what I conceive may be evidently proved from the word of God. And I introduce the subject, not to excite a spirit of strife or controversy, but for the information of those who may have lately united themselves to our communion, or may be contemplating this step, or who may never have made any open profession of their faith. It is not my practice frequently to introduce points of church order into the pulpit, because I think it the chief duty of a preacher to make known the grand and fundamental doctrines of grace. At the same time, I beg it to be distinctly understood, that I by no means view the subject of social worship as of little importance. On the contrary, I consider it as, next to the preaching of the gospel, the fittest instrument for establishing the faith and love of God's people, as well as of recommending Christianity to the world; and consequently, that it is our duty if possible to ascertain the mind of Christ in this matter. It is also the leading principle of Protestantism, that Christians should be guided by the Bible *alone* in their researches after divine truth, and that the authority of men is not binding on the conscience in matters of faith. On this ground alone can they justify their secession from the Church of Rome. Every one ought seriously to consider the import of the following passages of scripture—Isa. viii. 20; Rev. xxii. 18, 19. As to the word *tradition* which occurs in the text, respecting which so much has been said and written, it is equivalent to “commandment” or “ordinance;” and observe, it is only those which the *apostles themselves* delivered that are to be received:

if we admit the authority of *unwritten* traditions, where are we to stop? or how can it be proved, but by the apostolic writings, what traditions were delivered by them, and which are of human invention? It is peculiarly incumbent, at the present moment, on members of churches, to make themselves acquainted with the characteristic features of the religious denomination to which they have professedly attached themselves—when so much is doing for the reformation and purification of other Christian communities. Were all churches, indeed, to adopt the *same* distinctive principles of doctrine and discipline, there would be nothing to justify their separation from each other:—dissent considered by itself must be regarded as an evil:—but so long as this is not the case, though we may rejoice in the progress of reform, so far as it goes, we cannot consistently amalgamate.

It is admitted, on all hands, that there was a visible distinction between the churches of Christ in the days of the apostles, and the nations of the world among which they were planted. This admits of no dispute. It is maintained, however, that this was owing to the fact, that those who were not then in communion with the church were either heathens or Jews; but that whenever, by the general success of the gospel, idolatry or Judaism should come to be abolished, then the whole community was to be comprehended within the visible church. This idea is supported by a reference to the people of Israel, who, in their corporate or national capacity, formed the Old Testament church or congregation; and it is pleaded that the Christian church was to be constituted on the same plan. But the text overthrows this hypothesis; for it is here expressly enjoined on the disciples of Christ,—not by the apostle as a private individual, but as acting under the authority of the great Head of the church, “in the name of the Lord Jesus,”—that when a church becomes corrupt, by departing from the faith or obedience of the gospel, and neglects to obey the commandments of the Saviour, as delivered by the apostles, the faithful worshippers, after failing in their attempts to remove abuses, shall withdraw or separate from it, and form themselves into a distinct society for the more pure and spiritual worship of God. For observe, it is of professing Christians the apostle is speaking; he makes use of the term “brother;” which implies that they were not heathens or Jews, but professed disciples, from whom the Thessalonian converts were to withdraw. This duty is again enforced, under a somewhat different form, in the 14th verse, where the Christians in Thessalonica are expressly required to abstain from intercourse with the disorderly brother. “And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.” It is indeed added, “Yet count him not an enemy, but admonish him as a brother;” but this merely forbids the indulgence of a persecuting or revengeful spirit towards the excommunicated, which greatly prevailed in the dark ages of antichristian tyranny and oppression, and recommends the use of every prudent mean to bring him back. The apostle enforces the same thing on Timothy, in his Second Epistle, chap. iii., where, after predicting the rise of perilous times, when men should be

"lovers of their own selves," and enumerating a variety of disorderly or inconsistent characters, including those who are "lovers of pleasure more than lovers of God, having a form of godliness, but denying 'the power thereof,'" he adds, "from such turn away." And that, by this expression, he intends that believers should not remain in church communion with such persons, seems evident from 1 Cor. v. 11, where he speaks of this very thing: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat." The same injunction is repeated, 2 Cor. vi. 14, where he commands believers to come out from among the ungodly, "Be not unequally yoked together," &c. So it is said to the praise of the church in Ephesus, Rev. ii. 2, that they "could not bear them that were evil:" and when speaking of the corruptions of mystical Babylon, which were strengthened and perpetuated by her being incorporated with the kingdoms of this world, it is said, Rev. xviii. 4, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." In a word, the rule of scripture seems to be, that where the defection is confined to a *few*, it is the duty of the faithful to put them away, as in the case of the incestuous person in the church of Corinth—see 1 Cor. v. 4, 5, 12, 13; but when the *majority* in a church becomes corrupt, the duty of the faithful is to withdraw from it.

These passages seem clearly to prove the duty of separation from a church which walks disorderly, and which either refuses to reform itself, or is prevented by its connection with the state, or otherwise, from carrying its views of reform into effect.

II. We shall now proceed to notice some of the *grounds* on which we conceive it to be our duty to separate from the church established in this country. And for the sake of order, we shall arrange these reasons under the following heads: 1st, The constitution of the Established church; 2dly, The mode of its support; 3d, The manner in which its office-bearers are elected; 4th, The indiscriminate administration of ordinances; and, lastly, The neglect of discipline.

1. The *constitution* of the Establishment forms one main ground of our dissent. We object to the idea of a *national* church, under any form of ecclesiastical government, whether Episcopal, Presbyterian, or Congregational. For what is a church of Christ? It is a society of disciples or believers, in full standing, associated together in the fellowship of the gospel, in obedience to the command of Christ, for the observance of his ordinances, for the exercise of mutual love, and for the promotion of the divine glory: or agreeably to the language of the 19th Article of the Church of England, "The visible church of Christ is a congregation of faithful [or believing] men, in the which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." Thus a corporation of *mechanics* is composed of those who actually understand and practise a particular calling or profession. A literary or philosophical society is an assemblage of men supposed to be duly qualified

for such a distinction by the study of certain arts and sciences. So a church is a society of Christians, holding the faith and exhibiting the practical influence of the gospel. That a church is an assembly of believers or visible saints, is clear from every part of the apostolic writings—to go no further than the inscriptions to the Epistles. Thus, in the 1st chapter of this epistle, ver. 3, the apostle thus expresses himself: “We are bound to thank God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth; so that we ourselves glory in you, in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.” So that the members of this church were distinguished by their faith, charity, and patience: Compare with this 1 Thess. i. 4—7; Rom. i. 7; 1 Cor. i. 2; Eph. i. 4, 5, 13, 14; Phil. i. 5, 6; and Col. i. 6. Now it is evident that such descriptions cannot apply to any national church, as such, which must necessarily contain within its communion a much greater proportion of nominal Christians than of genuine disciples. Again, the kingdom of Christ is said to be “not of this world.” But the term *world* includes the mass of mankind, as distinguished from those “who are of God,” 1 John v. 19. But this is the case with the majority of every nation, and consequently, nations, as such, cannot properly form a constituent part of the church or kingdom of Christ, which is not of this world. Further, Christ reigns over a willing people (Ps. cx. 3.), and therefore there is no occasion to enforce his authority by human laws, which can never affect the conscience or reach the heart. But the church establishment gives power in sacred things to the civil magistrate, who can only enforce his authority by the sword. Thus, in the 23d chapter of the Confession of Faith, section 3d, to which every minister and member of the Church of Scotland is supposed or required to give his assent, it is said: “The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty to take order that unity and peace be preserved in the church; that the truth of God be kept pure and entire [which makes him the judge of what is truth], that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered, and observed [thus, he can virtually enforce not only the administration, but the observance of religious ordinances], for the better effecting whereof he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.”

Every Christian society in the apostolic age was evidently a voluntary association of individuals, who had a voice in all its proceedings, with power to admit and exclude members, and to appoint their own office-bearers, and subject to the authority of Christ alone. To admit foreign interference, whether civil or ecclesiastical, or to exclude the suffrages of the people, in matters connected with the purity and prosperity of the body, destroys Christian liberty, and prevents the salutary effect of discipline. That the power of admission was pos-

sessed by the Christian community at large, is clear from Rom. xiv. 1, "Him that is weak in the faith receive ye:" that is, ye the members of the church in Rome: compared with chap. xv. 7, "Wherefore receive ye one another, as Christ also received us, to the glory of God." And that the power of exclusion belonged to the same body is no less evident, from the rule laid down in regard to the incestuous person, 1 Cor. v. 4, where the church is commanded solemnly to exclude him, "when gathered together in the name of our Lord Jesus Christ:" and again, ver. 13, "Wherefore put away from among yourselves that wicked person." And the power of re-admitting the penitent offender was vested in the same persons, as appears from the 2d Epistle to that church, where that case is again referred to. Chap. ii. 6, 7, "Sufficient to such a man is this punishment which was inflicted *by many*; so that contrariwise ye ought rather to forgive and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him." And that the decision of the church in cases of discipline was final, and not subject to the review of any superior ecclesiastical judicatories, such as presbyteries or synods, seems plain from the rule laid down by our Lord in regard to offences, Matt. xviii. 15—17, where by the term *church* must be understood the particular congregation to which the offender belonged.

In fine, the establishment of Christianity by the civil power is unnecessary. It needs not the feeble aid of human legislation. It is sufficiently supported by the word and by the providence of God. The church never flourished more than before its political connection with the civil government. In the United States of America, this union of church and state was dissolved, at the earnest request of the clergy themselves,—not only without injury, but with manifest advantage both to ministers and people.* A national church seems to confine the communion of saints to one denomination, and within certain geographical limits, and impedes the efforts of individual Christians of other denominations, for the diffusion of divine truth, in the more destitute districts. We are happy, however, to observe a more catholic spirit beginning to prevail in the Establishment,—by the removal of those restrictions which prevented ministers of different communions from preaching for each other,—and hail it as the harbinger of brighter days.

2. We withdraw from the national establishment, on account of the *mode* in which its ministers are supported. In a church established by law, if the whole community be not actually in communion, they are all, directly or indirectly, obliged to *maintain* it. Now, it appears clear to us that the ministers of the gospel were to be supported by the free-will offerings of the faithful. Thus our Lord, when sending forth his disciples to preach, commanded them to take nothing for their journey,—on the equitable principle, "that the labourer is worthy of his reward," Matt. x. 10; and in writing to the Galatians, the apostle says, chap. vi. 6, "Let him that is

* See Dr. Lang's Religion and Education in America.

taught in the word communicate to him that teacheth in all good things." See also 1 Thess. v. 12, 13; Phil. iv. 15, 17. But the most express rule on this subject is contained in the 9th chapter of the 1st Epistle to the Corinthians, ver. 3—14, where, after bringing forward several illustrations by way of analogy, the apostle concludes: "Do ye not know that they who minister about holy things live of the things of the temple, and they that wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the gospel *should live of or by the gospel*." But to enforce this duty by human laws sets aside the authority of Christ, prevents the full operation of that mutual love which ought to subsist between pastors and churches, gives rise to perpetual contentions between the clergy and the people—excites the prejudice of unbelievers against the truth—(for if an infidel or Jew be resident in certain parts of the country, he is compelled to contribute to the support of a religion which he abhors)—and presents a temptation to the lovers of "filthy lucre" to intrude into the sacred office, that they may be maintained by law, irrespective of their personal character or pastoral diligence. We are far from imputing selfish motives to those who cling to the endowments of the state: we believe that they are conscientious in maintaining their right to them; and that *many* at least of the evangelical ministers of the church are prepared to surrender them rather than yield what they conceive to be essential to the church's independence. But with the views which, as Dissenters, we hold, we could not accept of state support, even were no qualification or condition annexed.

3. We dissent from national establishments on account of the restrictions thereby imposed on the election and deposition of the church's office-bearers. The connection of church and state prevents the free exercise of discipline in the case of incompetent or unworthy pastors, by the interference of the civil courts, which claim the right of interpreting the laws, and thus presume to reverse the most solemn decisions of the church. It also gives undue influence to civil rulers and persons of rank in the election of ministers. This has given rise to the exercise of patronage,—a practice which is alike contrary to the letter and spirit of God's word, which deprives the people of their just liberty, creates disaffection to the pastor thus intruded, and introduces unqualified persons into the ministry, who may be ignorant of the truth themselves, and therefore incompetent to teach others. Against such teachers God's people are often warned: the sheep of Christ know his voice and follow him. A stranger or hireling cannot properly feed or rule the flock. For the same reason, the right of patronage renders it difficult for the people to get rid of unsuitable pastors. The majority in the General Assembly are now making a noble effort to free themselves from this yoke. But we do not see by what means they are to accomplish their object. Besides, were the election of ministers to be in the hands of the communicants, the standard of communion would require to be raised, in order to secure an enlightened decision. At present, is there no danger of holding out an inducement for improper persons to qualify for the right of suffrage, by taking the com-

munion? Further, to limit the privilege of election to male heads of families would, in many cases, vest the patronage in a small section of the congregation, and deprive the rest of the communicants of their just prerogative. For "in Christ Jesus there is neither bond nor free, male nor female." The right of choice is implied in the warnings that are given to the churches to be on their guard against false or heretical teachers, Gal. i. 8; 1 John iv. 1.—It is the duty of the people to take heed not only *how* they hear, but *what* they hear. Only wholesome food can nourish the body, and nothing but truth can enlighten or convert the soul. But this danger cannot be averted unless the power of selection be conceded to the people. Now, the great and peculiar doctrines of Christianity, such as the corruption of human nature by the fall, justification by faith, and regeneration by the influence of the Holy Spirit, are in many churches either slightly touched on, or entirely overlooked and suppressed. But to omit or keep back any of these truths, is to preach another gospel, which cannot be received without peril. We are glad to see means now adopted to censure or depose erroneous or immoral teachers; but there may be great want of personal piety, and much unscriptural doctrine taught, where there is no avowed heresy or open immorality; and unless some plan be devised for securing not only a *learned* but a *converted* ministry in the church, we despair of her thorough reformation.

4. We further object to the indiscriminate manner in which persons are generally admitted to church ordinances in all national establishments. The ordinance of baptism, for example, if it have any significance or efficacy, should be administered, we conceive, to the children of such only as would be fit subjects for it themselves, were they baptized as adults,—otherwise it is calculated to delude both parents and children. How many parents solemnly promise, in the face of the congregation, to teach their children doctrines, of which they themselves are, in a great measure, ignorant, and to keep up the regular worship of God in their families, which they never do? This is so well known that it cannot be disputed, and the indiscriminate administration of this rite is nothing but a profane mockery of God, and of the most solemn religious engagements, calculated (as has been indeed the case) to bring the ordinance itself into disrepute. "To the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth, seeing thou hatest instruction, and castest my words behind thee?" Ps. l. 16, 17.

Again, the Lord's supper is an ordinance peculiar to those who have faith to discern the Lord's body. Hence self-examination is required previously to its observance. To "eat or drink unworthily," that is, in an impenitent or unconverted state, is to incur the danger of condemnation, and to be guilty of the body and blood of the Lord: consequently, it must be highly sinful to do so; nor is it less sinful to encourage unworthy persons to communicate. But to sit down at the same table with those who give no evidence of faith, is certainly to encourage them. It is said, each man must decide for himself, and we cannot judge the heart. But the individuals who are to be excluded from this ordinance are expressly mentioned,

in the passage formerly quoted from 1 Cor. v., viz. fornicators, covetous, idolaters, railers, drunkards, and extortioners. Ministers and elders are intrusted with the rule of God's house, and men are to be judged of by their fruits. Now, it is well known that in many places little or no inquiry is made into the knowledge or religious character of communicants. Even, therefore, should the evangelical party in the church withdraw from their brethren, and form themselves into a separate body, we could augur little good to the church, unless the primitive discipline were also restored.

We conceive that this ordinance of the Supper should also be stately observed, on the Lord's day, along with other parts of divine worship—see Acts ii. 42, where the church in Jerusalem is said to have continued steadfastly, or constantly, “in the breaking of bread,” as well as in prayers; and Acts xx. 7, where the disciples at Troas are said to have come together, “on the first day of the week, to break bread:” see also 1 Cor. xi. 20. Days of fasting, preparation, and thanksgiving, considered as *appendages* to the ordinance, are inventions of men, calculated to promote superstition and formality. The duty of more frequent communicating is admitted by many who do not practise it; and it is matter of congratulation that this subject is also occupying the attention of the more serious part of the community, in the national church.

5. The last reason of separation mentioned was the evident want of discipline in the Establishment. Faithful *admonition* of an offending brother is expressly required by our Lord in Matt. xviii. 15, and rules are there laid down for its right performance; mutual *watchfulness* is also enjoined on the members of churches, Heb. xii. 15, where they are commanded to look diligently, “lest any man fail of the grace of God;” *brotherly love* is also required as the grand evidence of discipleship, and one of the principal ends of church-fellowship; litigation between brethren of the same church is also expressly forbidden, 1 Cor. vi. 1; yet how greatly is this rule violated in our day, both in regard to civil and ecclesiastical matters!

In a word, a corrupt or disorderly church makes the way of truth to be evil spoken of. It is not a light in the world, but a cause of stumbling. The salt has lost its savour, and the light that was in it is darkness. All temporizing expedients to justify remaining in it, all plausible reasonings as to greater opportunities of usefulness, &c., must give way to the express command of God. The parables of the tares, of the foolish virgins, of the drag net, &c., refer to the case of *hypocrites*, who do not appear in their true character, and whom we do not pretend to be able to keep out. We speak of the case of those who give no evidence of having been brought to the knowledge of the truth, and whose conduct belies their profession.

Let such as continue in communion with impure churches, consider whether they be not doing what they can to deceive the souls of their fellow-men, in the most important of all concerns. But is this consistent with Christian fidelity? Faithfully to warn disorderly or unconverted persons, and to withdraw from them while they continue such, might, through the blessing of God, lead them to reflection and repentance. To give them the privileges of saints, knowing them to be destitute of this character, is to confirm them in the be-

lief of their good estate; and all preaching, however earnest or pointed, with a view to keep them back, must, in a great measure, be lost upon them. Some plead that their joining in communion with any particular church, does not imply approbation of its constitution or discipline; but we do not see how such approbation could be otherwise expressed than by such a solemn act.

Let me address a word to those who do not make any public profession of their faith. The observance of all the ordinances of Christ is a duty binding on all his disciples. Some keep back from the Lord's table on account of their youth; but this is no bar, providing the young have given their hearts to God, and are willing to renounce the pomp and vanities of the world. Others are afraid to communicate, because they have not full assurance of being in a state of grace, and the language of the apostle in Rom. xiv. 23, fills them with terror; "He that doubteth is damned if he eat;" but if you look at the passage, you will find that it has no reference to the Lord's supper, but refers to the distinction of meats which obtained under the law. If any one esteemed a particular kind of meat to be *unclean*, to him it was unclean, ver. 14; and if he doubted the lawfulness of using it for food, and yet continued to eat it, he was *condemned* for acting against his conscience, because, as the apostle observes, he did it not in faith: there is therefore nothing in this passage to alarm the weak believer. Others are deterred from making a public profession by a feeling of false modesty; let such consider the declaration of Christ: "Whosoever is ashamed of me and of my words in this sinful generation, of him shall the Son of man be ashamed." Others are afraid of falling back, after having professedly given themselves to the Lord; but the path of duty is the way of safety, and he has promised to make his grace sufficient for us. In fine, many are kept back by pleading the inconsistencies of professing Christians; but is this the way to *remove* such causes of offence? is it not our duty to rebuke our brother, and not to suffer sin upon him? Besides, we must look to ourselves, and consider the evils that are in our own hearts. To withdraw from the communion of saints, or to stand aloof from them, discourages the hearts of ministers, and casts a stumblingblock before inquirers.

Let such as profess to observe Christian ordinances in a more scriptural manner, study to have their conversation such as becometh the gospel. Of all inconsistencies that is the greatest, and most offensive to God,—to withdraw from other communions on account of their alleged impurity, and to be living ourselves in the practice of any known sin.

NOTE.—I trust that nothing advanced in this discourse will be considered as intended to weaken the obligation binding on the disciples of Christ to love all who love the Lord Jesus Christ in sincerity, to whatever section of the church they may belong. Towards those who belong to the household of faith, whether in the Establishment, or among other bodies of Christians, the preacher feels the warmest attachment. But his object was to speak of systems, not of individuals; and while he rejoices in the prosperity and usefulness of all his fellow-Christians, whether ministers or private persons, whether in or out of the Established church, he only laments that any obstacles should still exist, to prevent their entire amalgamation as one body.

LETTERS TO SABBATH-SCHOOL TEACHERS.

II.—THE SPIRIT OF THEIR OFFICE.

BELoved FELLOW-LABOURERS,—You are familiar with the idea of an *esprit de corps*. You know how it often stimulates to doubtful deeds for which it is itself considered a sufficient apology. But you know likewise the beneficial purposes which it subserves in supplying the defects of artificial rules and arrangements, in inspiring devotion to one's calling, and in maintaining perseverance. It operates as an instinct or guide at points where the judgment fails, or where it wants the self-possession necessary for deliberate exercise; it operates as a propelling power where there is not the distinct consciousness of the action of specific motives. I would have you, my Brethren, to cultivate a professional enthusiasm, deep-toned and enlightened. It is in a great measure essential to the comfortable and successful discharge of your duties, and will produce the happiest results.

But wherein will this spirit consist? To ascertain this you must recall the *end* of your labour—the early conversion of children. The spirit which befits your office is that which befits the enlightened pursuit of this object—it is the compound of all the emotions and affections which are awakened by the steady contemplation of every thing that is involved in this object. It is said of Hezekiah that, in every work which he began in the service of the house of God, “he did it with all his heart,” 2 Chron. xxxi. 21. There is no encomium more easily understood than this. We understand it to mean that he acted with entire sincerity and with deep earnestness. There was no hypocrisy, and there was no lukewarmness. But we may find in the expression ideas still more definite. The character of earnestness depends entirely on the object on which it is intent. One man may be earnest in prosecuting a scheme of deadly revenge, another in the pursuit of wealth, of honour, or of pleasure. A man's whole heart may be given to any of these pursuits, but the affections awakened—and whose intense exercise in each case constitutes earnestness—will vary according to the nature of the pursuit. Now, what affections filled the soul of Hezekiah, when, “with all his heart,” he prosecuted the objects of his desire? There was first and chiefly, zeal for the glory of God—and what affection can emit a flame so intense and pure? There was, at the same time, a dread of the divine wrath; he saw what the apostacies of Judah had already done, and he trembled for the future. His earnestness was a compound, or the result of a compound of devotion to God and compassion to men, modified by the position which he occupied as the head of the Jewish theocracy,—and the whole supported by an unwavering faith in the Divine word, which inspired him with the confident expectation of success. The objects to which, as teachers, you are professionally devoted are virtually the same. The dishonour done to the God of heaven in the ungodliness which surrounds you, is not less, though less flagrant in appearance, than that ren-

dered to him by the idolatry of the Jews. And the idols which our countrymen worship will bring ruin on them as certainly as Baal and Ashtaroth were the ruin of Israel. But your work has its peculiarities. You have to do with *children*—and this will give a peculiar or distinctive tone to the spirit which you cherish in common with all who seek the glory of God and the good of men. This tone will be rendered still more special as well as deeper by a conviction of the peculiar advantages which will accrue to the church and to the world from success in your department. I know not what else is needed to maintain a high appreciation of your office, with glowing love and zeal in its labours, but that you cherish a strong hope, yea, a firm faith, that you cannot labour in vain.

A spirit of devotion to your office as teachers will be the means of many and important benefits.

1. It will arm you with a power of endurance and perseverance which nothing else can impart. It will be the best counteractive of temptations to irregularity,—your love of your work, and earnest devotion to it, rendering your school more attractive than the eloquence of an evening lecture, or the fascination of a new book. When your patience is tried by your class,—when your perseverance is put to the proof by their slow progress and continued indifference to divine things,—when all novelty is gone, and the ardour of the first impulse which carried you to your work exhausted,—you will, without the spirit I am inculcating, either desert your office, or discharge it perfunctorily. Read the history of Paul continuously, uninterrupted by its artificial division into chapters, and you will be struck with the operation of the Spirit which led him to “magnify his office,” more by the unwearied discharge of its functions than the vindication of its claims. Persecuted and maltreated in one city, in every form that could quench his zeal, or divert him from his course, the next city finds him unchanged. Cast out of one place as dead, his life is renewed before he reaches another. The theme which was reviled and rejected by the last assembly he addressed is still the subject of his burning eloquence in the next. Idolatrous cities may banish him from their gates, or ungrateful churches count him their enemy because he tells them the truth; but there is a ruling passion within him which speaks now vehemently, and now gently, but always with power; its language now, “Woe is unto me if I preach not the gospel;” and now “The love of Christ constraineth me.” In all this Paul was a follower of his Master, and has left us an example that we should follow his steps.

2. The spirit of devotion to your peculiar office will contribute directly to your success. It is said of Hezekiah, that in what he did with all his heart “he prospered.” Earnestness seldom fails to command attention. And often have the multitude been led captive by it when they could not render a reason. Earnestness in a good cause is especially mighty. The king of Judah found in the consciences of his subjects an immense power on his side. Baal and Ashtaroth might be defended by unholy passions; but their throne was in danger so long as conscience could be armed against it. In any effort to promote the kingdom of Christ we have this advantage

on our side. Degenerate as the world is, conscience is not extinct. Those who laugh most at serious religion in company often endure the bitterest remorse in private. Those who have attained the most consummate depravity are sometimes the nearest to the kingdom of God. When our earnestness is not only enlisted in a good cause, but is enlightened in the means which it employs, and in the mode of employing them, its power is greatly increased. Even unenlightened earnestness may do much good, but its fruits will commonly be mingled with an amount of evil and imperfection which will, in no small measure, turn the joy of the righteous into mourning.

There is no department of service in which a "devotion sincere, habitual, and profound," is more necessary, and none in which it is more likely to be effective, than in instructing the young. The "mysterious force of sympathy" is more active and susceptible in their minds than in others. Their attention will be fixed, and their tender minds impressed by the very tones and looks of an earnest teacher. His devotion will go far to supply defects of method and limited knowledge. And much as I would deprecate blind excitement and all effort to awaken feeling for its own sake, give me two teachers,—the one furnished with the clearest knowledge, and a perfect master of the best methods, but cold and formal,—the other a babe in knowledge and a bungler in method, but filled with the spirit of his office, attached to children as the most honoured objects of his Saviour's love, intently devout and earnest and persevering,—and if my standard of judgment be the adaptation of means to ends, I will adjudge the latter the fitter and better of the two.

3. There is perhaps no form in which this spirit will do more good than by its influence in promoting the intellectual qualifications of teachers. It will stimulate them to self-improvement for the benefit of their pupils. Pains will be taken to acquire knowledge and skill, and labour will be undergone for this end without a sense of drudgery or toil. But, above all, this spirit, deeply, strongly, and permanently cherished, will, like a loadstone, draw into your treasury stores of illustration, or will, like the instinct of the bee in its wanderings over hill and dale, direct and enable you to draw from every suitable object an appropriate contribution. When your mind is much occupied with any subject, you are often surprised to find how many things can be made tributary to its illustration and enforcement. Mingle with society, or go to your common labours, with a ruling passion in your breast, and you tinge every thing with the colour through which you look to it, you discover resemblances which nothing but your ruling passion could unveil, while ideas are suggested whose connection with the occasion which suggested them is so remote and subtle and inevident that you can scarcely trace it. The merchant, ever intent on his gains, holds his ears and eyes open wherever he goes, watches every circumstance wherever he goes, and aims to make every thing serviceable. The general, full of the spirit of his profession, travelling even over a country in which he has not the remotest expectation of ever exercising his skill or prowess, still cannot move or be moved along, however rapidly, without

studying the ground, allocating his forces, imagining and directing their movements. It is to the same source we trace the correct, and enlarged, and various knowledge of human nature which some preachers make to bear so effectively on their ministrations. They are always studying man in individuals, comparing and contrasting, generalizing and classifying, forgetting the particulars from which they draw their careful inductions, but having the inductions themselves digested into the very substance of their thoughts. Men who have to study for the pulpit, have only to be intent on their calling to make every circumstance in which they are placed, and every book they read, auxiliary to their own fitness for their office. So with the teacher. Always gathering, by the spontaneous action of a mind imbued with devotion to the labours of the school, thoughts and illustrations which lie scattered over nature or society, his instructions will have a freshness which will please and impress many who cannot understand the secret of his power.

How important, my brethren, that you should appreciate your office highly, and cultivate a befitting spirit, if these benefits may be expected in any measure as the result! I need not urge how worthy your employment is of "all your heart." Taking up the last number of the *Edinburgh Review* while writing this letter, I have been struck with the indignant language with which Francis Xavier repelled the remonstrances by which timid friends would prevent him from undertaking a mission of mercy to the islands of the Malayan Archipelago—"If those lands had scented woods and mines of gold, Christians would find courage to go there; nor would all the perils of the world prevent them. They are dastardly and alarmed, because there is nothing to be gained there but the souls of men, and shall love be less hardy and less generous than avarice?" These words are worthy of the ministers and disciples of a purer faith. May we, my brethren, be so filled with the spirit of our vocation, that the terms, in which one of Xavier's associates has spoken of his labours, may be descriptive of us as teachers—"The Father Master Francis, when labouring for the salvation of idolaters, seemed to act, not by any acquired power, but as by some natural instinct; for he could neither take pleasure, nor even exist, except in such employments. They were his repose; and when he was leading men to the knowledge and the love of God, however much he exerted himself, he never appeared to be making any effort."

I am yours, &c.

TO THE EDITOR.

MY DEAR SIR,—One of the causes which have induced Christians to take so lively an interest, as they now do, in Foreign Missions, has been the appropriation of one evening in the month for special prayer in behalf of missionary objects. I am aware that these opportunities of assembling to hear religious intelligence, and to supplicate the throne of grace, are not so numerous attended as they

ought to be; yet, notwithstanding, those who have attended can testify, that while thus engaged, God has poured out his Spirit upon them, and they have felt that it was "no vain thing to wait on the Lord." Seeing the unnumbered benefits the world is deriving from missionary efforts, and tracing these benefits to the prayers of God's people, it has occurred to me, that one evening in three months might be set apart for special prayer in behalf of those churches with which we are connected. For such occasions we have many subjects of prayer. We have our Union, with all its departments of labour,—our Theological Academy, including its tutors, its students, and their respective studies and labours,—our Home Missionary societies and our Sabbath-school societies,—our pastors, in connection with whom their studies and multifarious labours may be noticed,—our members, diversified as they are in age, in rank, and circumstances,—our neighbourhoods, noticing the efforts made in them to extend the knowledge of the Lord,—and the wide world, with the eternal interest of all its inhabitants.

Were such meetings agreed to, I would suggest that the second Monday of the months of March, June, September, and December, at eight o'clock in the evening, be set apart for the object mentioned above. There would be something peculiarly delightful in the thought, that our pastors and all our churches were met at the same time to mingle their sympathies, and to pour out their hearts in reference to the same objects. It would give new energy to all our institutions. The tutors, the pastors, the Sabbath-school teachers, the Tract distributors, would all feel the happy impulse; their hearts would be encouraged, and the Spirit of grace and of supplication would be poured on them and all the brotherhood.

In order to carry this plan into execution, it would be requisite that, in each church, the proposal should be stated, and a *vote* of the church taken upon it. To some this may be deemed unnecessary; but if the members of a church decide on holding a meeting, they are laid under an obligation to attend it. In large towns, where there are two or more churches in our connection, perhaps it would be advisable to hold only one meeting; and there might be in each of such towns a brother appointed to remind the pastors on the previous Sabbath, that such meeting will be held and when.

I am, respectfully yours,

J. M.

Glasgow, 8th July, 1842.

THE ASSEMBLY AT JERUSALEM.

MR. EDITOR,—At the close of a Sabbath day's exercises, not many weeks ago, I met with a young man who had begun to *think for himself*, on the "constitution and ordinances of the kingdom of Christ." He had obtained Mr. Orme's valuable Catechism, which had been useful in leading him to examine the New Testament, on the order and government of the primitive churches. He stated, however,

that he felt considerable difficulty in reconciling the assembly at Jerusalem, recorded in the 15th chapter of the Acts of the Apostles, with the Congregational form of church polity. I endeavoured to remove his difficulties; and, since then; I have been led to think that a few plain observations on this much controverted passage, inserted in the Congregational Magazine, might be useful to others in like circumstances.

The meeting referred to is one of the grand arguments of our Presbyterian brethren for their system; but how utterly without any sufficient ground, must appear evident from the following considerations:—

1. *Of whom was this conference composed?* Did it consist of representatives from other churches? Was it a council or synod composed of elders as delegates from various Christian societies? No; of this there is not the slightest evidence, but the contrary. In the 22d verse we are informed that the apostles and elders, with the whole church, were assembled together; not simply the office-bearers, but the whole body of believers in Jerusalem in the capacity of a church. These—not a portion of the church as a session or presbytery—composed the conference, and, therefore, no argument can be derived from it for a representative form of government. There were, indeed, certain individuals who, along with Paul and Barnabas, had come from Antioch to Jerusalem on a matter involving the peace and prosperity of the church; but they evidently came merely as witnesses to carry back the decision of the apostles to their brethren at home. The Judaizing teachers, who affirmed that circumcision after the law of Moses was necessary to salvation, had come from Judea, and what could be more probable or natural, than that the Christians in Antioch should send to Judea to get the matter investigated and settled? We find also that the church in Jerusalem, together with the apostles and elders, not only wrote to their brethren in Antioch, but likewise sent “chief men” from among themselves, to bear testimony to the decision of the question at issue, and thus strengthen the report of the brethren who had been present from that city. Hence, therefore, they cannot be regarded as delegates from the church in Antioch, sent to take part in the proceedings of the assembly at Jerusalem, as the representatives of their brethren at home.

2. *For what purpose was the meeting assembled?* It was to decide a question which lay at the foundation of Christianity,—a question which struck at the very root of the Gentile believer's hope. An attempt had been made to lay a burden on the neck of the Christians in Antioch, which they were not able to bear, and the conference met to repel the attempt, and to preserve to them “the liberty wherewith Christ had made them free.” The question simply was, Whether the atonement of Christ was the only and all-sufficient ground of the sinner's hope for eternity, without attending to circumcision, or any part of the Jewish ritual? Such a question, once settled, could never occur again; the assembly itself was extraordinary, as was the purpose for which it met.

3. *By whom was the matter decided?* The answer is explicit; for

in the 28th verse it is said: "*it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things.*" The apostles were the arbiters. They were inspired by the Spirit of God, filled with the Holy Ghost, and had perfect authority to determine the question. They did not give it merely as their opinion that circumcision was unnecessary to salvation, but affirmed it as the truth of God, and had a valid right to do so. It was not a motion made and seconded, and then put to the vote of the meeting; it was the mind of the Spirit, and their "sentence" is part of the sacred canon of scripture, the whole of which is given by inspiration of God. This of itself is sufficient at once to show that no class of uninspired men can justly take it upon them to legislate for the government of the churches of Christ, or to dictate to them.

From these simple observations, I think it will appear evident that there is no ground for building the system of Presbytery on this passage. No such assembly for a similar purpose could ever meet again, and consequently it cannot be regarded either as an example or an argument for the convening of presbyteries, or the calling of synods. Nor, indeed, in their internal management, is there any resemblance between the assembly at Jerusalem and those ecclesiastical councils which, in our day, go under the name of church-courts. In the meeting at Jerusalem, the apostles and all the brethren were of one mind. There was no strife, no railing, no animosity,—all was unanimity, and love, and concord. Every thing was done in the spirit of the gospel of peace, and for the furtherance of the truth, without any of those unbecoming scenes which too frequently form a prominent feature of the ecclesiastical judicatories of the present day.

Yours, &c.,

J. S. H.

July, 1842.

REVIEW.

Missionary Labours and Scenes in Southern Africa. By Robert Moffat, twenty-three years an Agent of the London Missionary Society in that continent. London: John Snow. 1842.

It was first intended that Moffat and Williams should be appointed to labour together in the islands of the South seas; but though they were ordained at the same time, and received their parting address from the venerable Dr. Waugh on one and the same occasion, Moffat's destination was changed, and he was sent to Southern Africa. "Brother," said Williams to him, as they bade one another farewell, "I had hoped that we were to labour together; but God has appointed you to Africa and me to the South seas. We shall meet in heaven." "Yes," replied Moffat, "we shall meet in heaven." And on earth they never met again. A comparison of the character

and history of these two extraordinary men would be interesting and useful, as illustrative of the missionary spirit in connection with diversified talents,—of the adaptation of the gospel to the necessities of men in circumstances the most dissimilar,—and of the providence of God in protecting his servants in the hour of peril, bringing good out of evil, and making the wrath of man to praise him. Moffat, like Williams, has been permitted to visit his native land, and to prepare by his own hand a narrative of his missionary labours. By the thousands who had gazed upon his manly form, his sun-burnt countenance and foreign air, and who had listened to his charming voice, the announcement of the intended publication was received with delight; and now that the work is before us, and we have perused it throughout, we can say with confidence, that the high expectations so extensively cherished will not be disappointed. In interest it falls little, if any thing, short of the missionary enterprises of Williams. It narrates more of toil and adventure, and less of success; yet of the latter more than sufficient to compensate for all of the former, and to excite feelings of the most devout gratitude and of the highest admiration. In the language of a cotemporary journal the work is “full of savage man,—full of aboriginal life,—full of the most romantic incidents,—full of missionary toil, struggles, and dangers,—full of the triumphs of the gospel: and all related with a simplicity the most bewitching, and with poetical touches truly Ossianic.” In the early chapters of the book we have an interesting account of the introduction of the gospel into Southern Africa, with sketches of the Hottentots, the Bushmen, the Corannas, and the Bechuanas; and also the touching history of Dr. Vanderkemp, and of the Albrechts. The chief attraction of the volume, however, begins with Mr. Moffat’s own labours among the Bechuana tribes. Of the condition of this people some idea may be formed from the following statement by Mr. Moffat, in his sermon before the London Missionary Society:—“I stand here as a living witness to testify that my ears have been hundreds of times stunned with roars of laughter when I have been labouring to inform their darkened minds, and convince them that there was one mightier than man, even the mighty God, the Creator of the ends of the earth; and my eyes have often beheld their derision and scorn when reasoning with them on creation, providence, and redemption. Our labours might well be compared to the attempts of a child to grasp the surface of a polished mirror; and to add to all other discouragements and difficulties, such was the subtlety of this extraordinary people, that they would even pretend to be convinced by the statements of their teachers, in order to obtain favour, or some little present from them, and they would then make their success a subject of merriment in their own circles.” Among this people the missionaries laboured for thirteen long years without seeing any fruit; but they went on in the strength of the divine promise, and were not disappointed. Of their toils and dangers and encouragements, we shall present a few sketches. These will show the character of the work better than any thing we could say, and, we doubt not, will induce many of our readers to procure it for themselves:—

NARROW ESCAPES.

"In one of my early journeys, I had an escape from an African tiger and a serpent. I had left the wagons, and wandered to a distance among the coppice and grassy openings in quest of game. I had a small double-barrelled gun on my shoulder, which was loaded with a ball and small shot; an antelope passed, at which I fired, and slowly followed the course it took. After advancing a short distance, I saw a tiger-cat staring at me between the forked branches of a tree, behind which his long spotted body was concealed, twisting and turning his tail like a cat just going to spring on its prey. This I knew was a critical moment, not having a shot of ball in my gun. I moved about as if in search of something on the grass, taking care to retreat at the same time. After getting, as I thought, a suitable distance to turn my back, I moved somewhat more quickly, but in my anxiety to escape what was behind, I did not see what was before, until startled by treading on a large cobra de capello serpent, asleep on the grass. It instantly twirled its body round my leg, on which I had nothing but a thin pair of trowsers, when I leaped from the spot, dragging the venomous and enraged reptile after me, and while in the act of throwing itself into a position to bite, without turning round, I threw my piece over my shoulder, and shot it. Taking it by the tail, I brought it to my people at the wagons, who, on examining the bags of poison, asserted, that had the creature bitten me, I could never have reached the wagons. The serpent was six feet long." Pp. 582, 583.—"At one of these places I had slept on the ground near the door of the hut in which the principal man and his wife reposed. I remarked in the morning, that it appeared that some of the cattle had broken loose during the night, as I had heard something moving about on the outside of the thorn fence, under which I lay. 'Oh,' he replied, 'I was looking at the *spoor* this morning, it was the lion;' adding, that a few nights before it sprang over on the very spot on which I had been lying, and seized a goat, with which it bounded off through another part of the fold. 'Look,' said he, 'there is part of some of the mats we tore from the house, and burned to frighten him away.' On asking him how he could think of appointing me to sleep in that very spot. 'Oh,' he rejoined, 'the lion would not have the audacity to jump over on you.' This remark produced a laugh in me, in which he and his wife joined most heartily; and reminded me of a circumstance in his own history, with which I was well acquainted; for he had been in the jaws of a lion. One night, he, and about a dozen more hunters, were fast asleep, with a circle of bushes placed around their fire. When the blaze was extinguished, a lion sprang into the midst of the sleeping party, seized my host by the shoulder, and with his caross, dragged him off to some distance. The others, aroused by the scuffle, snatched up their guns, and, not knowing one of their number had been carried off, shot in the direction whence the noise proceeded. One ball happened to wound the lion, and, in trying to roar, it let the man drop from its grasp, who instantly ran off, leaving his mantle, and bolted in among his companions, crying out, 'Do not shoot me;' for they supposed for a moment that he was the lion. He showed me the ugly marks of the lion's teeth in his shoulder." Pp. 145, 146.—"The night before reaching home we had rather a narrow escape from a sea-cow (hippopotamus). We were obliged to cross the river, which could only be effected by passing over two low islands, nearly covered with reeds and jungle. They were a great distance from each other, and it was now nearly dark. We had just reached the first, when a sea-cow came furiously up the stream, snorting so loud as to be echoed back from the dark overhanging precipices. Younger Africaner shouted out to me to escape, and, springing from his horse, which appeared petrified, he seized a large stone, and hurled it at the monster of the deep, for our guns were both out of order. The enraged animal then made for the next ford, through which two of us were forcing our horses, up to the saddle in a rapid torrent. A moment's delay on our part would have been fatal to one or both of us. The other three men remained till the infuriated animal had got again into the rear, when they also escaped to the second island, where, expecting another encounter, we made the best of our way to the mainland, effectually drenched with perspiration and water. We soon after reached a village of our own people; and it was with the liveliest gratitude to our heavenly Father that we reviewed the mercies of the day." Pp. 170, 171.

AFRICAN INTRUSIONISTS AND THIEVES.

"Our situation might be better conceived than described: not one believed our report among the thousands by whom we were surrounded. Native aid, especially to the wife of the missionary, though not to be dispensed with, was a source of anxiety, and an addition to our cares; for any individual might not only threaten, but carry a rash purpose into effect. For instance, Mrs. M., with a babe in her arms, begged, and that very humbly, of a woman, just to be kind enough to move out of a temporary kitchen, that she might shut it as usual before going into the place of worship. The woman, a plebeian, seized a piece of wood to hurl it at Mrs. M.'s head, who, of course, immediately escaped to the house of God, leaving her the undisputed occupant of the kitchen, any of the contents of which she would not hesitate to appropriate to her own use. It required no little fortitude and forbearance in the wife of the missionary, who had to keep at home, and attend to the cares and duties of a family, to have the house crowded with those who would seize a stone, and dare interference on her part. As many men and women as pleased might come into our hut, leaving us not room even to turn ourselves, and making every thing they touched the colour of their own greasy red attire; while some were talking, others would be sleeping, and some pilfering whatever they could lay their hands upon. This would keep the housewife a perfect prisoner in a suffocating atmosphere, almost intolerable; and when they departed they left ten times more than their number behind—company still more offensive. As it was not pleasant to take our meals amongst such filth, our dinner was often deferred for hours, hoping for their departure; but, after all, it had to be eaten when the natives were despatching their game at our feet. Our attendance at public worship would vary from one to forty; and these very often manifesting the greatest indecorum. Some would be snoring; others laughing; some working; and others, who might even be styled the *noblesse*, would be employed in removing from their ornaments certain nameless insects, letting them run about the forms, while sitting by the missionary's wife. Never having been accustomed to chairs or stools, some, by way of imitation, would sit with their feet on the benches, having their knees, according to their usual mode of sitting, drawn up to their chins. In this position one would fall asleep and tumble over, to the great merriment of his fellows. On some occasions an opportunity would be watched to rob, when the missionary was engaged in public service. The thief would just put his head within the door, discover who was in the pulpit, and, knowing he could not leave his rostrum before a certain time had elapsed, would go to his house and take what he could lay his hands upon. When Mr. Hamilton and I met in the evening, we almost always had some tale to tell about our losses, but never about our gains, except those of resignation and peace, the results of patience, and faith in the unchangeable purposes of Jehovah. 'I will be exalted among the heathen,' cheered our often baffled and drooping spirits." Pp. 237, 238.—"Mr. Hamilton was now left alone, to struggle with a variety of difficulties. His lot had been a hard one. In addition to great manual labour, in digging a long watercourse, preparing ground, and building, he had been compelled, from his scanty allowance, to toil with his own hands, to preserve himself and family from perfect beggary, while exposed to heavy taxes to keep nobles in good humour, enduring unremitting liberties, taken by those who seemed to think that they had a lawful right to obtain, by any and by all means, what they could lay hands upon of the missionary's property. One day, having no mills at that time to grind corn, he sat down, according to ancient custom, and with two hand-stones, as they were called, the upper being turned with a handle fixed into the top, he laboured and perspired for half a day, in order to obtain as much meal as would make a loaf sufficient to serve him (then alone) for at least eight days. Having kneaded and baked his gigantic loaf, such a one as had not graced his shelf for many a month, he went to the chapel, and returned to his hut in the evening, with a keen appetite, promising himself a treat of his coarse home-made bread, when, alas! on opening the door of his hut, and very naturally casting his eye to the shelf, he perceived the loaf was gone. Some one had forced open the only little window, which appeared too small for a human being to enter, but which served as a place of egress for thief and loaf too; and thus vanished all his hopes for bread to supper, and to many succeeding meals." Pp. 240, 241.

FAITH AND FORTITUDE.

"The following fact will illustrate, in some measure, the position in which we stood with the people, who, by this time, were chafed in spirit by the severe drought, and mortified to the highest degree to see all their boasted powers vanish like a vapour on the mountain's brow. One day, about noon, a chief man, and a dozen of his attendants, came and seated themselves under the shadow of a large tree, near my house. A secret council had been held, as is usual, in the field, under pretence of a hunt, and the present party was a deputation to apprise us of the results. I happened at that moment to be engaged in repairing my wagon near at hand. Being informed that something of importance was to be communicated, Mr. Hamilton was called. We stood patiently to hear the message, being always ready to face the worst. The principal speaker informed us, that it was the determination of the chiefs of the people that we should leave the country; and referring to our disregard of threatenings, added what was tantamount to the assurance that measures of a violent kind would be resorted to, to carry their resolutions into effect, in case of our disobeying the order. While the chief was speaking, he stood in a rather imposing. I could not say threatening, attitude, quivering his spear in his right hand. Mrs. M. was at the door of our cottage, with the babe in her arms, watching the crisis, for such it was. We replied, 'We have indeed felt most reluctant to leave, and are now more than ever resolved to abide by our post. We pity you, for you know not what you do; we have suffered, it is true; and He whose servants we are has directed us in His word, 'when they persecute you in one city, flee ye to another;' but although we have suffered, we do not consider all that has been done to us by the people amounts to persecution; we are prepared to expect it from such as know no better. If you are resolved to rid yourselves of us, you must resort to stronger measures, for our hearts are with you. You may shed blood or burn us out. We know you will not touch our wives and children. Then shall they who sent us know, and God who now sees and hears what we do, shall know, that we have been persecuted indeed.' At these words the chief man looked at his companions, remarking, with a significant shake of the head, 'These men must have ten lives, when they are so fearless of death; there must be something in immortality.' The meeting broke up, and they left us, no doubt fully impressed with the idea that we were impracticable men." Pp. 327—329.

A PLEASING CHANGE.

"Shortly after this we were favoured with the manifest outpouring of the Spirit from on high. The moral wilderness was now about to blossom. Sable cheeks bedewed with tears attracted our observation. To see females weep was nothing extraordinary; it was, according to Bechuana notions, their province, and theirs alone. Men would not weep. After having, by the rite of circumcision, become men, they scorned to shed a tear. In family or national afflictions, it was the woman's work to weep and wail; the man's to sit in sullen silence, often brooding deeds of revenge and death. The simple Gospel now melted their flinty hearts; and eyes now wept, which never before shed the tear of hallowed sorrow. Notwithstanding our earnest desires and fervent prayers, we were taken by surprise. We had so long been accustomed to indifference, that we felt unprepared to look on a scene which perfectly overwhelmed our minds. Our temporary little chapel became a Bochim—a place of weeping; and the sympathy of feeling spread from heart to heart, so that even infants wept. Some, after gazing with extreme intensity of feeling on the preacher, would fall down in hysterics, and others were carried out in a state of great exhaustion." P. 496.

POWER OF THE GOSPEL.

"One day two noted fellows from the mountains came down on a man who had the charge of our cattle, murdered him, and ran off with an ox. Some time before, the whole of our calves disappeared; two of our men went in pursuit, and found in the ruins of an old town the remains of the calves laid aside for future use. On tracing the footmarks to a secluded spot near the river, they found

the thieves, two desperate-looking characters, who, seizing their bows and poisoned arrows, dared their approach. It would have been easy for our men to have shot them on the spot, but their only object was to bring them, if possible, to the station. After a dangerous scuffle, one fled, and the other precipitated himself into a pool of water, amidst reeds, where he stood menacing the men with his drawn bow, till they at last succeeded in seizing him. He was brought to the station, with some of the meat, which, though not killed in the most delicate manner, was acceptable, and was the first veal we ever ate there; for calves are too valuable in that country to be slaughtered, not only because they perpetuate the supply of milk from the cow, but are reared to use in travelling and agriculture. The prisoner had a most forbidding appearance, and we could not help regarding him as a being brutalized by hunger; and, in addition to a defect in vision, he looked like one capable of perpetrating any action without remorse. His replies to our queries and expostulations, were something like the growlings of a disappointed hungry beast of prey. There were no authorities in the country to which we could appeal, and the conclusion to which the people came, was to inflict a little castigation, while one of the natives was to whisper in his ear, that he must flee for his life. Seeing a young man drawing near with a gun, he took to his heels, and the man firing a charge of loose powder after him, increased his terror, and made him bound into the marsh, and flee to the opposite side, thinking himself well off to have escaped with his life, which he could not have expected from his own countrymen. He lived for a time at a neighbouring village, where he was wont to describe in graphic style his narrow escape, and how he had outrun the musket-ball. When told by some one that the gun was only to frighten him, he saw that it must have been so; he reasoned on our character, made inquiries, and, from our men sparing him in the first instance, and ourselves giving him food, and allowing him to run off after he had received a few strokes with a thong, he concluded that there must be something very merciful about our character; and at last he made his appearance again on our station. He was soon after employed as a labourer, embraced the Gospel, and has, through Divine grace, continued to make a consistent profession, and is become an example of intelligence, industry, and love." Pp. 450—452.

AFFECTING ANECDOTE.

"In one of my early journeys with some of my companions, we came to a heathen village on the banks of the Orange River, between Namaqua-land and the Griqua country. We had travelled far, and were hungry, thirsty, and fatigued. From the fear of being exposed to lions, we preferred remaining at the village to proceeding during the night. The people at the village rather roughly directed us to halt at a distance. We asked water, but they would not supply it. I offered the three or four buttons which still remained on my jacket for a little milk; this also was refused. We had the prospect of another hungry night at a distance from water, though within sight of the river. We found it difficult to reconcile ourselves to our lot, for, in addition to repeated rebuffs, the manner of the villagers excited suspicion. When twilight drew on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached with a cooking vessel on her head, and a leg of mutton in one hand, and water in the other. She sat down without saying a word, prepared the fire, and put on the meat. We asked her again and again who she was. She remained silent till affectionately entreated to give us a reason for such unlooked for kindness to strangers. The solitary tear stole down her sable cheek, when she replied, 'I love Him whose servant you are, and surely it is my duty to give you a cup of cold water in his name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place.' On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the life of God in her soul in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from Mr. Helm when in his school some years previous, before she had been compelled by her connexions to

retire to her present seclusion. 'This,' she said, 'is the fountain whence I drink; this is the oil which makes my lamp burn.' I looked on the precious relic, printed by the British and Foreign Bible Society, and the reader may conceive how I felt, and my believing companions with me, when we met with this disciple, and mingled our sympathies and prayers together at the throne of our heavenly Father. GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TO MEN!" Pp. 618—620.

BRIEF NOTICES.

History of Christian Missions, from the Reformation to the present time. By James A. Huie. Edinburgh: Oliver and Boyd. 1842.

It has been the aim of the author in this work to present, in a moderate compass, a narrative of the chief events which mark the history of missions in modern times—to compress within the limits of a single volume, the most interesting records of those attempts which, with more or less success, have been made to win the heathen to the faith of Christ. The conception was a happy one, and has been carried out in a manner highly creditable to the author, and such as cannot fail to secure extensive patronage from the Christian public. Though the work extends to 346 pages, and is closely printed, the sketches are necessarily brief, yet exhibiting a judicious selection of the most interesting facts, and in a clear and interesting style. To youth especially, and to those who have not access to the numerous sources of information which the author has with so much labour and judgment explored, the work will be a valuable boon. The first part of the volume is devoted to the history of Romish missions. In perusing this portion, we have felt as if too large a space were devoted to it, considering its true value, and we have felt also that the language employed sometimes tends to convey an impression too favourable of the character and efforts of the Jesuits. What we deem objectionable in this way is, however, counteracted by other statements sufficiently explicit. The volume is enriched by some poetical extracts. The following stanzas, by the Rev. W. Swan, with reference to the character of the celebrated chief Africaner will be acceptable to our readers:—

"There was a man whose very name once shed
The dews of death on every heart around;
With nightly draughts of reeking blood he fed
His glutton idol, MURDER. His soul found
Its solace in the wild distracted sound,
Of parents shrieking for their children slain,
Of children wailing when the moisten'd ground
The blood of parents did with crimson stain;
Destruction his delight, his pastime to give pain.

"But now he cultivates his peaceful vale!
Around him youth and age in safety sleep,
And hail him with a smile! This is no tale
Drawn from the records monkish craft did keep;
For 'twas but yesterday the yesty deep
Conveyed the news that Africaner, now
Another man, doth pray, and love, and weep!
His heart is tamed, a calm sits on his brow,—
The lion is a lamb! Go, sceptic, ask him, how.

"He heard the tidings Mercy sent from heaven;
He heard, and, melted by the Saviour's love,
Cried, "May a murderer be yet forgiven?
Save me, O Jesus, save!"—while, like a dove,
Descending on the prostrate from above
The Spirit came: contrition's waters flow;
He reads the page of truth; his fears remove;
His faith and love with fairest blossoms blow;
Repentance bears her fruits, and bends her branches low."

Letter addressed to an Approving but Undecided Hearer. By William Innes, Elder-street Chapel. Edinburgh: W. Innes. 1842.

THERE are many who acquiesce in the doctrines taught from the pulpit, who deceive themselves by supposing they really believe these doctrines, while they knowingly and deliberately neglect what they admit to be a plain command of Jesus Christ. "The object of this letter is to point out to such their inconsistency,—to notice some of the apologies made for it, and thus to fix their attention on what must be considered, according to Scripture, their real position in the sight of God." This the excellent author has done in a faithful, pointed, earnest, and affectionate manner. To all our pastors we cordially recommend this excellent little tract. A copy of it sent to each of the description of hearers addressed, throughout all our churches, would, we doubt not, through the divine blessing, be followed by pleasing and important results.

The Theory and Desirableness of Revivals, being Six Sermons, by the Rev. Albert Barnes of New York; with a Preface, by the Honourable and Rev. Baptist Noel, A. M. London: Robert B. Blackader.

THE author of this work, says Mr. Noel, "though occasionally employing expressions with which the reader may not concur, has depicted in a powerful manner the duty of the Christian inhabitants of large cities to accomplish a general reformation; and few persons can read his pages without feeling impelled to be more fervent in prayer, and more active in doing good." In this commendation we cordially concur. Some of the expressions and allusions are American, but the principles and appeals of the work are, for the most part, of universal application.

INTELLIGENCE.

PROPOSAL FOR A GENERAL PROTESTANT EVANGELICAL UNION.

To the Secretaries of the Congregational Unions.

DEAR BRETHREN,—You will probably recollect, that, in the few remarks I made at the late meeting of our body, I gave utterance to an opinion that it was both desirable and practicable to form an association, bearing the title which stands at the head of this paper, and for purposes which shall be stated in its contents; and that it is in the power, and would be for the honour of your committee to effect it. Owing to the press of business, and the shortness of the time, I had no opportunity then to explain and enforce my views; and I therefore now avail myself of the columns of our denominational organ of communication, to make you and your readers better acquainted with the object of my wishes.

It is unnecessary to dwell at any length on the present divided, and, perhaps, I may add, distracted and alienated condition of the great Protestant body; which in fact may be rather represented as a collection of *disjecta membra*, than as a *body*, and this remark applies with truth to the various communities which have separated from the two national establishments in their relation to each other, as well as in their relation to the churches from which they have alike conscientiously seceded. Holding in common, both as Christians and as Protestants, all fundamental doctrines, how little intercourse or visible communion do they hold with each other! Nay, is there at the present moment any mutual, public, palpable, recognition of each other as brethren in Christ, and as members one of another? Is not each section shut up within itself, and separated from all others, almost as entirely as so many different, though perhaps friendly, trading establishments? Thus neglecting and forgetting our Lord's prayer for the unity of his church; allowing the spirit of sectarianism with its attendant evils to go on

growing unchecked; rejecting a means of strengthening the whole; and furnishing to the foes around a vantage-ground for assailing all. It would be needless to dilate on the sagacity of our common enemies in perceiving this our weak point, or on their skill in availing themselves of it, in strengthening themselves, and attacking us. Infidels, papists, Puseyites, and last, though in some respects not least, the Plymouth brethren, assail us with the charge of sectarianism. We are insultingly taunted with the sneer of "a house divided against itself," and the asseveration that we are so unlike and so hostile, such bigots for division, so infected with jealousy and the *odium theologium* that we cannot unite, and have carried our Protestantism so far as not only to abjure the notion of unity, but even the wish for it. "The brethren" are busy and successful in plying against us the assertion, that we have all of us lost both "the outward and visible sign of brotherhood, and the inward and spiritual grace," though they are themselves the most sectarian body, without its name, in existence.

How desirable, then, at all times, and especially now, of doing something for wiping out this stain, and rolling away this reproach, and proving by some public demonstration, that we are, if not perfectly, of one mind, yet of one heart; and that though we inhabit separate dwellings, each being regulated by its own independent and uncontrolled domestic economy, we form one municipal corporation, and live in all the confidence and kind offices of good neighbourhood. What an argument would it snatch from our quadruple foes, if we could be seen by the world united by any legitimate bond, if it went, and possibly it could yet go no farther than to acknowledge our members as brethren, and our pastors as ministers of Christ, who recognise and love each other for the truth's sake, that dwell-eth in us. Is it not possible to exhibit in beautiful reality a union founded on the aphorism of Father Paul, which has been so often repeated on platforms, to grace a speech at a Bible meeting, and so seldom remembered afterwards? "In things essential unity, in things indifferent liberty, and in all things charity."

Of course, whatever union is brought about, it must be without compromise. We cannot enter into any fellowship with persons of other sentiments, by sacrificing our own. The wisdom that cometh from above is "first pure, then peaceable." And notwithstanding the present divided state of the Protestant Evangelical body, and the apparent tact and taste for separation, is there no yearning after union? No voices sounding abroad over the camps of the aliens the inquiry, "Why cannot we be one?" No Noahs sending forth the dove over the troubled waters to search for the olive branch? Are not the Christian elements in many, very many bosoms, rising into the ascendant above those of a sectarian nature? Are there not some upon the watch-tower in silent meditation and holy observation, looking out upon the dark and stormy horizon to see from what quarter the signs of light and peace will show themselves? I am sure there are many.

To such, my honoured brethren, I submit, through you, the following scheme for consideration and discussion:—

Purpose and Object of the Union.

If at present it could proceed no further than the mutual recognition as brethren in Christ of all who agree to the principles hereafter stated; and as ministers of Christ, all godly men, who hold and preach these principles, by whatever forms of ordination they may have been introduced into their office.

Principles of Union to be the Basis of such Recognition.

1. General and Protestant Principles.

The inspiration of the Holy Scriptures of the Old and New Testament.

The Holy Scriptures are the sole and sufficient rule of faith in matters of religion, whether relating to doctrine, morals, or worship.

The indefeasible right and incumbent duty of every man to read the Scriptures, and to the exclusion of all authoritative traditional interpretation whatever.

2. Theological Principles.

The Trinity of co-equal persons in the Godhead.

The atonement of our Lord Jesus Christ by his sacrificial death.

The doctrine of salvation by grace.

The justification of the sinner by faith alone.

The indispensable necessity of regeneration by the work of the Holy Spirit.

Form of Recognition.

We acknowledge, as true Christians, and as our brethren in the Lord, all who believe and profess the foregoing principles, however in other matters they may differ, and without, at the same time, expressing our approval of other sentiments, either theological or ecclesiastical, with which these principles may be associated in the case of those that profess them.

We also acknowledge, as true and valid ministers of Christ, all who are partakers of apostolic spirit, and are the preachers of apostolic doctrine, by whatever form of ecclesiastical order they may have been introduced into their office.

We acknowledge it to be equally our duty and our privilege to love, as brethren, all who are thus united, and all others not united, who agree in the fundamental doctrines of Divine truth; and while we conscientiously adhere to our distinctive denominational principles, and shall not cease to maintain, defend, and propagate them, we will endeavour, no less conscientiously, to check the spirit of sectarianism, and to promote the diffusion of a spirit of charity.

Exhibition and Operation of the Union.

At present little or nothing can be done in the way of action, and nothing more than public recognition. For this purpose, let a biennial or triennial meeting be held in Exeter Hall, none to be admitted but accredited members of churches; the meeting to be of a devotional character; four or six ministers of different denominations to deliver an address of a given length on some subject bearing upon the occasion, and to present a short prayer; and for the sake of enlivening the meeting, let there be a hymn or two sung.

Parties to be admitted to the Union.

Any that can agree to the basis laid down. The following may be expected:—The whole body of Congregationalists in England, Scotland, Wales, and Ireland; the Baptists; Lady Huntingdon's Connexion; the Calvinistic Methodists; the United Secession churches in Scotland and England; the Moravians; perhaps the synod of Ulster; and, should a new secession take place from the Church of Scotland, these, also, would probably join. Gladly should I see the Wesleyan body in such a Union, and the pious clergy of the Church of England.

Name—Protestant Evangelical Union.

Such, my brethren, is the scheme which I have formed in my own mind, as an object of my heart's desire. Be it that it is only a vision doomed to expire in the imagination in which it was conceived, it is at any rate an innocent, and to myself, a lovely one. I feel a gratification in having proposed it. I should have been unfaithful to my own convictions, and have repressed the yearnings of my heart and the monitions of my conscience, if I had not laid the project before you and the public, even as I have laid it before God. Could it be accomplished, how would it silence the sneers of infidelity, neutralise the arguments of Papists, refute the objections of the Plymouth brethren, and strengthen and consolidate us all, against the arrogant assumptions of the Puseyites. And while it would be a defence to us all against our foes, what a beneficial influence would it exert upon ourselves. Without weakening our attachment to truth, it would promote in us the spirit of love, and thus prepare us to come eventually to a closer agreement on those points which now separate us. Conceive what an impression would be produced upon the public mind by such a scene as Exeter Hall would present in this holy fellowship of brethren,—the long lost wonder of a united church would be restored, the echoes of the ancient exclamation would be awakened, and thousands of voices would again be heard to say, "See how these Christians love one another!" What a rebuke and a refutation, I repeat, would it give to the proud isolation of Puseyism. The public, when they saw this arrogant and malignant spirit retiring within the schools of Oxford to learn the ceremonial, and imbibe the intolerance and maledictory exclusiveness of its Roman master, would place in striking and beautiful contrast with it the brightening and extending charity of other denominations, and in seeing them all come forth to such a noble fellowship of love, would be at no loss to determine who were in possession of the true catholicity.

And who can tell, if the scheme could be commenced, when and where it would stop, or what the last circle of the widening undulation would not touch or embrace? Might it not be hoped, or is it calculating too largely upon the charity of the present age, and anticipating too speedily the glories of the coming ones, to expect, that Christians of other countries, to earth's remotest bounds, would solicit to be admitted into "the holy league?" Shall Papists have a bond of union that crosses mountains, oceans, and continents, and defying all barriers of nation, custom, language, and climate, comprehends within its mighty circumference the inhabitants of the poles and the equator, and Protestants make no effort to set up a recognition, which shall do the same?

Who shall make the trial? Who will contend for the honour of sending abroad the sound of union, and the invitation to unite, over the discordant elements of the Protestant body? I propose it to you, my beloved brethren, to commence this work of faith, this labour of love; and may you not only enter upon it, but go through it with the patience of hope. You are the secretaries of a committee and of a body that delights to honour you; whose confidence and affectionate esteem you largely possess; and without wishing or intending any invidious comparison, you have one scribe among you whose heart is so richly imbued with the spirit of love, whose mind is so skilful in all its ingenious and honourable devices, and withal, his pen so conversant with its mellifluous vocabulary, that it seems as if he were given us for the purpose of carrying on the blessed work of union in this divided world, and equally divided church.

Confer, then, my brethren, upon the scheme, or any other and better one of a similar kind, for I am anxious only about the general principles, and not about the details. If it be practicable, accomplish it: and if not, and one must still give up the hope of seeing the bow of many colours upon the cloud, and of hearing the still small voice succeeding the storm, let us, at any rate, pray that a wiser, holier, and happier age than our own may soon arrive, when what is impossible to us, shall be possible to others, and the prayer of our Lord be answered, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—I remain, dear brethren, your friend and brother,

J. A. JAMES.

CHURCH-EXTENSION.

SIR ROBERT PEEL has declared his views and intentions on this subject, and Sir R. Inglis seems to have been glad to hand it over to the Premier. Sir Robert Peel says, "Her Majesty's Government are deeply impressed with the policy and necessity of taking this question into consideration, *so far as several most populous districts are concerned*; and I shall be perfectly prepared to consider the subject during the recess, binding myself in no way whatever as to the particular mode of fulfilling the object, but being prepared at a very early period next session to state the views which the Government may take on the question. If the abstract proposition were now affirmed, I should not feel justified, at this period of the session, in submitting any vote for the purpose."

CONGREGATIONAL UNION OF IRELAND.

THE Anniversary of the Congregational Union of Ireland was held in Dublin as follows; the Rev. T. James of Woolwich attending as delegate from the Congregational Union of England and Wales.

On Tuesday, June 14th, the proceedings were commenced by an early prayer-meeting in Plunket-street meeting-house. The Rev. John Powell, minister of the place, presided, and the Rev. Messrs. Dillon of Wexford, James of Woolwich, Morrison of Armagh, and Shaw of Moy conducted the devotional exercises.

At 11 o'clock an examination of the students in the Dublin Theological Institution was held, the Rev. W. Cooper in the chair. Highly gratifying proofs were given of the proficiency made by the young brethren during the session

then concluding, and a certificate to that effect was subsequently prepared and signed by several of the ministers present. In the evening of the same day a Public Meeting of the Friends of the Institution was held in Zion Chapel, King's Inns Street, P. D. Hardy, Esq., Treasurer, in the chair. An excellent Report was read by the Rev. W. H. Cooper, detailing the history and present state of the Institution, by which it appeared that one of the students had entered at Trinity college, and that others had prepared to do so, but the Committee had not felt at liberty to encourage them, chiefly through want of funds. Several applications had been received from candidates for admission. The report made special acknowledgment of the liberality and zeal which the congregation in Hoxton Chapel, London, had shown in support of the Institution. Resolutions were proposed and seconded by the Rev. Messrs. Lyon, Godkin, James, Watson, Smith, King, Sheppard, and Hodgins.

On Wednesday, June 15th, a general conference of the members of the Union was held, the Rev. John Mallagh of Kilkeil presiding. In the evening, the Rev. James Lyon was ordained in York-street Chapel as a missionary in connection with the Union. After reading the scriptures, and prayer by the Rev. G. H. Watson of Limerick, the Rev. T. James of Woolwich delivered a luminous and powerful discourse on the principles of ecclesiastical order and the Christian ministry. The Rev. W. H. Cooper asked the questions, to which Mr. Lyon gave most satisfactory and interesting replies. The Rev. W. Cooper offered the ordination prayer,—the Rev. W. Urwick, D.D., addressed Mr. Lyon,—the Rev. H. Sheppard preached to the people,—and the Rev. A. King concluded by prayer and the benediction.

On Thursday, June 16th, a large and respectable company breakfasted together at Radley's hotel, Dame Street. Timothy Turner, Esq., was called to the chair, and being obliged to leave before the meeting ended, was succeeded by P. D. Hardy, Esq. The Rev. Messrs. Dillon, James, Thomson, Fordyce of Aughnacloy, White of Enniskilling, Brien of Dungarvan, Gordon of Derry, and the secretaries of the Union, spoke on the occasion.

After the public breakfast a ministerial conference was held, at which several of the brethren engaged in prayer, and the Rev. H. Sheppard read an essay, prepared by request, on Devotedness of Heart in the Work of the Ministry. The brethren expressed their warm approval of the sentiments contained in the essay, and several intimated their wish that it might be prepared for circulation in a more permanent form. Much pleasure and profit were anticipated from such conferences in future.

At 7 o'clock on the evening of Thursday the annual meeting of the Congregational Union Home Mission was held in York Street chapel,—Timothy Turner, Esq., treasurer of the Union, in the chair. After prayer by the Rev. Jephson Potter of Coleraine, the report of the Committee was read. It described the labours of young brethren from Spring-hill and Blackburn colleges, and the Dublin Theological Institution, during the summer recess of last year, and then gave a general view of the stated proceedings of the mission. The Rev. J. Hodgins had accepted a unanimous call to the pastorate of the church in Belfast, and had entered on his labours in that important town and its neighbourhood, under circumstances of great promise. The district in which Mr. H. had previously been engaged between Dublin and Waterford, had since been occupied by Mr. Bell, the senior student in the Dublin Theological Institution. The Rev. J. D. Smith continued to labour with much encouragement in Newry and its vicinity. The Rev. James Lyon, formerly a missionary at Cadix in Spain, but who was obliged to leave that country by the influence of the priesthood with the civil power, had been engaged and stationed as a missionary in the city of Waterford and the surrounding district. Besides adverting to other labourers, including the Rev. J. Jennings, who is engaged in the range between Cork and Tralee, and the Rev. John Powell, in the neighbourhood of the metropolis, the Report acknowledged various receipts of donations from friends in England and Scotland, a legacy of fifty pounds from the late Mrs. James of Birmingham, and a remittance of £325 from the Irish Evangelical Society, being double the amount of sums received in Ireland up to December last inclusive. The Report pressed earnestly for an accession of suitably qualified evangelists, as peculiarly required by the present circumstances of the country. By the treasurer's balance sheet it appeared that nearly £850 had been raised

in Ireland for the Union during the preceding twelve months, besides sums which have been received by the Irish Evangelical Society for mission purposes, and will be transferred to the Union. The meeting was addressed by James Reid, Esq. of Blackwater town, formerly treasurer to the Union, and the Rev. Messrs. Watson, Godkin, Smith, W. H. Cooper, King, James, Jennings, Hodgens, Shaw, and Bain of Straide.

On the evening of Friday, June 17th, the ordinance of the Lord's Supper was administered in Zion chapel, King's Inns Street, to the members of the United churches. The Rev. W. Cooper presided, and several of the other ministerial brethren took part in the solemn and affecting service.

Thus closed a series of meetings which it is believed never were surpassed for hallowed interest and impression at any preceding Anniversary of the Union. Protracted as most of them were, the attention of the persons assembled was sustained to the last,—all hearts appeared to blend in devotedness to the spread and establishment of Christ's reign in the country. Ministers and friends were cheered on to perseverance in the work of God; and it is hoped that every recurring year will bring with it an increase of blessing to the Irish churches thus pledged to shine as lights in the world, holding forth the word of life.

Among other topics which occupied the attention of the Union Conferences, were the state of the law affecting marriages by Protestant dissenting ministers in Ireland, and the appointment of delegates to represent the Irish Union at the Anniversaries of the English and Scottish Unions next year.

NEW QUESTION CONCERNING THE CHURCH.

It is rumoured that some of the West Church lectors, residing in those parts of that parish which have been taken by the Presbytery from under the ecclesiastical charge of the legal ministers and kirk-session, and put under the government of the *quoad sacra* ministers and their sessions, have it in contemplation to try the question of the old parish ministers' right to payment of stipend from them; it being thought that the parish ministers, by consenting to the dissolution of their ecclesiastical connection with those parts of their legal parish, have vacated the office of ministers of the parish, to which they were originally presented and inducted, and to which the endowments are attached by law, and, by thus parting with the official character to which the endowments are attached, have denuded themselves of their only title to draw the stipend.—*Scotsman*.

ABERDEEN AND BANFFSHIRES ASSOCIATION OF CONGREGATIONAL CHURCHES.

This association, and the Itinerant society connected with it, held their annual meetings at the usual period in the beginning of April. At 7, A.M., April 6th, a prayer meeting was held in George Street chapel vestry.—Mr. Thomson presiding. At half-past 10, A.M., the meeting for business was held in the same place.—Mr. Mackenzie, of Stewartfield, in the chair. The greatest harmony prevailed in relation to every thing that came before the meeting. It was resolved to recommend to the committee of the Congregational Union the adoption of Cullen as a preaching station, and to leave Mr. Noble, the agent of the Itinerant Society, there in the mean time, till another preacher could be got. This resolution was immediately carried into effect; and one of the students from the academy is now in Cullen. The committee were instructed to endeavour to secure, as soon as possible, an agent for the inland districts of the two counties; but every effort to accomplish this has failed hitherto, though occasional services have been procured. On a representation being made by some brethren of the inconvenience often occasioned by the want of proper arrangements in visits for the purpose of collecting for chapel cases, it was agreed to recommend to the churches in Aberdeen to appoint a committee to act jointly in the matter. At half-past two, P.M., an excellent sermon was preached in Frederick Street chapel by Mr. Duff of Fraserburgh, from Psalm xlviii. 2.—The public meeting was

held in Blackfriars Street chapel, in the evening at six,—Mr. Mackechnie in the chair. After devotional services conducted by Mr. Laing of Printfield, the chairman addressed the meeting, and called on the secretary to report the proceedings of the past year. This Mr. Kennedy did briefly, leaving it with Mr. Noble to detail his own labours. Besides Mr. Noble's labours, Mr. Cruikshank, late of Rhyrie, had, at the request and charge of the society, supplied, for a considerable time, the pulpits of various brethren who had undertaken missionary tours in the counties of Aberdeen and Banff.

Mr. Noble then addressed the meeting. From the preceding annual meeting till towards the end of September, he had devoted himself to study and improvement under the direction of brethren in Aberdeen. He had now been out 23 weeks in the service of the society, 18 of which had been devoted to Cullen. A few extracts from his statements will not be uninteresting:—"On the 26th of September last I left Aberdeen to commence my missionary labours. Same day came to Collieston—went through the village—left a tract in almost every family—and invited the people to the meeting, which was well-attended by females, but only five or six males appeared. Next station I came to, many of the people were engaged in the harvest work, so that a meeting could not be obtained. Was very kindly received at the next two villages; at both of them I preached and distributed tracts. At one of these villages most of the people are Episcopalians, but many of them, as on former occasions, came out to our meeting. At the villages in the vicinity of Peterhead some of the people were longing for my return; and when I arrived they gave me a welcome reception. Many of the men in that neighbourhood were from home, so that our meetings were not so well attended as on former occasions. At the village of Boddam we met with a little opposition. No dissenters are allowed to preach in the new school-house. We met in the old school-house (on which there is now no interdict), but were denied the use of the seats which belonged to it; they had been taken to the other school-house (which is also a place of worship); and the people would not remove them lest they should offend the preacher. A few other seats were, however, procured for us, and our meeting was well attended. At each of the villages in the neighbourhood of Fraserburgh I preached twice, and at some of them oftener. At some of our meetings there good impressions seemed to be produced. At all my stations between Fraserburgh and Cullen I preached twice, and at some of them oftener. The people, as formerly, came well out to hear, and listened with deep attention. When I reached Cullen I spent a Sabbath-day there. In the morning preached in a small place of worship, which belongs to the Wesleyan Methodists. It holds about ninety persons. On that occasion it was scarcely filled. At night we met in a hall, which may hold from 400 to 500. There were, perhaps, nearly 400 assembled in it that evening. At the close of the meeting I intimated that I intended to preach there that day two weeks. The intervening Sabbath I spent at Elgin, and on leaving ~~it~~ visited Lossiemouth and Stotfield, where there is a great fishing population. At these places had two excellent meetings, one of which was held in a Secession chapel, which has been lately built there. At these places Mr. McNeil of Elgin has laboured for many years, while no others seemed to care for the souls of the people. A few years ago the Seceders commenced a station, and have now built the chapel to which I refer, and have also formed a church of about 100 members. The Establishment seem now to have discovered the spiritual destitution of the people, and have a subscription on foot for the erection of a chapel-of-ease. Since then, I had an opportunity of visiting these two villages, and also two others farther west. At all of them had good meetings. Leaving Lossiemouth, I returned eastward, preaching at all my stations as I came along, and found the people all ready to hear. I shall never forget a meeting I had at one of the villages between Buckie and Cullen. We met in a new house which was unfurnished. We had to cover one of the windows with a boat's sail to prevent the candles from being blown out. The night was excessively cold and frosty. The cold wind was blowing in my face while I was addressing the people. My hands were so benumbed with cold that I had great difficulty in turning over the leaves of my bible; but the people seemed entirely insensible to the cold, for I never saw an audience apparently more interested in a religious address. They seemed as if drinking in every word which was spoken. According to appointment I spent the Sabbath at Cullen. On the forenoon our small meeting-place was

crowded; and on entering the hall at night I passed some persons at the door who could not obtain seats within. At the close of the meeting I intimated sermon for the following Sabbath. I intended to spend four Sabbath days at Cullen, and preach at the neighbouring villages on the week evenings; but by a slight indisposition I was, for the space of two weeks, prevented from going out to the villages, but was able, however, to preach on the Sabbath. This kept me longer in the neighbourhood than I wished to stay. Sabbath after Sabbath our audiences were getting larger and larger. Additional seats were procured for both our meeting-places; but still some persons had difficulty in finding accommodation. After visiting my stations in the neighbourhood as often as I had intended, I resolved to leave Cullen, and proceed eastward. But my intention of leaving the place gave some pious persons in it a good deal of anxiety. These persons pleaded with me to stay with them a short time longer. I told them I could not remain long in any locality, as I was sent out for the purpose of visiting and preaching at all the fishing villages on the coast, but advised them to write to the secretary of the association, and said, that although the committee might not see fit to keep me among them, they might make some effort to get a preacher for them. In a few days after, Mr. Kennedy, the secretary of the association, received a petition signed by about 100 of the inhabitants of Cullen, praying that I might be allowed to remain in that place for a few months longer. This petition was granted, and I have remained there since, making occasional exchanges with the ministers in the neighbourhood. Preaching has now been kept up at Cullen for twenty successive Sabbaths, and the audiences have kept well up all along. When the weather has been good, we have seldom seen an empty seat in any of our meeting places. Our forenoon meeting would be much larger, if we had a place large enough to contain the people who would be willing to attend. A deep interest has been manifested in the truth, by many who have heard it proclaimed; and I trust the souls of not a few have been savingly benefited. Many are now seeing themselves and religion in a different light than formerly. Some persons also are now from Sabbath to Sabbath listening to the gospel, who were not formerly accustomed to attend any place of worship. A Bible class has been commenced which is becoming interesting. We have also a weekly prayer-meeting, which is generally well attended. A Sunday school, which was formerly kept by a young woman of our own denomination, has been recommenced, and a male teacher is now assisting in it. In the vicinity of Cullen there are four fishing villages, all within the distance of four miles. At all of them I have preached occasionally. Three of them are very excellent preaching stations. From some of these places a few persons come over to our Sabbath morning meeting. Cullen is in many respects a very encouraging preaching station. All our preachers who have visited it think it worthy of the notice of the Union, and I doubt not but it will now be cared for.

In conclusion—permit me to advert to the state of our fishing population. At last annual meeting I stated that, among fishermen, there were honourable exceptions, but that they were generally ignorant, careless, and vicious. Such are they still, and such must they continue until they possess more means of improvement. This class of our fellow-men have been looked upon as an illiterate and uncultivated set in all ages of the world; and people generally imagine that they shall continue such until the end of time. But is it necessary that they should? They must remain illiterate and uncultivated if they are to be treated as they have been; but give them the same means of religious instruction as others possess, and then you will have them as much enlightened, and as pious as others. Let the same proportion of Christian effort be put forth among them, as is being put forth in Aberdeen, and then see what will be the result. Here you have, besides pastors of churches and Sunday school teachers, city missionaries and hundreds of Christian instruction agents. But it is otherwise on the coast; there, there are many hundreds who have no means of instruction but the sermon on Sabbath, if they choose to go to hear it. We could at present find plenty of work for five or six missionaries, between Aberdeen and Inverness among the fishing population alone. And if we cross the Dee, we find also an immense population of fishers living in the same state as those on the north of it. Throughout the east, west, and north coasts of Scotland, you will find thousands of this class living in entire ignorance of real religion with few to care for their souls.

It is a disgrace to the Christian church that such should be the state of things in the most Christian country of the world in the 19th century of the Christian era." Mr. Noble concluded by urging on the meeting the application of more means to the improvement of the fishing population.

It was then moved by Mr. Rennie of Culsalmond, and seconded by Mr. Spence, at that time supplying Inverury, "That we have heard with much satisfaction the report of the proceedings of the committee during the past year, and the account of his personal labours given by Mr. Noble; that we repeat our expression of continued interest in Mr. N.'s services, and earnestly hope that the committee will very soon be able to carry out the resolution of this morning's meeting by increasing their agency."

Mr. Gowan of Blackhills moved, and Mr. Thomson of George-street chapel seconded the motion—"That, as watchmen in Zion and observers of the times, we feel it our duty to avow our sentiments in regard to the institution of the Sabbath. We regard the obligation of the observance of the Sabbath as moral in its nature, and therefore perpetual and universal, regret every invasion on the sacredness and entireness of the day as the day of the Lord, and would urge on our brethren the duty not only of setting an example of its observance, but also of propagating just views upon the subject."

Resolutions on the subject of American slavery were then passed, being moved by Mr. Arthur of George-street chapel, seconded by William Leslie, Esq., and supported by Mr. Hinds, student.

The addresses were listened to throughout with the deepest interest, and a very happy feeling seemed to prevail.

ORDINATION AT RENDALL, ORKNEY.

ON Wednesday, 13th July, Mr. Alexander Smith, A. M., was ordained pastor of the Congregational church in Rendall. The state of the weather in the morning left no hope of the members and others being able to come from the adjoining isles. But shortly before the time of meeting the wind abated; so that before commencing the services the chapel was crowded, leaving a number to stand in the passages.

Mr. David Webster from Kirkwall preached an excellent introductory sermon from 1 Tim. i. 15; and Mr. Robertson, from Thurso, after asking the usual questions, to which satisfactory answers were given, offered the ordination prayer, and then addressed the pastor, the church, and the congregation.

ORDINATION AT KIRK WALL, ORKNEY.

ON Thursday, 14th July, Mr. David Webster was ordained pastor of the Congregational church at Kirkwall. Mr. Robertson, from Thurso, preached the introductory discourse from 1 Cor. xii. 27; and after the usual preliminaries, offered the ordination prayer, and addressed the pastor from 1 Tim. iii. 14, 15. Mr. Smith, from Rendall, delivered an impressive address to the church and congregation from Phil. ii. 29. And Mr. Ramsay concluded the services with prayer.

These were times of refreshing to the people of God. May it be found that they were also times of awakening to sleeping sinners, who were solemnly warned to fly from the wrath to come, and submit to God's terms for obtaining salvation! There is in these notices a claim on the rest of the churches to pray much in behalf of their brethren and their pastors in those parts, that the "*Lord may now send prosperity.*"

ORDINATION AT ROTHESAY.

ON Friday, the 15th July, Mr. A. M'Gill, A. M., was ordained pastor of the Independent Church in Rothesay. The services of the day were commenced

by Dr. Wardlaw, with praise, reading of the Scriptures, and prayer. The usual questions put to the young minister were asked by Mr. Russell, of Glasgow, the answers to which were characterized by the strictest propriety and scriptural simplicity. The ordination prayer was offered up by Mr. Arthur of Helensburgh; and an address, both eloquent and impressive, was delivered to the newly ordained pastor, by Mr. J. M. M'Kenzie, of the Theological Academy, Glasgow. The church was then addressed by Mr. Mann of Alexandria, in a strain well fitted to leave a deep impression on the minds of all present, but especially on the members of the church. These services were interspersed with suitable prayers and praise. At the conclusion, the greater part of the members of the church, with their newly ordained minister, accompanied by the ministers who assisted on the occasion, with Mr. Neilson of the Reformed Presbyterian Church, Mr. M'Pherson of the Gaelic (Established) Church, and a number of laymen, members of the Established Church, &c. dined together in one of the hotels, and after dinner, there was experienced a rich moral feast, in the interchange of sentiments of Christian kindness and liberality. Indeed, it has rarely fallen to our lot to witness a social meeting, composed of members of so many different denominations, united so harmoniously in conversation; and one feature worthy of remark, was the strong testimonial borne to the excellency of the character of Mr. M'Gill, by Mr. Neilson and Mr. M'Pherson, who had known him well as a youth at college. We trust that this settlement will be productive of much spiritual prosperity to that Church, and a blessing to the district where it is situated. In the evening Dr. Wardlaw preached a most impressive and eloquent sermon.

ORDINATION OF MR. THOMSON AT GLASGOW.

ON Thursday, 18th August, Mr. Alexander Thomson, A. M., (late of Springhill college, Birmingham,) was ordained Pastor of the Church in Nile-street Chapel, Glasgow. Mr. Pullar conducted the introductory services. Mr. M'Kenzie, one of the tutors of the Glasgow Theological Academy, delivered a very able and argumentative discourse on purity of fellowship, founded on 2 Cor. xiii. 5, "Examine yourselves, whether ye be in the faith;" Mr. Watson of Musselburgh asked the usual questions, to which Mr. Thomson gave most satisfactory answers; and Dr. Wardlaw offered up the ordination prayer. Mr. Watts, theological tutor of Springhill college, then delivered the charge from 2 Tim. iv. 5, "Make full proof of thy ministry," which was of great power, and replete with fine feeling. Mr. Campbell of Greenock concluded the services.

At the close of these services a number of friends sat down to dinner, along with the newly ordained pastor, and several ministers of other denominations, in the Eagle Inn. In the course of the afternoon a very unanimous wish was expressed that all the addresses on the occasion should be published, and we fondly and earnestly hope that we shall soon have the happiness of announcing their publication.

In the evening, Mr. Robert Thomson, minister of the Congregational Church, Upper Mill, Yorkshire, (Mr. Thomson's brother,) commenced the service by praise and prayer, after which Mr. Alexander of Edinburgh addressed the Church from 3 John, ver. 8. His address was practical, affectionate, and eloquent.

On the following evening a Social Meeting was held in the Chapel, over which Mr. Watson of Musselburgh presided. After Mr. Russell of Glasgow had given thanks, and the tangible tokens of sociality had disappeared, the meeting was addressed by Mr. Thomson, Dr. Wardlaw, Mr. R. Thomson, Mr. Russell, Dr. King of Greyfriars' Secession Church, and Mr. Anderson of John-street Relief Church. The utmost cordiality and harmony prevailed, and though the meeting was kept up till a late hour, hardly an individual left till the close. It would be wrong not to express the delight with which we listened to the vocal music, as the manner in which the hymns were sung reflected great credit on the leader, and the friends who aided him.

We congratulate the Church in Nile-street on their auspicious prospects, and shall be glad to watch our young friend and brother pursuing the course of the much-loved Greville Ewing.

THE
SCOTTISH CONGREGATIONAL
MAGAZINE.

OCTOBER, 1842.

LETTERS TO A YOUNG LADY ON HER DEATH-BED.

No I.

DUNDEE, 18th December, 1841.

MY DEAR FRIEND,—I am glad to learn from ——— that you continue to find peace in the gospel of Christ. His perfect righteousness is the only resting-place for the conscience. The atonement which he made for sin has been accepted by God, so that, in resting on it, we rest on that in which the offended Judge himself rests. Consider also, that the same gospel which is the cure of human guilt, is the balm of human sorrow. We have a striking illustration of this in the case of the apostle John. In the book of the Revelation we find that he was banished to the Isle of Patmos, because of his profession of faith in the testimony of Jesus, and his faithful declaration of it. But he was “in the Spirit on the Lord’s day;” and though deprived of the privilege of meeting with his Christian brethren, and attending the public ordinances of Christ, heaven was opened to him, and the worship of that hallowed temple was disclosed to him. He saw Jehovah in his glory seated on a throne, around which there was a rainbow, the token of peace and reconciliation. He saw in his right hand a sealed book, and he heard the question put—“Who is worthy to open the book?” To his great grief, no such character appeared. The object of the vision was, to give him a symbolical view of what took place at the ascension of Christ, and in particular of his formal, solemn investiture with sovereign power; that he might not only unfold, but carry into execution the counsels of Heaven as there recorded. Wrapt up, as he was, in vision, his attention was abstracted from every thing but what was connected with the scene before him, and, in this condition, he was both surprised and grieved that he did not see his beloved Lord there. Jesus was there, but he had not as yet seen him; and as the object was to give him a view of what had taken place at the ascension, as connected with the scenes that were to follow, and in many respects illustrative of the Divine administration, it was proper that, in the first instance, Christ should not appear. Not understanding fully the object of the vision, he

"wept much." At last one of the elders quieted and gladdened his heart by directing him to a new object. Jesus appeared as a Lamb newly slain. The marks of his deadly wounds were visible, the blood was still as it were flowing. Jesus appeared as a Lamb, because he had been prefigured as a sacrificial victim to Divine justice under this symbol. The Lamb was in the midst of the throne—not yet upon it, but before it, at the middle or centre of it, in front of the Divine presence displayed above. This was a striking representation of the act of our Lord, in presenting at the throne of God the sacrifice which he had offered on earth. The Lamb, though looking like one newly slain, was not lying as dead, but was standing alive. Jesus, though he had been dead, was now raised from the grave, and was at once the sacrifice and the priest who offered it. This was a symbolical view of his character as the great antitype of the Levitical high-priest, who, on the annual day of atonement, appeared in the holiest of all with the blood of sacrifice that had been offered in the outer-court. Jesus was thus exhibited as in the act of approaching the Judge of all with his one perfect offering, and doing what was signified by the sprinkling of the blood of atonement on and towards the mercy-seat. The acceptance of his sacrifice was signified by his being called to ascend the throne, and his investiture with sovereign power was signified by the book of the divine purposes being given to him. For this official authority he was every way qualified, as was signified by the seven horns, emblematical of the plenitude of his power, as "The Lion of the tribe of Judah;" and by the seven eyes, emblematical of the immeasurable communications of the Holy Spirit to him, as the Great Mediator destined to administer the Divine Government. The honours conferred on him are the reward of his obedience unto death, and this is strikingly signified in the whole of the vision. In that world where death is *unknown*, it is remarkable that Christ should retain the marks of suffering unto death. The marks of his death are the tokens of his triumph. Many of his people have sealed their testimony with their blood, but they do not bear the marks of their death. They have washed their robes, not in their own blood, but in that of the Lamb. When Jesus appeared in his glory on "the holy mount," his "decease" was the theme on which his celestial visitants dwelt. All the redeemed feel that "they overcame by the blood of the Lamb." But it was by his own humiliation, sufferings, and death, that the triumph of Christ was achieved. There is an obvious fitness, then, in his being exhibited as bearing the signs of the wondrous arms by which he hath conquered. His exaltation does not sweep away the tokens of his humiliation, and this may illustrate the nature and grounds of his intercession. He pleads on the ground of the atonement effected by his blood; and by bearing the marks of his death, he continues, as it were, to hold it up as a plea that must be ever prevalent. In the midst of the splendours that surround him, he forgets not his sufferings, and he has a fellow-feeling for his people in all *their* sufferings and trials. He is still linked with all who are bearing the sorrows allotted to his faithful followers. He can feel for them, for he was a man of sorrows,

and the intimate acquaintance of grief, and he knows all their woes, for he is the omniscient God. He hath gone through all the stages through which we have to pass. He knows what it is to suffer strong temptation, for he has felt the same. He knows what it is to die, for he has died. He lives to guide his people through Jordan into the world of spirits, for he is Lord of that land. He will, at last, raise their very bodies, for he hath risen as the first-fruits of them that slept, and where He is, they ever shall be. While in this world we see only as "through a glass darkly" the glory of his righteousness, but when "present with the Lord," we shall see the brightness of the Father's face shining in him who is now alive from the dead. And even here he gives us to share in his blessedness, while, like the priests of old, he says, "The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." May you, my dear friend, enjoy the rich consolations which such views of his character are fitted to yield. He prays for you that your faith may not fail. His grace is sufficient for you. Mrs. R. unites with me in praying that the mercy of the Lord Jesus may compass you around, and supply all your need.—I remain,

My Dear Friend,

Yours very sincerely,

DAVID RUSSELL.

To Miss —.

THE BREVITY AND VANITY OF HUMAN LIFE;

BEING THE SUBSTANCE OF A DISCOURSE DELIVERED IN THE CONGREGATIONAL CHAPEL, ST. ANDREWS, ON OCCASION OF THE DEATH OF MR. DAVID DUNLOP, STUDENT, WHO WAS DROWNED WHILE BATHING OFF THE ROCKS IN THE NEIGHBOURHOOD OF THAT TOWN, ON FRIDAY, 22^D JULY, 1842.

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."—JOB xiv. 1, 2.

THE patriarch Job is here reflecting on the frailty and mortality of the human race. He was now reduced to a very low condition, having been visited with one calamity after another, which led him to reflect more closely and frequently on the vanity and uncertainty of life. The language of the text is very appropriate and emphatic; every word is full of meaning, and the imagery employed is highly poetical and striking. In this description of *man* we are led to contemplate,

1. *The meanness of his origin.* "Man born of a woman." Some connect this with the last verse of the preceding chapter. "And he (that is, man), as a rotten thing consumeth, as a garment that is moth-eaten." The word rendered *man* (אָדָם), is the same that was applied to our first parent, Adam, and signifies *dust*, or earth. It reminds us of the original formation of the human species. "The Lord God formed man of the dust of the ground, and breathed into

his nostrils the breath of life." Hence we may be said, as in chap. iv. 19, to "dwell in houses of clay," and are doomed to return to the dust from which we were taken. So, in chap. xvii. 14, the patriarch says, "I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister." And as this was the primitive origin of our race, so, ever since the formation of the first pair, man has been *born* of a frail and feeble *woman*, by whom he is brought forth, nourished, and cherished during the helpless years of infancy; and to whose watchful care, under Providence, he owes his safety and protection. No creature so feeble as he during the first years of his existence! How is this calculated to humble the pride of man, and to repress those feelings of ambition and vanity which he is so apt to indulge! In respect of his body, as "of the earth, earthy," he has no superiority above the beasts that perish, and the proudest monarch is on a level with the meanest of his subjects.

2. The text adverts to the *beauty of his outward form*. He is compared to "a flower," which rears its delicate head, and opens its leaves and blossoms, under the genial influence of the sun. How interesting to watch its progress!—to mark the opening bud, till it gradually arrives at perfection, and is fully blown! How beautiful and variegated the lovely tints which it assumes! how delightful its fragrance, when, wet with the summer showers, or refreshed with the dews of heaven, it scents the morning gale! Such is man, in the season of youth and beauty, when the glow of health crimsones his cheek, and he bounds along with all the elasticity of youthful vigour. How firm and nicely proportioned his manly frame! with how much dignity and grace is he distinguished, above all other creatures in this lower world!—and when, in addition to this, we examine the noble faculties of his mind; reason, imagination, memory, judgment, conscience,—he stands forth conspicuous as the image of his Maker—the chief of all the works of God! This is especially the case, when his mental faculties are matured and expanded by intellectual cultivation, and his soul is adorned with the beauties of holiness; when he is not only wise but *good*. Then a moral lustre invests his character, surpassing all the advantages of external form.

3: The text implies the *sinfulness of his nature*. Were man in the state in which he was originally created, we could contemplate him with unmingled pleasure, and without any feelings of disappointment or regret; but alas! this is not the case. He is not *now* the same holy and happy creature he was *then*. Sin has polluted his mind, and has sown the seeds of weakness and disease into his bodily frame. As born of a *sinful*, as well as *feeble* woman, he inherits a fallen and depraved nature; for "who can bring a clean thing out of an unclean? not one." "What is man that he should be clean, and he that is born of a woman, that he should be righteous?" Chap. xv. 14. Soon as he is capable of moral action, he discovers the natural bent of his mind: he is alienated from the life of God, is destitute of the principle of true holiness, and is habitually inclined to that which is evil. As the consequence of this, his days are embittered with grief; his life is shortened to a span, and he at last

falls under the stroke of death. "That which is born of the flesh is flesh;" the stream can rise no higher than the fountain whence it flows. "By one man sin entered into the world, and death by sin, and so death is passed upon all men, because all have sinned."

4. The text intimates the *frailty of man's constitution* and the *vanity and misery of his state*. The former is implied in the comparison that is used; he is compared to a fading flower, — to a passing shadow. So in the parallel passage, Isa. xl. 6. "The voice said, Cry: and he said, What shall I cry? All flesh is grass, and all the goodliness thereof as the flower of the field: the grass withereth, the flower fadeth." The very delicacy and tenderness of his frame exposes him to a thousand inconveniences and dangers: the slightest accident may derange the whole system, and lay the foundation of premature decay. His connexion with the external world is suspended on a brittle thread, on a fleeting breath. He is exposed to danger from the air he breathes, from the food he eats, from the water he drinks; from his very amusements and recreations; — and were he not upheld by a perpetual energy of Divine Providence, his heart would soon cease to beat, and the vital spark would become extinct. "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?"

Consider also, in connexion with this, the vanity and misery of his state. He "is full of trouble." Soon as he begins to breathe, he begins to cry. He must lay his account with innumerable disappointments, pains, and griefs during the whole course of his life. Sometimes he is disappointed of a favourite object of pursuit; at others, he is deprived of some valued possession or beloved friend; at one period, he is assailed with unmerited reproach, or treated with cold neglect; at another, he is betrayed by some confidential friend. Now, he struggles with poverty and toil; or if prosperity smile on his path, it is but like the forerunner of some approaching evil, which soon embitters his enjoyments, and lays his honours in the dust. Life is but a chequered scene—a moment's sunshine and then a threatening cloud. Who can number "the ills to which man is heir," or ward off the sorrows that, sooner or later, gather around his head! And the brighter the prospect, and the longer the previous tranquillity, the subsequent loss is only the more unexpected and the more keenly felt. "The days of the years of my pilgrimage," said Jacob to the monarch of Egypt, "are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained to the days of the years of the life of my fathers, in the days of their pilgrimage."—Gen. xlvii. 9.

5. The words of Job intimate, more especially, the *brevity of human life*. Man is "of few days," as well as "full of trouble." "He cometh forth like a flower—he fleeth also as a shadow." The opening *flower* is fresh and beautiful, but it is soon nipt by the wintry blast. It droops its languid head, its leaves become dry and withered, and at last lie scattered on the ground. The *shadow* flits along, with rapid speed, and disappears amidst the gloom of night; equally shifting and unsubstantial is human life. The beauty and vigour of man as surely and speedily decays, and he feels the gradual approach of

age and infirmity. Sometimes the tender flower is "cut down" by the hand of violence, before its beauties are fully expanded, and is torn from the parent stem; and thus we often see a promising youth cut off, as in a moment, by some fatal accident, or prematurely visited with disease, in the midst of the fairest prospects of usefulness and honour,—struggling for a while amidst the alternations of hope and fear, and at last bending under the pressure of increasing weakness, and submitting in silence to the inexorable stroke of death. The eye once beaming with intelligence is darkened,—the melodious voice is silent, and the skilful hand which swept the cords of the sounding lyre, or traced the beauties of the varied landscape, lies cold and motionless by his side. How often do we see the afflicted parent following the body of his beloved child to the tomb, in which are buried his brightest hopes and fondest anticipations! And what is the longest life, compared with the original term of human existence, or with the ages of eternity? "it is even a vapour, which appeareth for a little while, and then vanisheth away." "As for man, his days are as grass, as a flower of the field so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more." "Now," says Job, "my days are swifter than a post; they flee away, they see no good. They are passed away as the swift ships; as the eagle that hasteth to the prey."

6. The words of the text intimate the *certainly of our dissolution*. "The flower is cut down—the shadow continueth not." The stroke may be averted for a season: the extreme term of human life may be attained. By a happy temperament of body and mind, disease or pain may scarcely ever be felt, while life runs its course, but sooner or later the sentence must be executed, "Dust thou art, and unto dust shalt thou return." "Our days are determined; the number of our months is with God; He hath appointed our bounds that we cannot pass." "There is no man who hath power to retain the spirit in the day of death, and there is no discharge in that war." When the decree has gone forth, we must obey; and no advantages of rank or youth or beauty or talent can avert the stroke. The circumstances and manner of our departure may seem to us to be *accidental*; but they are all arranged by Him, "in whose hand our breath is, and whose are all our ways." Even a sparrow falleth not to the ground without our heavenly Father, and the hairs of our head are all numbered. Nor can we foresee the *limits* of our duration in this world. We have no security for life beyond the passing hour—"the rising morning can't assure that we shall end the day." When we seem to be most secure, there may be but a step between us and death. The arrow may seem to be discharged at a venture; but it has its commission, and with all our boasted skill and fancied foresight we cannot avoid the stroke. And death fixes our eternal destiny. "For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease; though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away;

yea, man giveth up the ghost, and where is he ? as the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not, till the heavens be no more they shall not awake, nor be raised out of their sleep."—Ver. 7—12. .

I have been led to select this passage of scripture as strikingly appropriate to the mournful event which lately took place in this town, and of which you are all probably aware. I allude to the death of Mr. David Dunlop, student, who was drowned on Friday last, at two o'clock, while bathing at the rocks at the back of the town. Mr. D. was a native of Paisley, where he spent the greater part of his life, and where his afflicted father, and a younger brother and sister, still survive to lament his loss. After receiving the common rudiments of education, he was apprenticed, at an early age, to a shawl manufacturer, where he was employed in drawing patterns. His parents were pious and industrious ; and, in conversing with him, some time ago, he spoke with much gratitude of the care and affection especially of his mother, who was removed from him when he was about sixteen years of age, and who had laboured assiduously for the salvation of his soul. When very young he had frequent convictions of sin, and was often impressed with the fear of death. But these impressions were of a transient nature, and were greatly counteracted by the irreligious conversation and example of his fellow-workmen. At times, he was in danger of being seduced by their corrupt principles and vicious conduct. But the religious instructions he had received at home, and especially the fear of grieving his *mother*, were the means, under God, of keeping him from open profligacy. A short time before his mother's death, he began to feel a more deep concern about the things of God. He felt himself to be a sinner, in danger of everlasting misery ; but how to obtain the forgiveness of sins, and the assured hope of eternal life, was his great difficulty. This occasioned much uneasiness to his mind ; and like many young inquirers he set about labouring to make his peace with God, by a course of self-righteous duties ; but found no relief in this way to his wounded spirit. In this state of uncertainty and doubt he heard a discourse from the highly-respected minister of the church where he attended, the Rev. James Banks, which directed the sinner to come to Christ at once, and to lay hold of his righteousness as all-sufficient for his justification before God. On stepping into bed the same evening, the truths he had been hearing that day came so clearly and forcibly to his mind, that it appeared to him as a revelation from heaven. He saw that the Saviour had made peace by the blood of his cross ; that he had put away sin by the sacrifice of himself, and that by simply believing in Him remission of sins, and reconciliation, and peace with God are at once obtained. The effect was striking and instantaneous ; he felt as if relieved of an insupportable burden, and was enabled to rejoice in God as his reconciled Father. From that time he enjoyed a happiness to which before he was an utter stranger ; and though conscious of many remaining infirmities and shortcomings, his confidence in the mercy and love of God never forsook him. He now began to take more delight in religious exercises and in

spiritual conversation, and was anxious to make himself useful to his fellow-creatures. He united himself in communion with the church, and was much respected both by minister and people.

Mr. D. had naturally an acute and ardent mind, and a great thirst for knowledge; and even when engaged in the duties of his calling, contrived to save a little money for the purchase of books, and to place himself under private tuition. In this way he made rapid progress in the acquisition of the Latin and Greek languages, and had also obtained some elementary acquaintance with Hebrew and French. He had a great taste for the abstract sciences, and when about seven years of age, with the assistance of his father, he made himself master of the common rules of arithmetic: at a later period, he commenced the study of mathematics and logic, devoting every spare hour of his time to the improvement of his mind in useful knowledge. He excelled in the knowledge of music, and took great pleasure in the exercise of church psalmody. He was a remarkably close student, and took notes of the principal books he read, in the way of abridgment or synopsis. Several such specimens were found among his manuscripts.

Having, after a successful competition, obtained one of the foundation bursaries, at the commencement of last session of college, and having also the prospect of assistance from a relative, he entered the junior classes in this university, where he soon distinguished himself as a superior classical scholar, and acquired the esteem of his professors and fellow-students, by his natural talents, united with great diligence, perseverance, and modesty. His friends being involved in the calamities in trade, which have so long afflicted his native town, he was rather discouraged at first,—not seeing how he would be able to prosecute his studies; but through the kind attention of friends in this place, he was induced to persevere. Having obtained the promise of some private teaching during the summer months, he returned to St. Andrews soon after the college vacation, and occupied himself with various branches of study with a view to his further improvement. And while *secular* knowledge was eagerly pursued, he was not unmindful of higher objects. He gladly availed himself of an opportunity which now presented itself of prosecuting the study of the holy scriptures, in their divine originals, and other branches of theology, and, had his life been preserved, it was his intention to devote himself to the work of the ministry. He also occasionally wrote short discourses or essays on religious subjects, some of which he was beginning to deliver in the neighbouring villages, and in private meetings for prayer. Having witnessed the fatal effects of intemperance in the case of some with whom he was connected in business, he, several years ago, embraced the principles of the Temperance Society, and was extremely abstemious in his habits. At the anniversary of the Students' total abstinence association in the city, he delivered a short and pointed address, along with other young men who came forward on that occasion. A short time ago, he expressed a wish to become a communicant in this chapel; and, after giving satisfactory evidence of his faith and religious experience, was admitted to the Lord's table the Sabbath be-

fore his death, when the usual address was delivered to him. Little did we then think he was so soon to be removed from the church below! On the evening of the same day he addressed a small congregation in the village of Kincauld. On the day in which he died, I had some pleasing conversation with him respecting his plan of study for the winter, and he was more than usually cheerful. He expressed his desire to make himself useful, by keeping up some of the country stations on the Sabbath evenings, during the absence of the other students, and I parted with him without the slightest impression that I was to see him no more. The circumstances of his death are sufficiently known here. He had been accustomed to bathe in the river at Paisley, where he acquired the art of swimming, of which he was particularly fond; and after the commencement of the summer season, he took great delight in the healthful and innocent exercise of sea-bathing; and, being an expert swimmer, he often ventured far, and remained long in the water. On Friday, the 22d July, the wind blew strong from the north-east, and this, added to a spring-tide, produced a heavy swell in the sea. Having formed a party with some other young men, he repaired to the step-rock, and eagerly plunged in, and continued swimming till his strength began to fail, and being borne back by the violence of the surge, he tried in vain to reach the shore. The rest of the party being apprehensive for their own safety, and not aware of his danger, made no immediate effort for his relief: but as soon as they discovered his perilous situation they did what they could to save his life. One of them, in particular, a son of Professor Alexander, got him twice on a rock in the middle of the basin; but they were as often swept off by the violence of the waves, and Mr. Dunlop, becoming sick and benumbed with his previous efforts, sunk to rise no more. His body remained in the water about five hours, it being found impracticable to reach it till the going back of the tide. During the whole of his struggle, he was quite calm and collected, and intimated his conviction to those near him that he would not live to reach the shore; and there is every reason to believe that to him "sudden death was sudden glory." He was in the 20th year of his age.

He was of a cheerful and affectionate disposition, and was remarkably susceptible of friendship, which greatly endeared him to his fellow-students. He was no less distinguished for simplicity of character, never affecting any superiority over his companions. He was an ardent inquirer after truth, especially religious truth, and expressed his views on the various controversies of the day with great candour and intelligence; though not a fluent speaker, he was an accurate thinker, and was anxious to avail himself of the experience of others in arriving at right conclusions. He had strong views on the responsibility of man and on the freeness and universality of the gospel call; and in some manuscripts left behind, discovers great skill in exposing the false refuges and vain excuses of gospel hearers, and impressing on them their *immediate* duty to submit to God, and to receive salvation by Jesus Christ. Disinterestedness was a prominent trait in his character: on placing before him the difficulties and dis-

couragements which young men have to contend with, in devoting themselves to the work of the ministry in our connexion, he observed that this was the *last* thing that would influence his mind in coming to a decision, and that as Providence had hitherto sustained him, he thought he might safely trust in God from day to day, without any anxiety about the future. His readiness to oblige, and amiable temper, rendered him a very agreeable inmate; and he was much beloved by the respected family with whom he resided.

How mysterious are the ways of God! The young, the promising, the pious, are cut off as in a moment, while others remain as cumberers of the ground. But shall not the Judge of all the earth do right? This subject teaches us the vanity of all merely outward accomplishments, and the necessity of giving immediate attention to the things that belong to our peace. "The fear of the Lord is the beginning of wisdom. Take fast hold of instruction, let her not go; keep her, for she is thy life." We see the folly of immoderate attachment to the things of the world, or to any created object. How soon may our fondest anticipations be blasted! "The fashion of this world passeth away." Let us learn to set our affection on things above—to be habitually mindful of our latter end, and give diligence to be found of Christ in peace. He is the Resurrection and the Life; "He that believeth in him, though he were dead, yet shall he live; and he that liveth and believeth on him shall not die" eternally. At his command the sea shall give up the dead that are in it; the grave shall yield its prey, and mortality shall be swallowed up of life! Let us bless God for the revelation of that gospel which brings life and immortality to light! Let the young, especially, lay these things seriously to heart. Let his former associates beware of allowing their minds to be exclusively, or chiefly, occupied with the pursuits of earthly science. Let them consecrate their talents and acquirements to the service and glory of God;—let them cultivate an humble and serious frame of mind, and listen to the voice which proceeds from the early tomb of their companion: "Work while it is day; the night cometh when no man can work:" "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." "Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh." Why was one taken and another left, when all were involved in nearly equal danger? It must be ascribed to the sovereign grace of God, and ought to be regarded by the survivors as a special mark of the divine goodness and forbearance and long-suffering, designed to lead them to repentance. In fine, we are reminded of the blessedness of those who die in the Lord; to *them* death has no terrors, whatever form it may assume. They have committed the keeping of their souls to Him who is able to save to the uttermost; and they are willing rather to be absent from the body and to be present with the Lord. "Mark the perfect man, and behold the upright; for the end of that man is peace."

LETTERS TO SABBATH-SCHOOL TEACHERS.

III.—THE MEANS TO BE EMPLOYED.

BELoved FELLOW-LABOURERS,—I have already addressed you on the END to be accomplished by your labours, and on the SPIRIT in which you ought to prosecute them. I must now proceed to offer some remarks on the means to be employed. This branch of our subject is very extensive, and embraces the wide and general question of the best plans for the conduct of Sabbath-schools. For various reasons, however, I do not mean to discuss this question at present. The limited space I can occupy renders it impossible that I should do it justice, and even if I were not thus restricted, I fear I should not be able to do it justice. I am satisfied at the same time, that if you are inspired with a right spirit, and understand the doctrines of the gospel thoroughly, and teach them simply and intelligently, there may be great diversity in the modes of operation, and different modes be equally successful. Wherever it is practicable, I must confess that I am very partial to large schools and small classes. But in country places large schools cannot be had, in consequence of the scattered state of the population; and in towns they cannot be had for want of proper accommodation,—this want of accommodation being partly the result of the inadequate ideas which have prevailed of the importance of these institutions.

On the duty of pastors towards Sabbath-schools, I have written somewhat already, and I feel disposed to insist more than ever on this point, but content myself at present with quoting a few words from "*Todd's Sunday School Teacher*,"—a book which I cannot recommend too strongly to your serious study. "I plead," he says, "for this close connection between pastor and school once more, because it will create a strong, a sweet, and a delightful tie between the pastor and his flock. The children will feel that their privileges are great, because the minister of God is so frequently present, and takes so deep an interest in the school. The teachers feel that they labour not in vain; and that however discouraging their prospects may be, there is one heart that will never grow cold,—never lose its sympathy for them. The parents will feel that the piety and the intelligence of the church are enlisted in behalf of their children, and will be encouraged to co-operate. The church will feel that she must go with her leader, and will gather her sympathies around the vineyard of the Lord; and the minister himself will feel, when no success attends his labours, that he has a cohort in his church, who, by experience, have learned what it is to labour in vain, and who will not be backward to sympathize with him. And when the holy man of God dies, there will be tears from the eyes of those in the Sabbath-school room, who have looked upon him as their best friend."

There is a kindred topic, and one not less important, which I may discuss on some future occasion,—the connection which ought to subsist between *churches* and Sabbath-schools. At present churches, as such, have scarcely any connection with Sabbath-schools, and their

oft-complained-of practical want of interest in the labours of their brethren, is perhaps to no small extent the result of the want of any formal connection with them. The evil, I believe, has only to be made manifest, and a suitable remedy to be proposed, to bring about a very salutary reform.

I now proceed to speak of principles, which you must keep in view in all circumstances, and in connection with all plans. The great end of your labours being the conversion of your scholars to God, the single means by which this end is to be accomplished is the presentation of gospel truth to their minds. The whole circle of bible knowledge, it is true, ought to be taught. Teachers dare not, any more than preachers, hold back or bring forward truth as they please. When the first great congregation of Israel in their promised land assembled on the slopes of Gerizim and Ebal, "There was not a word of all that Moses commanded which Joshua read not before them, with the women and *the little ones*, and the strangers that were conversant among them." But while we act on the principle that "all scripture is profitable," we must not fall into the mistake of supposing that all scripture is equally profitable, and that all parts of scripture must receive equal prominence. "I determined," said Paul, "not to know any thing among you, save Jesus Christ and him crucified." And this was only a resolution to keep his eye fixed on the polar-star of Divine truth. The bible does not consist of a collection of separate and independent facts and doctrines and precepts. Its multifarious contents are related to one another, and have all a bearing on the salvation and reign of Christ. And it is only when we expound them under the direction of this principle of harmony, that we expound them agreeably to their own design, or accomplish the end of their revelation. The doctrine of the cross itself, apart from the relation of all scripture to it, must have the greatest prominence, in consequence of its own importance on the one hand, and the repugnance of the heart to it on the other. That doctrine is emphatically the means of conversion. Nothing else gives those views of the law, of sin, and of the divine mercy, which produce at once contrition, hope, and peace. Let us keep this distinctly in view. Every part of the bible is full of lessons, important in themselves and in their bearings. But it is the peculiar truths of the gospel that convert the heart. And as wise workmen, aiming at a definite end, we must employ these truths incessantly for the purpose which they alone can accomplish.

On the various modes of presenting the truths of the gospel to the minds of children, I do not dwell. Catechisms and scripture lessons have their respective advantages, and that will probably be found the better plan which combines the two.

Be the medium through which you convey truth to the minds of your scholars what it may, you must remember that you have to do with their *understandings*. It is not enough that you get them to repeat words. So far as that operation is concerned, they may nearly as well want understanding altogether,—and when they perform it, they are nothing the wiser and nothing the better. Never forget that the words which you speak, or teach them to speak, are of no

service but as they convey meaning. The understandings with which you have to do, you must likewise remember, are the understandings of children. You must employ all the simplicity you can command; and even then you must not be surprised should you require to give line upon line in regard to the simplest matters presented in the simplest forms.

You have to do with their *memories* as well as with their understandings. In avoiding the too common error of cultivating the memory alone, you must not run into the extreme of neglecting it altogether. It is of great importance that you store it both with words and with thoughts. Should your scholars be converted in youth, a memory richly furnished will prove a constant source of spiritual strength and edification. "Thy word have I hid in my heart, that I might not sin against thee." Should they not be converted in youth, a memory stored with divine truth will be a means, ever-present and ever-operating, to accomplish the end afterwards.

But you have to do very specially with the *consciences* and the *hearts* of your scholars. The understanding and the memory are but the means of affecting the conscience and the heart. And in dealing with the conscience and the heart, you must never forget the depravity into which they have fallen. Christian labour is much simplified by the essential uniformity of human character. The preacher knows, that despite of every variety of countenance, and every diversity of circumstance, his hearers are one in transgression. The parent, occupying the chair of domestic authority and instruction, knows that all his children, with their varied or even opposite shades of temper and talent, are transgressors. In like manner, however large the number, and however varied the circumstances of those whom you gather into Sabbath-schools, you must "conclude them all under sin." There must be no halting between two opinions on this point. No tenderness, no amiableness, must be allowed to deceive us. The conscience and heart must be addressed as the conscience and heart of transgressors. In saying this, I do not mean that the language of terror and judgment must always be on our lips. The language of tenderness and compassion will commonly be more effective; but they must be the tenderness and compassion which befit the condition and character of responsible sinners.

In employing means for the conversion of children, you must see to it that they observe nothing in yourselves to contradict, but every thing to confirm what you say to them. You tell them, for example, of the evil of sin; let the holy consistency of your character prove that you are sincere in your statement. Your scholars may know, it is true, very little of your general conduct; but they may know more than you think it probable that they should; and the whole should bear to be known. The lines of Cowper, with which you are familiar, are as applicable to the teacher as to the minister:

"I venerate the man, whose heart is warm,
Whose hands are pure, whose doctrine and whose life,
Coincident, exhibit lucid proof
That he is honest in the sacred cause."

Further, you tell them of the pleasures of religion; let the reflection of these pleasures beam from your own countenances. Our hearts are often sad and depressed; sometimes the cause is known and sometimes not; but whatever depresses us elsewhere, we may find in our school-work considerations enough to make us cheerful when addressing the dear little ones under our charge. The cheerfulness which I inculcate is not levity,—a state of mind improper in itself, and sure to neutralize your efforts; but the pleased and happy expression which may light up a serious and earnest countenance. You tell them of the weighty nature of every thing that concerns their spirits and eternity: do not let them have a moment's doubt whether or not you feel that their souls are unutterably precious, and whether or not you are anxious to save them from impending destruction. Cultivate seriousness and earnestness habitually, and you will need no effort to exhibit them,—they will show themselves in your entire deportment. “Those influences hardly noticed or thought of,—the everyday acts of parents and teachers,—a word, or a look even, may permanently and mightily influence the character of the child. What then? Must we so reverence that little one, as to be always subject to painful restraint and anxiety in his presence? The little mimic would be sure, in that case, to catch the truth of concealment, and would never grow up with an open countenance, or an ingenuous mind. There is no way but to *be*, habitually and permanently, such as the child ought to see you *appear*.”

In order to a due moral effect by your conduct, you must be *regular and punctual* in your attendance on your school-duties. You must be so, if you would have your scholars to feel that you regard yourselves as engaged in a great and important work. Let them once imagine that you hold your labours in light esteem, or count them subordinate to any thing that comes in course, and your usefulness is at an end. And all this they will imagine if they find you irregular. It will be a good rule for you to abide by,—never to be absent or late without a reason which you can state to your classes, and which you believe they will regard as satisfactory. Apart from the direct moral effect of irregularity on your scholars, there are other aspects in which its impropriety may be viewed without digressing far: “Suppose,” says Mr. Todd, “a school consists of one hundred and fifty scholars, and the teachers twenty-five;—suppose several teachers come so late that the superintendent must delay opening the school for five minutes. This seems a short time to wait. Take the one hundred and seventy-five which compose the school, and multiply it by five, and you have eight hundred and seventy-five minutes lost;—suppose this take place once on every Sabbath, the loss for one year is seven hundred and fifty-eight hours;—and suppose the same set of teachers continue this for five years, it would be three thousand seven hundred and ninety hours. If, now, we suppose the habit to be by them perpetuated in the school, and transmitted down, and, above all, be woven into the habits of the hundreds of pupils, and become a part of their character, no arithmetic can compute the evils of such a habit.”

To sum up these remarks on the *means* of accomplishing the end

of Sabbath-school teaching, you have to employ the truth as it is in Jesus, as your one divinely furnished weapon,—you have to explain that truth to the understanding, to store it in the memory, and to enforce it on the heart and conscience: in doing this you must personally cultivate every thing that would give force to your instructions, and avoid every thing that would neutralize their power.

There is another means which I must not overlook—and that is prayer,—prayer not with but for your scholars. In large schools the individual teachers have not opportunities of praying with their classes; but they can and ought to pray for them. The direct action of such prayer will not be of course on the minds of the children, but will consist in bringing down the Divine blessing. It is not, my brethren, for the sake of public decency, that I inculcate the duty of prayer. The agency of the Spirit of God I do not look on as a mere dogma necessary to complete the symmetry and the orthodoxy of a theological system, but as a fact, a glorious fact, an abiding faith in which will strengthen our hands in labour. We need not expect any genuine success unless we are given to prayer. The apostle of the Gentiles called urgently on the churches to pray for him; but he likewise was zealous and importunate in his prayers for them. The Jewish high priest wore the names of all the tribes of Israel engraven on his breast. Let him be our exemplar; or rather let us look higher still;—our Great High Priest in heaven intercedes for each of his chosen ones, and sympathizes with all their sorrows and joys. If we would increase the fervour of our love to our classes,—if we would maintain a deep and tender interest in their spiritual state, we must name them every one before the Lord,—we must pour out our anxious thoughts concerning them, and with strong crying and tears desire the baptism of the Holy Spirit. Then shall we come forth from our hidden sanctuary under the influence of a deeper solicitude for their salvation, yet unburdened, and with renewed strength to prosecute our labours.

I am yours, &c.

UNION FUNDS.

WE insert, with much pleasure, the following letter, by a member of one of our churches, to the Chairman of the social meeting held in Edinburgh at the last meeting of the Union. The scheme propounded is simple, and if sustained, would necessarily be most effective. Collectors, willing to call on fifteen individuals every week, and subscribers willing to hand them a penny when they call, constitute the machinery. There can be no difficulty in securing both if willing hearts exist. We commend the subject to the churches. It is high time to *do* more, and *say* less.

10th June, 1842.

MY DEAR SIR,—In reading over the report of your speech at the Soiree of the Union in Edinburgh, I was a good deal struck with

some of your calculations, as showing the large amount which might be collected, if each member of our churches were to contribute even the small sum of one penny a-week. The number of members in our churches you took a great deal too high, your lowest estimate being 18,000. I have taken some pains to ascertain pretty nearly the number, and I think it may be stated at 12,000. However, even with this number, I have been very much impressed with the conviction that our Union fund could be raised, by carrying out your idea, to £4,000 or £5,000 a-year. One penny a-week from each member would give £50 a-week, or £2,600 a-year. I write for the purpose of asking what you think of the idea of bringing this subject before the Committee of the Union, that it may not only *be talked of*, but *acted on*. I think the results (if the plan is well-constructed and vigorously carried out) would be, under the blessing of God, a means of placing our churches in a position they have not yet had, though they ought to have had it long ago. Provided the committee approved of it, if the secretary were to write to all the pastors a full statement of the plan and its advantages, and urge *on each of them* immediately to organize, in each church, a sufficient collecting machinery for taking up the penny a-week. No collector ought to have more than 12 or 15 persons to collect from. In no case should collectors defer calling for the penny; if it is *not called for weekly*, the scheme would be a failure. A lady in our church, who collects among some of our members a penny a-week for some Society, said, it could not be paid, for she found it difficult to get it, and had in some cases to take a halfpenny a-week; but then she only called once in three months. Now, in all likelihood, the 1s. 1d. would have to come off the week's earnings on which she called, and that is a large sum to come off a small week's wage; but if she had called weekly, the sum could not have been an objection. Success, then, depends on the punctuality of the collectors. Excepting those members receiving aid from the church, all could give one penny; if given weekly they would never miss it,—if called for weekly, they would feel it no burden. There are in every church a few members, who, if they entered with spirit into the plan, could make up the deficiency of the *poor brethren*,—it would be a slight effort to do it. I am quite convinced that the establishment of this plan would not interfere with the present amount collected for the Union,—it would be all additional. The present amount comes from a few out of each church, *the many* do not contribute. Those few would doubtless keep up as before their subscriptions and collections. This would give as before £1,500, added to £2,600 = £4,100. Then, I have thought there are in every congregation many who, though not in the church, would be willing to help this plan. These I have calculated at 4,000; this would give £866; this would make £4,966. There appears no rational difficulty in the way. Your committee talked of many good plans, such as selecting important stations, sending able men and supporting them well, also of having a class of evangelists entirely relieved of the pastoral care, men of popular talent, *well equipped* and well supported; these things we were all agreed on, but then the money,—where's the money?—this was the

fix. I do think the time has come for *an effort, a simultaneous effort*. We are in a crisis of the religious history of our country; we may miss the opportunity, and miss the honour, the ----- of helping on the cause for which Jesus died.

Yours very truly,

P.

POETRY.

ON THE DEATH OF MR. DAVID DUNLOP,

STUDENT IN PHILOSOPHY,

Who lost his life whilst bathing in the Witch Lake, St. Andrews, Friday, July 22d, 1842.

“OH, leave me not—Oh, leave me not,”

And many friends were by,
But might not stem the whelming wave,
Nor rescue from a watery grave,
The youth—foredoomed to die,
Though near the aid, and near the shore,
He sinks—he sinks—to rise no more!
And still, whene’er I view the spot,
I hear the dismal “Leave me not.”

That heart which glowed with generous flame,
And sparkled in thine eye—
That love of lore which nought could tame,
Which promised yet an earthly name,
A name that might not die—
Transplanted to a kindlier soil,
And cherished without care or toil,
From age to age shall still expand
Amid the bright, “the happy land.”

Thy gentle spirit to thy God,
Thou child of gospel hope!
Has found a short, an easy road,
Unloosed from life’s oppressive load—
Companion-loved Dunlop!
Thy Alma Mater o’er thy bier
Bends, whilst in silence drops the tear;
Yet blissful sure thy altered lot—
Thy Saviour God will “leave thee not.”

St. Andrews, 5th August, 1842.

G.

R E V I E W.

Lectures on Female Prostitution: its Nature, Extent, Effects, Guilt, Causes, and Remedy. By Ralph Wardlaw, D. D. Delivered and published by special request. Glasgow: James MacLehose. 1842.

WE cannot give utterance to the feelings with which we have finished the perusal of this important volume. Its disclosures have been to us so unexpected and appalling, that we have almost wished we had remained in our former happy state of ignorance. Evils of a prominent and alarming character prevail in our favoured country, which we have been accustomed to regard as the most virulent and most extensive, and the contemplation of which has produced, not unfrequently, a deep feeling of sadness, and an apprehension of coming retribution; but never did we for a moment suspect the existence to *so fearful an extent* of an evil in itself so unutterably debasing, and in its consequences so extensively and wofully ruinous, as that which is here brought to view. A mystery of iniquity is in these lectures unfolded, from which every truly Christian and enlightened mind will shrink with inexpressible loathing; but unfolded in a manner which cannot fail to awaken to vigorous exertion, that the plague may be stayed whose ravages have already extended to tens of thousands to the destruction of body and of soul, and whose insidious advances threaten the safety of the community. That the virtuous portion of the community should, to a great extent, be ignorant of the degree to which the evil here treated of prevails in our cities and larger towns, is not matter of wonder, as darkness and secrecy are the appropriate adjuncts of that evil; and it is of a nature, moreover, that even self-denying benevolence recoils from its contact. Like every other evil, however, in order to be remedied it must be known, and to *make it known* in all its repulsiveness, with a due regard at once to fidelity and good taste, required a combination of excellencies, moral and intellectual, which rarely fall to be the portion of one individual. Dr. Wardlaw we should suppose to be the very last man who would make choice of such a subject. To suppose him, from the promptings of his own mind—strong and enlarged though be his benevolence—to enter upon such an atmosphere of impurity to drag to light the crimes and woes of the wretched victims of depravity, even that these victims might be restored and purified, would be contrary to all that can be legitimately concluded from what is known of his high character. We should, on the contrary, conclude that the mere suggestion of such a task would make him shrink. The absence of repugnance to such an undertaking we should take to be strong presumptive evidence of incapacity for performing it. The state of mind in which the lecturer entered upon his labours, and the inducements to do so, are well described in the opening sentences of the volume:—"The subject on which I am about to address you is one of the very last, as you may well suppose, which, if left to the freedom of my own will, I should have

chosen for public discussion. But to this freedom I have not been left. A requisition, signed by forty ministers of the gospel, and eleven hundred fellow-Christians and fellow-citizens, left me no power of choice. Inclination said decline; but conscience put in her plea, and refused submission. My wishes were in one direction; but duty was clearly in the other. In spite of the revolting character of the subject, I could not but be sensible that it was one of no ordinary importance, as involving, to a vast extent, at once the present and eternal interests of individuals, and the morals and consequent well-being of the community. I shrunk from the task imposed upon me; but I shrunk still more sensitively from the possible reflection which might have loaded my spirit afterwards, of having 'left undone' what might, how feeble soever its execution, have contributed, by giving the first impulse to a series of future movements, to the accomplishment of those most desirable results, by the hope of which the respected requisitionists were influenced in presenting their request. If there was presumption in undertaking such a duty, I felt the presumption would be still more reprehensible in resisting such an application." All this is perfectly in character, and proves the wisdom of the choice made by the requisitionists. The requisition itself, from the number and character of the parties who presented it, is perhaps without a parallel; and we cannot but express the very high satisfaction which in this view it affords us. It is delightful to contemplate, that in such a city as Glasgow, where the evil to which the requisition refers exists, along with every other form of social depravity, to so large a degree, there should be found so many coming forward as the guardians of virtue, and pleading for the adoption of means to stay the course of depravity, and meliorate the wretchedness of the dregs and offscourings of the community. It is especially delightful to contemplate in such a movement the distinctions of religious parties entirely merged, and all not only acknowledging the enormity of the evil, and its alarming prevalence, but also uniting in acknowledging the suitableness of one individual for a task at once so difficult and so delicate, and he no neutral party on the field of ecclesiastical controversy, but a distinguished leader. It is true the subject connected with which his services were in this case solicited may be considered not strictly religious. The highest qualifications, however, of any other description without religion, would be quite unavailing. The appeal was to be made chiefly to religious principle and feeling, and the measure of effect upon the religious portion of the community must determine the measure of success resulting from the movement. Four or five years ago no such requisition could, we believe, have been got up. The friends of truth and holiness were then divided. Happily there is now a marked change, of which this instance of the union of parties is one of the symptoms. May these symptoms increase, and the time speedily come, when all Zion's children shall see eye to eye!

We shrink from attempting to lay before our readers any thing like an abstract of the facts and reasonings in the work before us. Any such attempt on our part would be a failure. Were we to present some of the revolting details, we must separate them from their

connection, which would be unfair to the author, as it might, in the estimation of some, lay him open to the charge of coarseness or indelicacy, which, in such a case, should only be fixed upon ourselves. We shall not incur the risk, therefore. There are indeed portions of the volume which, with great propriety, we might transfer to our pages; but the force and appropriateness of these can only be appreciated by the perusal of the whole. Of the general character of the work we shall venture to say something. We can hardly conceive of a more testing task in many respects. It has been accomplished in a manner in the highest degree honourable to the author, and—what we know will be the first object with him as well as with the requisitionists—such as cannot fail to awaken the sympathy of the Christian public, and to lead to the most important practical results. The Lectures are four in number: I. *On the Nature and Extent of Prostitution*;—II. *On the Effects of Prostitution*;—III. *On the Guilt and Causes of Prostitution*;—IV. *On the Means of Prevention, Mitigation, and Removal*. In the introductory pages of the first lecture, the author says,—

“In such discussions, generally speaking, it will be found that terms which are plain, but not coarse, are at once the least offensive and the least prejudicial. In the sacred scriptures, on all subjects of this kind, there is what may be called a divine freedom. I am aware, that of some passages the enemies of revelation have laid hold, have sneered at them, and, with sarcastic bitterness, have founded upon them heavy imputation of immoral tendency. As in these lectures the authority of scripture must of course be assumed and appealed to, it may be well in the outset to wipe away this false assertion, and take off the impression which, in any mind, might interfere with the efficiency of such appeal.”

This is done in a powerful and triumphant manner. We never admire our author more in any of his numerous works than when he is unravelling the webs of sophistry, or taking down piece by piece the imposing structure of false reasoning, until he lays bare the error which constitutes its base. In the present case, however, he is not satisfied with vindicating the sacred page from the imputations of wanton malice,—he gives the lash to his opponents with a smartness that must make them wince. The *argumentum ad hominem* was never used more legitimately or more effectively. Having made the bible manner of treating such subjects the standard, and—what we are sure must have been one of the most revolting parts of an altogether revolting task—having searched the various sources of information, and having selected the best authenticated facts, the result is a performance distinguished by plainness and fidelity, exhibiting a sufficiency of detail without exciting unnecessary disgust, and a moral fortitude which calls things by their proper names without the slightest tendency to foster impure imaginings. The most hardened libertine, we believe, will not be able to make any thing contained in this volume the subject of his ribaldry. He cannot look into its pages with a steady eye without shrinking from the purity which beams from every sentence. There is nothing in which an impure imagination can luxuriate. When the most revolting facts are presented, it is amid flashes of holy indignation which will awaken kindred feelings in the mind of virtuous readers, and make the guilty shudder. Vice in any of its forms finds no

quarter. The most alluring garb in which it can be clad is torn to shreds. It is pursued to its hiding-places and driven out. There is no partiality. There are no soft and sweetened terms for princes and legislatures who sin in style, and who hide under the trappings of rank, and, alas! of superior education, hearts and practices as polluted as those of the most low-bred and ragged profligates. There is a lofty bearing throughout, springing from the dignity of purity, and from a just appreciation of the meanness and unmanliness of vice. There are bursts of hallowed scorn, and occasionally the use of a power of sarcasm which cuts with an edge but the keener that it is associated with so much gentleness and pathos where these are appropriate. But we must not enlarge. A task more difficult and more delicate we can hardly conceive of; and a performance more satisfactory could hardly be desired.

To the means of prevention, mitigation, and removal, treated of in the last lecture, we would add one which the lecturer could not suggest, but which we feel convinced would prove the most powerful, namely, the extensive circulation of this volume among the young men of our cities and larger towns. Some hundreds of pounds spent in this way, we do firmly believe, would prove far more effective as a means of prevention and of cure than the same amount expended on any of the other means suggested. Could we gain the ear of the requisitionists, we would earnestly urge this upon their consideration. Many a young man not yet ensnared but exposed to the allurements of the tempter would be awakened to a sense of danger and retreat; and many who have actually entered upon the downward course, but are altogether ignorant of the true character, the *tendency*, and *extent* of the evil, would, by the Divine blessing, be reclaimed. The same means are essential to rouse the sympathy of the friends of virtue and religion, and lead to immediate and practical efforts to check the ravages of the most dreadful evil that infests our country. Let this volume but be extensively circulated, and we feel persuaded that the necessary machinery will speedily be put in motion.

We must not omit to mention that the volume is very beautifully got up, reflecting the highest credit upon the publisher.

The Unity of the Christian Church and the Communion of Christians.

A Discourse delivered in Argyle Square Chapel, on the Afternoon of Sabbath the 7th August, 1842. To which are prefixed, *Strictures on an Address to Dissenters* recently issued by the Scottish Central Board for vindicating the Rights of Dissenters. By W. L. Alexander, M. A. Edinburgh: A. and C. Black. 1842.

The Principles of Christian Communion. A Sermon preached in West George Street Chapel, on the Evening of Lord's day, September 4, 1842. By Ralph Wardlaw, D.D. Glasgow: James MacLehose. 1842.

WHEN the late Mr. Ewing resigned his situation as minister of Lady Glenorchy's chapel, and left the Church of Scotland, the General Assembly, on the 29th day of May, 1799, "prohibited all the min-

isters of the Church from employing him to preach or perform any ministerial offices for them, or from being employed by him, unless some future Assembly should see cause to take off the prohibition." Following out the principle, on which this judgment was founded, the same Assembly passed a general act prohibiting all ministerial intercourse with any minister who was incapable of receiving or accepting of a presentation or call to any parish or chapel-of-ease in the church. By this act such men as Mr. Simeon of Cambridge, Mr. Rowland Hill, Mr. Innes of Edinburgh, and Mr. Ewing, were finally excluded from the pulpits of the Establishment. Their clear enunciation of gospel truth was more than the Moderates of the day could put up with; "for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Within the last twenty years the evangelical party in the church has made rapid strides, and at present is able, on all occasions, to outvote its antagonists. During the progress of the non-intrusion controversy they have obtained much more enlarged views on the subject of Christian union, and, at the last meeting of Assembly, the act above referred to was, through their advocacy, repealed. Little did we anticipate that the mantle of the Moderates of 1799 had descended on a portion of "The Scottish Central Board for vindicating the Rights of Dissenters" in 1842; because we had fondly hoped that, long ere this, it had been either moth-eaten, or so tattered and torn as to render it impossible to wear it. But our sanguine wishes have met with a grievous disappointment; as that Board, by a small majority, has adopted the humiliating garb, and issued an address announcing that they consider the safest and best course would be for dissenting ministers individually, to decline any proposals which may be made to them for an interchange of pulpits, principally on the ground that an opposite course would seem to sanction the scripturality of an establishment. Now the principle on which this resolution is based would cut much deeper than its framers designed. Recently a deputation, composed of ministers of the United Secession, were in England for the purpose of collecting for their Foreign Missions. They were cordially welcomed by our brethren, and had the use of Congregational pulpits to plead their cause; and, as yet, we have not heard that any Congregational church imagined they were sanctioning Independency, nor has it come to our ears that any member of the deputation has changed his sentiments and avowed his adherence to what we deem the more excellent way. The Baptist Missionary Society frequently send a deputation which is received into Presbyterian and Congregational pulpits; but we never fancy that they, by appearing therein, sanction Infant Baptism, while, if their brethren thought that they did, we should have met with instances of deputations being re-immersed on their return. If it be said that in these cases the object is so plain that no misapprehension can occur, we reply, that preaching the gospel is as easily distinguished from advocating the propriety of an Established church, as preaching for a Missionary society can possibly be.

But the Board thinks that an interchange of pulpits might give rise to the question, in the minds of many, "Whether they might

not feel themselves equally at liberty to administer the sacraments in established churches as to perform the other stated services of religion, and thereby directly recognise as churches of Christ, establishments which they have always condemned as essentially unscriptural in their character?" Now, if we mistake not, there lies couched in this question the error which led to the publication of the address. Christian communion and church communion are here confounded. It cannot be the duty of a Christian to hold fellowship with any church whose members are admitted on slight examination. If we have reason to believe that the bulk of any church consists of those who do not give scriptural evidence of saintship, to sit down at the Lord's table with them would sanction the union of the world and the church. Unless there be confidence in the material of a church, there can be no Christian fellowship with it. We may hold fellowship with those in a lax church in whose piety we have confidence, and the distinction we draw between them and the rest of the Body to which they belong, shows our attachment to the union of Christians. The only basis of church communion is thus confidence in the selection and purity of the membership. Whenever a certificate of membership shall, by common consent, be viewed as tantamount to an expression of confidence in the genuine godliness of the person receiving it, then the churches throughout the world will be thoroughly one, though they may differ as to forms of government and discipline. But so long as this is not the case, churches, endeavouring to act on the principle of purity of fellowship, must make the selection out of other communions for themselves, and allow none to observe the feast of love with them, but those whom they can love as Christians. It is an honour to our body that, on this point, we are catholic. A Presbyterian, an Episcopalian, a Baptist, and a Methodist, in whose discipleship we confide, may all sit down in fellowship with our churches. If they belong to churches, confessedly corrupt, we may be surprised at their remaining in them, they are not. Here is a point for forbearance. But if they requested us to join with them in commemorating the Lord's death, we would respectfully yet decidedly reply,—we cannot do so without rendering nugative the exhortation,—“Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” This principle must be unflinchingly adhered to, although, by doing so, we may be called too strict, and may expose ourselves to the taunt—“Stand by; I am holier than thou.” The cross must be borne. Had the Redeemer met the desires of fallen man, He would never have been crucified. Should we be esteemed as narrow-minded and bigoted, we cannot help it; till a man be reconciled to God, and give practical proof of his reconciliation, we dare not encourage him in making a profession of what he is ignorant of. Yet we should seek to recognise a Christian wherever he is, and never allow party spirit to alienate us from one for whom Christ died.

A controversial spirit is easily engendered, and grows with rapidity; the triumph of a party is suited to the taste of fallen man; and, agitated as our country is on the momentous question of Civil Estab-

lishments of religion, it is to be feared that many mistake zeal here for zeal for Christ, and confound the warmth of human passion with the ardour of love to God. In the spirit with which the discussion has been carried on, both parties have been to blame. A contentious spirit is not a devotional one, and has no congeniality with the calm of heaven. Within the last few years, leaders, on both sides of the controversy, have left the field of conflict; and, although we cannot follow them, we may be permitted to imagine that they see, in a very different light now, the objects for which they contended most earnestly here. They may have written bitter things against each other; they may have even questioned each other's piety in the heat and excitement of debate; but they are one in heart now. It is profitable to keep such views before the mind, and it would be much more so were Christians to converse more on themes, which will make the heart beat high with joy for ever. The day in which we live demands united effort. Popery in the Church of England moves on with fearful force, and demands the combined exertions of all true Protestants to stem the torrent. Were all real Christians to display as much zeal in the cause of Missions at home and abroad, as many of them have manifested in the Voluntary controversy; were they but more animated by one heart and soul with love to their Leader, and to each other burning ardently; were they, in one compact phalanx, having mutual forbearance, and "all things loss for Christ," inscribed on their banner, to march forth against their common enemies,—the Church would be, what we often pray it may be, clear as the sun in the purity of her doctrine and fellowship, fair as the moon in the harmony of her members, and terrible as an army with banners for her unity. Truth would advance majestically, and her arms would be invincible.

Holding such sentiments, it is with the sincerest satisfaction that we introduce to the notice of our readers the Sermons of Mr. Alexander and Dr. Wardlaw. Mr. Alexander's is founded on Gal. iii. 38; and will reward an attentive perusal. Few will lay it down after reading it, without admiring the heart as well as the head of its author, and desiring to sympathize in his yearnings after a united church. Prefixed to the Discourse is a preface assigning the author's reasons for dissenting from the Central Board's address; and, though our space is limited, we must extract the following passage:—

"In another part of the Address the Board ground their charge of compromise on the principle, 'That as Dissenters view the civil establishment of religion in the light of a sinful contrivance,' they cannot take any part in the religious services conducted in connection with it without a participation in that sin. On this head a writer, in last Saturday's Scotsman, is peculiarly urgent. In illustration of his theme, he takes the case of a late eminent clergyman in this city, well known to have been passionately fond of music, and asks, What would have been thought of him, if, after denouncing musical festivals as sinful, he had gone and engaged at one of these as a performer? Now, really this is going very far for an illustration of a very plain matter. I suppose no person doubts for a moment, that if any man denounce as sinful any particular practice, and yet himself indulge in that practice, he is guilty of a great moral offence. But what has this to do with the case in hand? What Dissenter in his senses ever denounced the preaching of the gospel in the Establishment as a sin? To make his illustration at all suitable, the writer of this article should have supposed the case

of one who not only regards oratorios as lawful, but views them as divinely appointed means of doing good ; who is himself regularly engaged in conducting such performances ; and whose only controversy with his brother performer arises out of the circumstance, that the latter is paid for his music by the State, while he himself is remunerated by those for whose benefit he performs. Put the case thus ; and where, I ask, would be the great harm, where the gross and sinful inconsistency were the one to say to the other,—‘ If you’ll sing in my place for a day, I’ll sing in yours ; and thus, besides the pleasure of an exchange, we shall have an opportunity of showing our respective audiences, that though, on the question of support, we have a dire controversy, yet, as respects the great science which we mutually cultivate, there is not so much as a demi-semi-quaver of difference between us ?’—With all his acutejess, it is quite plain that the writer of this article, from beginning to end of his reasoning, is merely begging the question. He has assumed the very thing he ought to have proved ; viz., by co-operating with an endowed minister in doing what I think right, I thereby implicitly approve of all in his system that I think wrong. Let this be proved, and his argument would be unimpeachable ; but until this be proved, all such reasonings are a mere beating of the air.”

The text which Dr. Wardlaw has selected is remarkably appropriate ; Rom. xv. 7, “ Wherefore, receive ye one another, as Christ also received us, to the glory of God ;” and in his introduction he has given a lucid illustration of the circumstances which induced the Apostle to tender the admonition. The absolute necessity, in the very nature of things, of Christian union, is very strikingly shown in the following extract :—

“ All then, who are united to Christ being united to each other, it follows, that the disruption of the bond which unites any one of them to the rest must be the disruption of the bond that unites him to Christ ;—that the dissolution of the one union cannot be effected otherwise than by the dissolution of the other. The branch in the tree cannot be severed from its connexion with the other branches, without its being severed from its connexion with the stem. The stroke that would lop it from among its kindred boughs, must lop it from the trunk and from the root. The member that is separated from the body is separated from the head. It cannot continue united to the head, without continuing in union with the other members.—So is it in the body of Christ, with one point only of difference. A man may separate himself *externally* from all union with his fellows ; he may refuse fellowship with them in a single act or exercise of visible communion. But let his outward severance be ever so complete,—if it is the result of some mistaken principle, and he himself is really one with the living Head, then is he after all, in spite, as it were, of himself, and in strangely anomalous contradiction of all that is outward, still in spiritual union,—the union of a common vitality derived and sustained from a common source,—with all the members of his body ;—and he must die to Christ, before he can cease to be so.”

It would be an easy task to cull from this admirable discourse passages of exquisite beauty, of generous, enlarged, and expansive sympathy,—of fervid indignation at the fetters in which some would bind and cramp the expressions of Christian love, and of ardent longings for that period when that portion of the “ whole family ” on earth shall be as indissolubly one below, as they are already one with the other portion above ; but our space permits us not to do so. The Preface to Dr. W.’s Sermon contains the protest which he felt it his duty to lodge against the decision of the Central Board ; and we are glad that a document of such power, and breathing so catholic a spirit, has been laid before the public, as it furnishes a fine illustration of one, who has moved in the front of the Voluntary controversy, not allowing his views on it to mar his fraternal intercourse with all who love our Lord Jesus Christ in sincerity and truth. The

introductory paragraphs of the Preface are so important in themselves, as well as in their applicability to existing circumstances, that we must conclude this too brief notice by laying them before our readers:—

“ My esteemed friend, Mr. Alexander of Edinburgh, having very recently preached and published a discourse, of sterling excellence, on substantially the same subject, it may naturally enough be asked—why another? My answer is, that the present is a time when every available influence should be put in requisition, for preparing the true church of God for the acknowledgment and manifestation of its unity. For such a purpose, my friend himself will admit, that ‘two are better than one,’ and three than two, and four than three. It is well, that the scriptural principles of communion should be discussed and ascertained, that they may be ready for application. Even should shades of difference appear in the opinions expressed, truth will, by this very means, be ultimately elicited. There will thus be a kind of ‘settlement of preliminaries,’ for a period, towards which, I cannot deny myself the satisfaction of thinking, events in providence are clearing the way,—when fellow-Christians, the true ‘Israel of God,’ will coalesce in a more extensive harmony than for many a day has been witnessed. It may seem as if the existing state of collision scarcely warranted the hope of such a consummation being at hand. Yet the long conflict of parties is surely approaching its crisis. The word of God is gaining the ascendant over human systems. Truth is prevailing; and the prevalence of truth is the only desirable harbinger of peace. The combatants are getting tired of war. And it does sometimes happen, that even the fiercest and deadliest onset of the battle-field is that which leads to pacification; and that, in the appalling turmoil of the elements, the loudest peal of the thunder is the last, and the prelude to the subsiding of the storm.

“ In anticipating the happy and desirable result, I could not but regret the sentiments of at least seeming illiberality and uncharitableness, issued by the ‘Central Board’ of dissenters, in their recent ‘Address;’ sentiments, bearing the aspect of ungracious repulsiveness, checking instead of encouraging advance, and questionably in unison with the conciliatory spirit of the charity which ‘thinketh no evil.’—My regret was the deeper, when I reflected on the great amount of obligation under which, from its commencement, the Board had laid the whole dissenting community of Scotland, and the importance, for the cause of truth and liberty, of both the Board and the community represented by it maintaining cordial harmony among themselves.—I fondly hope, that our brethren in the Establishment will overlook the uncharitableness,—for whose surmises the time and circumstances of their own liberal measure did afford some plausible ground;—and, themselves exemplifying the charity of the want of which they complain, admit the conscientiousness of those who felt themselves bound by the claims of consistency to refuse even a seeming countenance to the system from which they had dissented:—and that, when their own uncompromising and determined adherence to the noble principles which they have adopted and avowed,—the Bible principles of the church’s spirituality and independence,—principles so much in harmony with the true glory of his kingdom who ‘hath on his vesture and on his thigh a name written, King of kings, and Lord of lords,’—shall have necessitated their disjunction from their state alliance,—when thus, in the fullest sense, they shall have become ‘the Lord’s freemen,’—they will have grace, instead of retaliating and retaining a grudge, to cover the offensive uncharitableness under the mistaken conscientiousness, and to meet with the smile of brotherly forgiveness those who, when the stumbling-block has been removed, and their lingering scruples have been satisfied, will advance to the meeting with the olive-branch, not of mere temporary suspension of hostilities, but of cordial and permanent peace.”

Hereafter, when we are asked what works we can recommend on the true principles of Christian fellowship? our reply shall be—Read the Discourses of Mr. Alexander and Dr. Wardlaw on the subject.

INTELLIGENCE.

MEMORIAL.

TO THE CHILDREN OF GOD SCATTERED ABROAD THROUGHOUT THE WORLD, THIS SECOND MEMORIAL IS HUMBLY SUBMITTED, WITH RENEWED DESIRES, THAT GRACE AND PEACE MAY BE ABUNDANTLY MULTIPLIED TO THEM ALL, THROUGH THE KNOWLEDGE OF GOD OUR SAVIOUR —1 Cor. xii.

THE Lord having been graciously pleased to bless the Concert for Prayer last year as a means of spiritual refreshment to the souls of many of his own people, and various applications having been made for its renewal this present year (1842), the Society with whom the former proposal originated feel themselves called upon in the providence of God to meet these requests. In doing so, they trust that no apology on their part is necessary, as if they were assuming any thing like authority over their fellow-Christians. It is proposed (God willing) that the space of time between 8th and 17th October inclusive, be set apart for united prayer among the people of God throughout the world; and it is understood and agreed that the hour betwixt eight and nine o'clock in the morning, and eight and nine in the evening, or as near that as possible, shall each day be given to prayer for the objects mentioned in the following Address:—

I. In the former Address which issued from this Society, a number of topics were suggested as forming suitable subjects for united prayer. The whole of these may be summed up in three particulars;—the glory of God, the salvation of his people, and the overthrow of his enemies. Christ and his people being one, the church being his body, the fulness of Him who filleth all in all, it is manifest that till every child of God has been called to the fellowship of his Son, something must be wanting both to the full manifestation of the glory of the Divine Head, and to the complete blessedness of the mystical body. To this consummation all things tend. When all the living stones composing the holy temple destined to be an habitation of God through the Spirit, have been built upon the precious corner-stone laid in Zion, the temporary scaffolding shall be taken down, and the Head-stone brought forth with shoutings of Grace, grace, unto it. Is it not to be feared that many Christians in the present day are too little in the habit of looking for and hasting unto the coming of the day of God? 2 Pet. iii. 12, 13; and does not this argue a deficiency in the grace of faith, which is the substance of things hoped for, the evidence of things not seen? Heb. xi. 1; giving them, however distant they may be in respect of time, a present reality and subsistence in the mind; and a deficiency in the grace of love, which should make us desire the full manifestation of the Redeemer's glory, and our perfect enjoyment of his love to us? Certain it is, that in the New Testament we find this great event, the coming of the Lord, continually referred to as a grand motive to holiness and comfort, and therefore we should seek to stir up ourselves and one another that we may be put into that attitude of mind which answers the calls of the Word in this respect; so that, with an eye to the full meaning of the petition, we may be able to pray, "Thy kingdom come," (Comp. 1 Cor. xv. 24,) and to respond to the solemn announcement, "Behold he cometh with clouds, and every eye shall see him," with our Even so, Amen.

II. Habitually desiring the coming of the Lord, we shall be naturally led to abound in prayer for the accomplishment of those objects which we have every reason from the Word to believe must be fulfilled before that great final event takes place. Glorious things are spoken of the state of the church in the latter day. It will be a time of universal enjoyment of the blessings of Messiah's kingdom. For the glory of God, the exaltation of Christ, and the salvation of men, we ought greatly to long and pray for the coming of this time. Earth will then in a great measure resemble heaven. In that day the Lord shall have bound up the breach of his ancient Israel, and healed the stroke of their wound, Isa. xxx. 26. Their conversion is to be a principal link in the chain of Divine providences, and therefore the children of God should never cease to say, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the right-

eousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth," Isa. lxii. 1.

III. When we descend in our contemplation from the heights of Zion, and turn to things as they now are, O how changed is the scene presented to us! The world still lieth in wickedness. Satan, its god, holds men in bondage. Of those who are called by the Christian name, the vast majority belong to churches that are corrupt. Antichrist survives, and his power is again on the ascendant. Of Protestants, how many have a name to live while they are dead! Infidelity and iniquity abound, and the love of many waxes cold. The number of true living Christians is very small. Compared with the mass of mankind, the people of God are still a little flock. They are also, for the most part, an afflicted and poor people. But are we, on account of these things, to despond? No, verily. It is the property of faith to say, though he should even slay me, yet will I trust in Him. Faith renounces all confidences save the Word of God, the arm of God, the love of God.

IV. How earnest should the people of God be for one another, seeing that on them, instrumentally, are suspended results so momentous! They are the Lord's remembrancers. Let us pray that we may never hold our peace, day nor night, and may give him no rest till he establish and till he make Jerusalem a praise in the earth. They are the epistles of Christ. Let us pray that we may be manifestly declared to be so by our resemblance to Christ. Nothing can exceed the encouragements which we have to pray for the Lord's people. We pray for those for whom he intercedes, in whose welfare he delights, in whose salvation he is glorified. Let us seek the *highest* blessings for them as well as for ourselves, as we find the holy apostle doing, Eph. iii. 14—21. Let us pray, as he elsewhere does, that they may increase and abound more and more in knowledge, faith, love, hope, and every grace. We should seek to remember the people of God at the throne of grace, according to the various cases and circumstances, outward and inward, in which they may be placed,—that the feeble-minded may be comforted,—that the bowed down may be raised up,—that those who are in darkness may obtain light,—that those who are bound by Satan may be loosed,—that such precious promises as these may be fulfilled, Isa. lvi. 1—3,—that those who are but babes in Christ may be strengthened to the full exercise of their spiritual senses, the little children growing to the maturity of manhood, and the fathers glorifying God and edifying others by their knowledge of Him who is from the beginning.

V. Abounding in prayer for the people of God, we will seek that the means of grace may be greatly blessed to them, especially the gospel ministry, given expressly for the *perfecting of the saints, for the edifying of the body of Christ*. We will plead for the presence of Christ in his ordinances, according to his promise. We will desire that He who walks in the midst of the seven golden candlesticks (Rev. i. 13), may show us his glory, Exod. xxxiii. 18. We will desire that the Lord's servants in the ministry may enjoy a double portion of the Spirit,—that they may be skilful in the Word of righteousness, Matt. xii. 52; Heb. v. 13; that they may preach, not themselves, but Christ Jesus the Lord, 2 Cor. iv. 5, as ambassadors for Christ, sent to beseech men in his name to be reconciled to God, 2 Cor. v. 20. We will earnestly desire the increase of faithful ministers, and an abundant blessing to rest upon their labours, 1 Cor. iii. 7; i. 21—24; ii. 2. We will fervently plead that the Lord of the harvest may send forth many such into his harvest, Luke x. 1, 2. We will, with our whole hearts, desire the purity, the unity, the efficiency, the enlargement, the universal establishment of the Christian church.

VI. It should also be our desire, that wherever the gospel is already possessed, many may be brought under its sanctifying and humanizing influence, and every domestic relation purified and elevated by the power of the truth as it is in Jesus; that seminaries of learning may be nurseries of piety, instead of being, as they too often have been, the means of spoiling multitudes through philosophy and vain deceit, being formed after the rudiments of this world, and not after Christ, in whom dwelleth all the fulness of the Godhead bodily, Col. ii. 8, 9,—and that every institution designed for the welfare of society, may be sanctified by that which alone can do it,—the Word of God and prayer.

Finally, it behoves us all, each one to look narrowly to himself, and while engaged in seeking blessings for others, to spread out his own case before the Lord,

that out of the fulness that is in Christ he may receive according to his need, grace for grace, John i. 14. Every one should know the plague of his own heart (1 Kings viii. 38), and should make his prayer accordingly. And much need have all the people of God to be frequently putting up the petition, *Search me, O God, and know my heart: try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.*

TEMPERANCE MOVEMENT IN NEW YORK.

TO THE EDITOR.

DEAR SIR,—Probably the following statistics of the progress and results of the Temperance movement in the city of New York, may not be unacceptable to many of your readers;—they are extracted from an official letter, addressed by R. M. Hartley, Esq., to the president and executive officers of the New York City Temperance Society, on tendering his resignation as corresponding secretary and agent of the society, dated May 26th, 1842:—

AGENCY EMPLOYED.

“As it respects the measures and instrumentalities employed for the promotion of the cause, allow me summarily to state, that during the period of my agency, (thirteen years,) 174 Auxiliary Societies, at different times, have been formed in the city, including 29 distinct organizations amongst 42 different trades and professions; more than 1,400 temperance meetings have been called; about 4,000 volunteer labourers have been employed in the important work of personal visitation; and more than *one hundred millions of pages* of temperance matter have been gratuitously distributed.”

RESULTS.

“If we turn our eye to the effects of our labours, we are gratified by results, which are not surpassed, if indeed they have been equalled, in any other city on the globe. The society has enrolled, as members, 179,624 persons, of which, about 120,000 subscribed the total abstinence pledge.

“In this aggregate is included 237 clergymen, 429 physicians, 4,967 Germans, 9,000 coloured persons, 13,380 seamen, and 23,300 Irish and Roman Catholics, besides an indefinite number of other foreign emigrants. The population of the city, meanwhile, has increased *one-third*; and as a number equal to *two-thirds* of our permanent residents has actually subscribed the pledge, we should expect a corresponding decrease in the temptations to the use of intoxicating liquors, and of the evils consequent upon intemperance. To show the condition of our community in these respects, the most specific, impartial, and conclusive information may be obtained from official public documents, in the preparation of which we have had no share. I will briefly refer to them.

“According to official returns, in *ten years preceding May, 1841*, the *licensed liquor shops had decreased*, in the ratio of the population, 63 per cent. The *importation and manufacture of intoxicating liquors* in the same time fell off about 67 per cent.,—nearly two-thirds. Pauperism diminished 33 per cent.; and the cases of *indictment for crime*, before the general and special sessions, according to Jacob Heys, Esq., high constable of the city, were reduced 75 per cent.,—three-fourths.

COST.

“Excluding the cost of publications, the average yearly expense of the society has not exceeded 1,800 dollars; the requisite funds have been chiefly contributed by the members of committee, and a few other benevolent individuals.”

“As this society, under Divine Providence, is the only manifested cause in operation adequate to produce these results, we gratefully claim them as the legitimate fruits of this enterprise, and confidently refer to them as the strongest proof the case admits, not only that temperance is accomplishing all it ever promised, but that if vigorously prosecuted, it is fully competent to complete the extraordinary physical and moral reformation so auspiciously commenced.”

"Allow me further to remark, that whilst there have been various unhappy strifes of opinion in regard to the grounds and the sanctions on which total abstinence should be advocated, this society, from its first adoption of the exclusive pledge, has found no occasion to change its own. It has encountered obloquy, and withstood the test of the most trying circumstances without departing from the doctrine of *Christian Expediency*, or justly incurring the charge of ultraism in any form. It declared from the first, that 'The great cause of temperance was established on firm and immutable principle, intimately connected with the moral and physical welfare of man, and wholly independent of any question relative to the sacramental use of wine.' And after all the various scientific, philological, and biblical criticisms and disquisitions on the subject which have agitated the public mind for the past seven years, there has been no certain advance beyond these principles. We find, indeed, that the common sense of mankind is strongly settling down in their favour, which affords the pleasing presage, that despite the unyielding opposition of a few ardent but misguided minds, the developments of a few years will conspicuously expose the folly of being wise above what is written; and the principles we have acted upon being found safe, efficient, and impregnable, will, by common consent, become universal."

Mr. Hartley refers to questions which have been unhappily mixed up with the movement, and which have doubtless greatly retarded its progress, having alienated the minds of many Christians altogether. But what good is there in this world without alloy? The very same paper which contains the quotations I have given, contains also movements of a decidedly infidel tendency in connection with the subject of slavery; but are Christians, therefore, to withdraw from the protection of the slave and the advocacy of his rights, because misguided men and infidels may prostitute the cause to serve their own unhallowed ends?

Christian expediency—the ground assumed by the New York City Temperance Society—or the relinquishment of intoxicating liquors for the good of the community at large—is one which no scriptural or other argument can overthrow. Pity that any other ground should ever have been taken! They who have done so have thrown the most effectual obstacles in the way of the cause they sought to advance.

I am, Sir,

Yours very sincerely,
WM. WARDLAW.

Glasgow, 5th September, 1842.

CLAIMS UPON MINISTERS.

IN general we restrict the oversight of our churches to one man; and whatever variety of gifts may belong to our pastors, we have one fixed system of duties to which they must be alike conformed. Is not this against nature? Can it be reasonably expected that it should work well? Picture to your mind a respectable Dissenting church capable of securing the services of one of our most able ministers. It has such a minister. He is expected to preach three times every week, from year to year, and from one seven years to another, on the same general subject, before the same people, and always more or less with a new force and freshness of matter and illustration. He is not only the one preacher; he is the one pastor, and is expected to know his people, to visit them,—all of them, however numerous his charge, rich and poor, in sickness and in health. In proportion as such a man is capable of preaching effectually at home, are the calls made upon him to preach from home; in proportion as he is capable of giving a wise impulse to the efforts of his own people in the cause of religion, education, and charity, is the claim made upon him to give portions of his time and thought in aid of the same objects as prosecuted in other forms or upon a larger scale elsewhere. The more his charge is found to exceed his utmost power of oversight, the more loud are the calls of the public, if he will listen to them, that would divert his attention from it. Of such a man it is further expected that he should be a scholar; that his habits should be such as to enable him to retain his acquisitions, and to keep his mind generally up to the level of the intelligence around him. If need be, he will be expected to show that he can make use of

his acquisitions in the way of authorship, and in a manner not to be discreditable to the educated who recognise him as their teacher. In the train of all this comes the domestic character of this minister. He is a husband and a father; he has duties of a social, moral, and religious character to discharge towards his own household. He must owe no man anything. His house must be the home of the orderly, the creditable, the Christian-like. The contrary of this would be felt as a disgrace and a calamity.

Now, I am not aware that there is anything exaggerated in this representation. No man, perhaps, on having all these points distinctly put to him, would be prepared deliberately to say that it was reasonable to expect all this from any pastor. But the working of our system is such as to cause many a pastor to feel that service to something like this amount is in effect regarded as incumbent upon him. If wanting in respect to any of these things, he has those about him who will be observant and complain. He finds that his efficiency as a preacher is not allowed to make amends for his defects as a pastor; and he well knows that his assiduity as a pastor would not be found to compensate for his ineffectiveness as a public teacher. He is left at liberty to serve the public; but he knows that his so doing must not be pleaded in excuse of any neglect in regard to supposed duty towards his church, his congregation, or his household. He may cultivate the habits of a student, and may show skill in using the press in the cause of religion and humanity; but these things, peculiar as they may be in a great measure to himself, must not be thought of as a reason for his not doing every other thing just in the manner in which every one else does it. In this manner do we insist that our pastors shall be good at every thing as though for the purpose of preventing their being excellent in anything.—*Vaughan's "Congregationalism."*

THE TRACTARIANS.

THE Tractarians (says the *Record*) have obtained entire possession of Stanley Grove (not so much *Stanley* as *Gladstone*), the new training school of the National School Society.

THE SAILOR'S DAUGHTER.

THE following narrative is taken from the Report of the Liverpool Union, and in the words of the person himself by whom it was communicated to one of the directors. "In conversation," said he, "with a respectable middle-aged seaman, at one of the prayer-meetings of the Liverpool Seaman's Friend Society, one of our members asked him what first induced him to attend to religion? After a pause of some moments, in order to recover the agitation the question had produced, he related the following narrative:—

"I have been a sailor from a very early age, and never thought of religion, or the concerns of my soul, until my return from my last voyage. My home, where I have resided eighteen years, is at a village near Workington, in a small cottage, the next to a neat chapel; but the people who go to this chapel being called by the neighbours *Methodists*, I never would venture inside the door, nor suffer my family if I could prevent it. I usually sail out of Liverpool. During the winter the vessel is laid up. At those times I return home for a few weeks to my family. Having a small family, and the times pressing rather hard upon us during my absence last summer, my wife, endeavouring to save a little, sent my oldest girl, about six years of age, into the Sunday school established at the chapel. My stay when at home being generally of short duration, (about three or four weeks,) my wife might suppose it would be no difficult matter to keep me in ignorance of the circumstance.

"I came from my last voyage before Christmas, and journeyed home. Being late when I arrived, I had not the opportunity of seeing my eldest girl until the following day. At dinner time, when we had sat down, I began (beast-like) to eat what was before me, without ever thinking of my heavenly Father that provided my daily bread; but glancing my eye towards this girl, of whom I was

doatingly fond, I observed her to look at me with astonishment. After a moment's pause, she asked me in a solemn and serious manner, 'Father, do you never ask a blessing before eating?' Her mother observed me to look hard at her, and hold my knife and fork motionless; (it was not in anger—it was a rush of conviction which struck me like lightning;) apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, 'Do you say grace, Nanny.' My eyes were still rivetted upon the child, for I felt conscious I had never instructed her to pray, nor even set an example, by praying with my family when at home. The child seeing me waiting for her to begin, put her hands together, and lifting up her eyes to heaven, breathed the sweetest prayer I ever heard. This was too much for me; the knife and fork dropped from my hands, and I gave vent to my feelings in tears.' Here a pause ensued. He appeared much affected. On recovering himself, he continued, 'I inquired who had thus instructed the child. The mother informed me the good people at the chapel next door; and the child never would go to bed, nor rise in the morning, without kneeling down to pray for herself and her dear father and mother. Ah! thought I, and I never prayed for myself or my children. I entered the chapel in the evening for the first time, and continued to attend the means of grace there. The Lord having awakened me to a sense of my danger through the instrumentality of a dear child, I am now seeking him with all my heart, and truly can I say, I am happy in the thought, that Jesus Christ came into the world to save poor sinners, of whom I am chief.' "

ORDINATION OF MR. INGRAM AT ALLOA.

MR. GEORGE S. INGRAM, late of Glasgow University and Theological Academy, was ordained to the pastorate of the Congregational church in Alloa, on Thursday, 19th May. The introductory services were conducted by Mr. Mann of Alexandria. Mr. Mackenzie, one of the tutors of the Theological Academy, Glasgow, delivered a lucid and well-reasoned discourse on the scripturalness of pastoral ordination, from Titus i. 5. Mr. Knowles of Linlithgow asked the usual questions, to which Mr. Ingram returned explicit, impressive, and satisfactory answers. The church having expressed their adherence to the unanimous invitation given to Mr. Ingram, Mr. Knowles offered up the ordination prayer. Dr. Wardlaw of Glasgow then delivered the charge to the pastor, in his usual affectionate and impressive manner, from Heb. xiii. 17, "They watch for your souls." —Mr. Marshall of Stirling concluded the interesting services. A number of brethren from Glasgow and from the neighbouring churches were present during the day. In the evening, Mr. Watson of Musselburgh preached to the people a most suitable and practical discourse from 1 Thess. i. 7. Throughout the service, the chapel was well filled with a most attentive and deeply-interested auditory. On the following Sabbath, Mr. Ingram was introduced by Mr. Knowles to his important charge, on which he has entered under most promising circumstances, and prospects of usefulness.

May the great Head of the church countenance, by his effectual blessing, the union then recognised, make it productive of the happiest results to pastor and people, and prove instrumental to the edification of believers, and the conversion of sinners to the Lord!

THE
SCOTTISH CONGREGATIONAL
MAGAZINE.

NOVEMBER, 1842.

MINISTERIAL CANDIDATES AND TRAINING.

TO THE EDITOR.

DEAR SIR,—We are assured, by divine authority, “that he who desires the office of a bishop desires a good work;” and whoever considers the value of the Gospel ministry, and the solemn and important results that are connected with it, will feel the vast responsibility which we are under to bear much on our hearts the injunction of the great Head of the Church—“Pray ye the Lord of the harvest that he would send forth labourers into his harvest.”

In such times as the present, our churches have peculiar need to ponder this subject with an intensity of interest that we are all too little acquainted with. The Lord, in his providence, is calling for great exertions and self-denying labours both from pastors and church members, to stem the torrent of iniquity that prevails, to arouse the careless and the lukewarm, to instruct the ignorant, and to spread the savour of Christ's name throughout the land. Along with fervent prayer, we are called to the diligent use of means, and it is a pleasing sign of our times that of late a concern seems to have been excited on both sides of the Tweed to have the standard of pastoral qualifications and ministerial training raised. This is a token for good, and we ought to co-operate with those who are engaged in this good work in our endeavours to seek out and bring forward suitable young men to labour in the Gospel vineyard—materials that will profit by the training—stones that will receive the polish, so far as men can judge, in such a way as will under God repay the expense and labour. What can a tutor do if he has not proper minds to work upon? He cannot convey knowledge, if there is no suitable capacity to receive it. Let us, therefore, who are church members, be at pains to look out for young men of decided fervent piety, of whose religious profession we have had some considerable experience, and such as have good mental powers,—modest, teachable, and unassuming, yet firm and decided in their principles,—persons who appear to have a capacity for mental exertion, such as close thinking and reading with reflection,—who have learned divine truth not merely from

men or from books, but by His power who revealeth unto babes what is hid from the wise and prudent.' In short, let our search be for men who know the truth, who have felt its power, and who have an aptitude to teach, as the apostle requires; and who have that steady ardent zeal that will carry them through the numerous trials that may be expected in their course.

Let such be sought out from our younger members. Let this be done with much care, much discrimination, and with much prayer. Let such be encouraged; the best will probably require not a little of this. Let them be affectionately warned and counselled, and trials given them in various ways by their pastors, and the most judicious and experienced of their brethren; and thus, when they do come forward to the work, they may have the comfortable reflection that they have not been influenced wholly by their own judgment or desire, but have along with this (which ought to have great weight) had the full confidence and approbation of Christian friends, pastors, and brethren, in this most important calling.

To our young friends who may be looking forward to this good work, may I be permitted to say, that it is not to be engaged in without much serious, deliberate, and prayerful consideration, and the closest scrutiny of motives and principles. Ponder well the word of God as it applies to this subject,—such as Paul's various allusions to his own character, conduct, and mental exercises, and his advices to his beloved Timothy and Titus. Let the caution which he gives 1 Tim. iii. 6, "Not a novice," &c. be seriously considered by you. See that love to Jesus, and a feeling, lively and ardent, for perishing souls *constrain* you to seek to be thus employed in preference to all other avocations, and that selfish motives do not prevail,—such as love of ease, of fame, or distinction among men. Reflect, if you have a *call* to this honourable work from God, not only what is general to every believer in Christ, to make known the savour of his grace in their own sphere; but also a call in his providence, so far as we are allowed to judge. Think what an awful thing it is "to run *unsent*," as the prophet says, Jer. xxiii. 21. How will you stand trials that may occur, such as a refractory or contentious people, want of success, and Satan's temptations, if conscience should accuse you in regard to your motives or mode of going forward? I would only further beg of you never to lose sight of this plain but most important truth, that the Master whom you desire to serve, the Lord Jesus Christ, must be your teacher. All the usual educational assistances are most useful, and most diligently and in a painstaking way to be used; but the Lord the Spirit is, with all means, and in them all, the great Teacher; and well may we say, "Who teacheth like him?" Job xxxvi. 22. Good Mr. J. Newton has somewhere a pithy saying when his mind was directed to the ministry—"The Lord made me to see that if I was ever to be a minister of his gospel, *he himself* must make me one, and that by faith and prayer.

On this subject I would here detail what took place many years ago at an Association meeting, where I was present. A very promising young man had been sought out by the pastor and members

of one of the churches, and by them helped forward in his initiatory studies in the common branches of education. The Association had now to determine whether he should be assisted further, so as to be enabled to join the Theological Academy. A very judicious and able minister of one of the associated churches, at the request of his brethren, put the following questions to the young man, the substance of which I took down at the time, and which I send you as likely, I conceive, to be useful.

After inquiring into his progress in elementary learning, and his views of the Congregational plan of church order, the following questions were put, viz. :—

1. Did you enjoy any religious advantages in your youth, and what were these?

2. When or how were you first awakened from your natural state of ignorance and indifference about spiritual and eternal realities?

3. What views, or what parts of divine truth, brought you to see your natural condition as a sinner, justly condemned by God's holy law?

4. Were your distress or alarming convictions deep or of long continuance? Had you partial seasons of relief by self-righteous exertions and amendments of your own?

5. What were the means of your relief, and from what sources did you derive stable peace and rest to your soul, after every other refuge failed you?

6. What mental exercises have you experienced about divine truth? Have you learned it merely or chiefly from men and from books, or from the Lord, teaching you, in fulfilling his own promises in answer to your supplications, and has this been in a gradual way, and by painful experience?

7. Have you found the strong opposition of your heart to the holy, humbling, and spiritual truths of the gospel, and that Satan works on our native pride and love of sin, so as to oppose or abuse this gospel, and dispute every inch of ground with you?

8. Has your experience led you to see and feel the guilt of sin and strength of depravity so great, that nothing could save or help but the free, abounding, sovereign grace of God as displayed in the gospel of his Son; and thus have you had internal evidence that the whole of revelation is from God, whatever men and devils may say?

9. Have all carnal reasonings been subdued as to the divine plan of saving the guilty polluted sinner, and the glory of God's character seen therein, sanctifying as well as forgiving, so as to overpower all your natural opposition, both from your pride of intellect and the carnality of your affections?

10. Has your mind been accustomed to contemplate the awful responsibility of the gospel ministry as set forth in the divine record, and while you have a warm and prevailing desire to serve Christ, as the beloved of your soul, and to benefit your fellow-sinners, yet that there is a danger in entering on this good work without a call from the great Head of the church himself?

11. When viewing the nature of this work, its solemn responsibility, and the source from which your help must come, have you

considered that speaking or preaching is but *one* part of your work, and in some respects the easiest, and that careful watching over the flock, bearing trials with them, and also from them, will form important parts of your work; that you will have to deal with fallen brethren, exercise New Testament discipline,—to warn the unruly, and to bear heart-rending disappointments with some hopefully awakened souls, as well as with such as have long made a profession of being the friends of Jesus, but are now turned aside to the world or to lifeless speculations?

12. Have you made up your mind to study industry, and to bear privations? By *industry*, I mean to be always endeavouring to learn something that may be useful to your own soul, and in your great work, aware that unless your own soul is fed, vain will be your attempts to feed the flock,—learning something daily from God's word, from your own experience and that of others,—from constant observation around you, and from useful reading,—bearing in mind that no way of life suits so ill with indolence as that of the pastor of a Congregational church? And in regard to *bearing privations*, have you made up your mind, should the Lord so order your lot, to bear poverty, reproach, opposition from open enemies to the cross, or from loose professors, and that you can trust the divine promises when both may be against you, while God by his word, and your own enlightened conscience, tells you that you are in the path of duty?

These things were talked over at great length, and the young man turned out well, and has been long usefully settled.

In addition to the above, I would only add a few words by way of encouragement to our young friends. Should the chief Shepherd call you to be engaged in his service, be not dismayed by the vast responsibility and arduous nature of the work, nor by a sense of your own weakness and insufficiency. Remember you serve the best of Masters,—he calls none to the warfare on their own charges,—you have his promise to be with his faithful servants to the end of the world,—that his grace shall be sufficient for you, and his strength made perfect in your weakness. Confidently rely on these words of mercy and love. Make full proof of them; none ever trusted in them and were disappointed or put to shame. You have the arm of Jehovah on your side, omnipotent love and eternal truth as your defence. “Be strong, then, and of good courage;” “be strong in the Lord Jesus, and in the power of his might,” and keep in view the “crown of righteousness” at the end of the conflict, which will amply make up for all your labours, sufferings, and sacrifices.

I have only further to say, that I am happy to find the hints in the early part of this paper, as to the duty of our churches being at pains to look out suitable young men for the ministry, so ably advocated by our worthy friend, Mr. W. L. Alexander of Edinburgh, at the last meeting of the Congregational Union and Academy; and I hope his remarks will have that serious attention which they deserve, and that we shall all of us make conscience of this very important part of our *generation work* far more than we have done, while we cease not to pray for the fulfilment of the Lord's promise—“I will

give you pastors according to my own mind to feed you with knowledge and understanding.*

Yours truly,

NEMO.

10th May, 1842.

LETTERS TO A YOUNG LADY ON HER DEATH-BED.

No. II.

Dundee, 23d December, 1841.

MY DEAR FRIEND,—I trust that you continue to find that Christ is precious to your soul. He is the hope set before us. And having fled for refuge to Him, we may well have strong consolation. He hath gone into heaven as our forerunner, and blessed are they who have found shelter in Him: they are in one view as safe as those who have already reached the celestial temple. You are called to cast the anchor of hope within the veil, and then, though you should for a time be tossed about, you will rejoice in the knowledge of him whom you have believed. The object of our hope is, for the present, unseen; it is within the veil. Of old the inner sanctuary stood veiled from those who were without. But though not visible, it was known that the ark, with the mercy-seat, and the high priest, and the blood of sacrifice, and the sweet incense, were there. Now, the same is true of heaven. We know that the true mercy-seat, the true blood of sprinkling, and the true High Priest, are all there. Fix your mind, then, on the mercy-seat above. Before it Jesus once stood and sprinkled it, as it were, with his blood; but now he sits upon it, dispensing the blessings of divine grace. Let the anchor of your hope fix upon the blood of atonement there,—on Jesus the Mediator there,—on the character of God revealed there,—even upon his name as the just God, and yet the Saviour of sinners;—on the constant love, the tender care, and the watchful sympathy of the Lord of that sanctuary,—on the promises of the everlasting covenant, as ratified by his atoning sacrifice,—on the faithfulness of the God of the covenant,—and on the prevailing intercession of the Advocate with the Father. You require something to hold you as a ship does that has not yet entered the port. We have as the basis of our hope the “two immutable things in which it was impossible for God to lie.” There are two separate and remarkable occasions when God interposed by an oath, “that the heirs of promise might have strong consolation.” We have the promise to Abraham of the com-

* On the subject of this letter, and particularly as regards “raising the standard of ministerial qualification and training,” the churches are also much indebted to Mr. Alexander for his very valuable “Address,” delivered last summer at Springhill college, since printed, and reviewed in your *Magazine* for January last, and more fully reviewed than your space permitted in the London “*Patriot*,” written, it is said, by a tutor in one of our Congregational seminaries. The members and friends of our denomination will find a mass of most useful instruction on this important subject in Mr. Alexander’s “Address” and in these reviews.

ing of Christ, and of the rich abundance of blessings to be bestowed through him, solemnly confirmed by an oath. And we have also the solemn oath of God declaring Christ to be "a priest for ever after the order of Melchisedec." Jesus hath accordingly come in the flesh, and is now consecrated an immortal High Priest in the heavenly sanctuary. There also he is enthroned as the promised anointed King. The blessings of the everlasting covenant are thus sure to "the heirs of promise." What Jesus hath procured as a Priest, he lives to bestow as a King. To heaven, then, it is for us to look. There is nothing in the things of the earth to lay hold of, or that will sustain you. You must have your hope fixed upon that which is in the holy of holies, whither Jesus hath gone as your forerunner. Though still in the outer court, you can have a hold of that which is in the inner sanctuary. The anchor which holds the ship in its place is at the bottom of the sea, and is thus unseen, but, by means of it, though the vessel is tossed about by the swell, it is preserved from drifting. The troubles and trials of life may be many and great, but the anchor will hold you in your proper and desired position. When the wind was boisterous and the waves broke over the vessel, to the terror of his disciples, Jesus arose and rebuked the winds and the sea, and there was a great calm. When Peter kept his eye on the Saviour he continued to walk on the water, but when turning his eye from his Lord, he looked to the waves themselves only, he began to sink. And why is it that we are so apt to turn pale at every rising breeze, and to tremble at every wave? but because we fail to keep the mind stayed on the Saviour. If we think of nothing but our troubles, how can we have peace? If we can think of nothing but our own feelings, and if our comfort ebbs or flows, as a variation in our bodily health makes a change in our animal spirits, this is not holding by the Saviour, but rather letting him go. There can be no change in his atonement, or in his faithfulness and care. The sailor, when overtaken by a storm, does not fix his eye on the tempest, and endeavour to get peace by examining the state of his feelings about it. No; he examines the tightness of the vessel, and its sea-worthy structure, and recollects how many storms it has already weathered, and is thus encouraged. And so ought we to survey the glory, perfection, and all-sufficiency of the work of Christ, and to cling to it with the greater interest. It is by dwelling on the love of Christ to you, that your love to Him will be confirmed and animated. Keep the object of faith and of hope ever before you. One use of an anchor is to bring the vessel to a particular point from which it may have gradually receded. And such is the operation of Christian hope. It enables us to *near* that point of safety and of rest, from which we are too apt to be carried by the tide of an evil world. The hope of being welcomed by the Saviour, and of being blessed by him, must prove a powerful attraction towards him. When his glory is seen the spell of temptation is broken. The Holy Spirit, the Comforter, ministers his rich consolations by taking of the things of Christ, and so showing them to the mind, as to impart peace and joy in believing, and he thus makes the soul to abound in hope. Rest with firm-

ness on the finished righteousness of Immanuel; dwell on the glory of *his character* as a Saviour and a Friend, and you will enjoy the comforts of the Holy Spirit. Jesus hath gone before, removing every barrier, that we may follow. It was well said by a Christian minister: "Before affliction comes, I will prepare for it; when it is come, I will welcome it; when it departs, I will take but half a farewell of it, as expecting its return." The great privilege of the Christian is to be fitted for all events. But, blessed be God, there is the hope of unmixed rest in heaven. Farewell vain world, thou hast no rest to offer! May you from the heart say, "The night is far spent—that day will soon dawn, and the shadows flee away." Mrs. R—— unites with me in best respects. I remain,

My dear Friend,

Yours sincerely,

To Miss ——.

DAVID RUSSELL.

LETTERS TO SABBATH-SCHOOL TEACHERS.

IV. THE FORMATION OF HABITS: MISSIONS, &c.

BELOVED FELLOW-LABOURERS,—There is a topic intimately connected with the subject of my last letter to which I must advert, but on which I cannot enlarge as I should wish, namely, *the formation of habits*; understanding the term *habits* in its ordinary acceptance, chiefly though not exclusively, rather than in the more extensive one which comprehends the whole character, and includes the bias and dispositions of the heart.

If you would know the importance of forming good or right habits, you have only to observe society around you, and compare individual with individual. There are two men, we shall suppose, alike unconverted and far from God, but the manners and habits of the one form an entire contrast to those of the other. How much more useful and agreeable and happy is the one than the other, so far as usefulness, agreeableness, and happiness are compatible with an unconverted state. There are other two men, the one a Christian, the other unconverted, but the Christian deformed with all the improper habits that may co-exist with Christian character, and the unconverted man adorned with all that is orderly and becoming and engaging. Not only will the Christian's usefulness and happiness be greatly diminished, but his profession will be dishonoured. Worldly men will make comparisons, partially unjust indeed but not the less injurious, which, reproaching the gospel with inefficiency if not with positive evil, will harden them in their ungodliness. There are two Christians, we shall suppose, the one a pattern of all that is exemplary in his manners and habits, the other the reverse. Let them both be Sabbath-school teachers. The improper and repulsive habits of the one will detract exceedingly from his fitness for the work, yea, may utterly disqualify him for it, and greatly counterbalance the most extensive knowledge and the purest zeal.

You perceive, then, how deeply important it is to you as Christians and as teachers that you cultivate proper habits. It is equally important to your pupils that they cultivate similar habits. And what especially concerns you is, that the formation of their habits depends greatly upon your example and instructions. They will copy much of what they see in you, and will be more apt to copy what is wrong than what is right, unless they are happily wise enough to be driven by a dislike of what is offensive in you to cultivate and love its opposites the more; and, in that case, the dislike which operates so far beneficially will only tend to neutralize the effect of your best instructions. Let your example be what it ought, and it will not only itself do good, but will give power to your words when you watch, correct, and direct your youthful charge. It should be your endeavour not merely to effect the conversion of your scholars, but so to mould their entire character, that in their day and generation they may attain the greatest possible fitness for being useful. Your converts may have habits, acquired before or after conversion, which will either contract or enlarge their power of doing good. As the means of their conversion, your honour will be greatly lessened if you should be at the same time the occasion of so moulding them as to limit or counteract the influence of their Christianity.

A few words on the way in which habits are commonly formed, and on their permanence, will conclude what I have to say on this subject.

Habits, says Dr. Abercrombie in his small volume, 'The Contest and the Armour,' "arise out of individual acts, when such acts have been repeated to a certain extent." "Assiduity," says Abraham Tucker, in his chapter on Habits, "will do more towards gaining a habit than labour and eagerness; the latter may be necessary in cases of difficulty to make a beginning, but the former must perfect it, as the spade and pickaxe may be serviceable to level hillocks in the road, but it is the continual beating that lays it smooth and even."* Walking along the sea-shore on any of our coasts, you may observe the trees and hedges all bending in a particular direction. They were not planted with that inclination, nor has it been produced by any violence, but from the day of their plantation they have been subjected to the action of a particular wind. They have felt the breezes that have blown from every quarter of the heavens, but the inclination they have acquired shows at once what wind prevails on the coast on which they grow, and is in exact proportion to the prevalence of that wind over others. These letters were planned, and most of the topics introduced into them excogitated during a long walk on the banks of the great — canal. When pondering on the subject of habits, my attention was arrested by the uniform easterly or north-easterly inclination of the wood on the bank of the canal beside me. It struck me at once that it must be owing to a south-westerly wind, blowing in a direct line through the funnel of the great glen in which the canal is situated, and I noted the circumstance as an illustration of the way in which habits are

* *Light of Nature Pursued*, new ed., vol. ii., p. 568.

formed. On looking into a statistical work now on my table, I find that south-westerly winds blow through the glen for eight or nine months out of the twelve. Mankind are all placed in the midst of various currents of influences, good and evil—and from each one there is a current proceeding to every other around. Now, while we abjure the philosophy of socialism on the subject of character, as inconsistent with the first principles of religion and morality, we must not overlook the mixture of truth which makes it plausible,—the great dependence of character and habit on circumstances and external influences. The careful recognition of this truth will operate on us beneficially, both as the subjects and sources of influence.

“As all mental habits,” says Dr. Abercrombie, “grow out of individual acts or processes of the mind, fostered and encouraged to a certain extent, we learn the infinite importance of watching over all such mental processes,—as we cannot tell what degree of indulgence of them may engender a habit, which shall fix itself indelibly on the constitution of the mind. In all such cases each separate act is gone into with less effort than the one which preceded it, until, step by step, the habit is formed, which is perpetuated without any effort at all. In this manner a man may allow his mind to glide gradually, and almost insensibly, into habits of listless inactivity, in which it is engrossed with the trifles of the passing hour; or into habits of morbid activity, in which the fancy frames for itself visions and delusions as empty as dreams,—it may be with images of an impure and degrading nature, which tend to vitiate every feeling and principle of the soul. And even independently of any such actual depravity and corruption of the processes of the mind, the mental habits may be such as to fix it under the power of the things of time, to the total exclusion of any correct impression of the overwhelming interest of the things which are eternal.”

The *permanence* of habits is proverbial. Cowper, with his usual attention to real life and insight into the ways of men, says,

“Habits are soon assumed; but when we strive
To strip them off, 'tis being flayed alive.”

While scripture recognises the omnipotence of divine grace, and never offers an apology for perseverance in evil-doing in any circumstances, it describes the inveteracy of wicked habits in the most striking terms:—“Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil.” The following passage from the “Visions” of Quevedo, a Spanish writer,—representing human character and habits as unchanged by death and a long separation of soul and body,—though conceived in a spirit of bold sarcasm, is too good an illustration of the point before us to be omitted—and, with the quotation of it, I conclude these remarks:—after describing the blast of the trumpet, he goes on to say—“The sound enforced obedience from marble, and hearing from the dead. All the earth began to move, giving permission to the bones to seek one another. After a short interval, I beheld those who had been soldiers arise in wrath from their graves, believing themselves summoned to battle; the avaricious looked up with

anxiety and alarm, fearing an attack, while men of pleasure fancied that the horns sounded to invite them to the chase. Then I saw how many fled with disgust and terror from their old bodies, of which some wanted an arm, some an eye; and I laughed at the odd figures they cut, while I admired the contrivance of Providence, that all being confounded together, no mistake was made. In one church-yard only, there was some confusion and exchanging in the appropriation of heads; and I saw an attorney who denied that his own soul belonged to him. But I was most frightened at seeing two or three merchants, who put on their souls so awry, that all their five senses got into their fingers." *

There are several other subjects on which I would now submit to you a very few remarks.

1. *Denominational peculiarities.* I regard it quite unnecessary to exhort you to avoid every attempt to proselytize from one denomination to another. I have never known an instance in which such an attempt has been made; and I refer to the subject now for the sake of this avowal more than for any other reason. Though the Sabbath-school society with which our churches in Glasgow are connected is entitled "Congregational," it is expressly provided in its rules that "none of the teachers employed by the society shall inculcate the peculiar tenets of any party." In our own families, and in meetings of the children of members, our denominational peculiarities ought perhaps to be more fully studied and taught than they are. But in our schools there are many children whose parents have sent them in the faith that these topics will not be introduced, and that our attention will be devoted exclusively to the great essentials of the common salvation. To say nothing of any other objection, a departure from our present catholic practice would be a breach of faith with such parents.

2. *Missions.* The cause of missions has of late been brought prominently before the attention of Sabbath-schools, and it seems strange indeed that no earlier effort was made to engage their sympathies and co-operation. Presuming that you are now quite alive to your duty in regard to missions, the only question that occurs is, how you may best promote their interests. Individual teachers may do much with their separate classes, by occasional remarks and anecdotes as suggested by the lesson in hand. But there ought to be set periods devoted to the subject, say one evening every second or third month, when the superintendent shall make missions the theme of his address, or two or three teachers shall give short addresses upon it. Mr. Todd suggests a series of bible lessons on missions.—See his Tenth Chapter.—My space will not allow me to quote. The subject is inexhaustible, and may be made to bear directly on the spiritual good of those whose interest you wish to excite on behalf of others.

Let missionary information and feeling be diffused throughout our Sabbath-schools, and the fruits shall be "found after many days." But the pecuniary advantages will not be altogether prospective. A

* * Liter. and Scient. Men of Italy and Spain, Vol. III. p. 276. (Lardner's *Cyclopedia*.)

little effort judiciously made may raise a considerable amount in the schools themselves. Mr. Todd treats this point with much judgment and discrimination. I concur entirely in his objections to the system of organizing "our Sabbath-schools into regular missionary societies, temperance societies, education societies," &c. He has by no means exhausted the probable inconveniences and evils of the system. Where a missionary society exists in a school, and no perceptible evil arises from the organization, I do not advise that it shall be dissolved. But the only unobjectionable method of raising contributions that occurs to me, is by a missionary-box placed at the door, say once a-month,—and frequent opportunities taken, when intimating the "box-night," to impress on the children that it is their own money you want,—the money they can save from toys and useless eatables.

3. *Biblical Geography*.—I need not inform you how much both of the Old and New Testament can be but very imperfectly understood without a considerable acquaintance with geography, physical and political. At the same time you feel the difficulty of communicating much information of this nature in the Sabbath-school. In these circumstances what is to be done? *Week-day classes, to meet monthly or oftener, may be instituted at central points, and the senior scholars of the three or four nearest schools invited to attend.* Out of several schools thus associated, there should be some one found qualified to conduct this class, not indeed without labour and trouble to himself, but qualified to undertake the labour, and to fit himself with some trouble to instruct the class. In conducting a class of this sort, it is not enough to have maps, and to enumerate places, and point out their relative positions,—there must be something more to awaken interest and deepen impression. Let the class, then, be *historico-geographical*. Let the events narrated in scripture be associated with each place, and the children examined on the history of these events, or a simple epitome of it given by the teacher, and the practical lessons conveyed by it pointed out. The impression thus produced on the memory and on the heart will be deep and lasting.

For example, let the river Jordan form the subject of a lesson. You inquire into its source and places near it. You then trace its course into the "waters of Merom." What are they? the name given to them by Josephus? their modern name? any battle fought near them? Josh. xi. You then follow the river into the sea of Galilee. The nature of this "*sea*?" other names? any occupation common there of old? any great person with whose history it is associated? the towns and villages around it mentioned in his life? some of his mighty works in them? This opens up a large field for examination and remark. You follow the Jordan till you reach the place of the passage of Israel,—the circumstances connected with it? A few miles farther on, you reach the Dead sea. The Dead sea will furnish you with the subject of a new lesson,—its various names? the history of its formation, or at least of a change and increase at its southern end? Gen. xviii. xix.; its peculiarities of various kinds? vide Robinson and Smith's "*Biblical Researches*," vol. ii. pp. 246—257; 601—608. In this way, before leaving Palestine, you can

go over the facts and places most important to be known, under the heads of Waters—Mountains—Towns and Cities. There will necessarily be a repetition of places occurring in different connections; as for example, towns will be mentioned in connection with the rivers or mountains near which they are situated, and afterwards by themselves; but the repetition will not be greater than can be made useful in giving additional illustration. The lessons will naturally assume the form of popular lectures with just as much of the catechetical as will enliven the class.

You will perceive at once how much light may be thrown by such a course of exercises on bible history and manners,—how much healthful interest may be awakened in the minds of the young, with how much general knowledge you may furnish them, and what favourable opportunities you will have of inculcating the most solemn and important lessons when their minds are most awake and attentive. Another point will be gained,—you will fortify your scholars against infidelity by frequent opportunities of exhibiting and illustrating the fulfilment of prophecy. You will be able to avail yourselves of these opportunities if you only have an ordinary commentary at hand, with Keith's work on Prophecy. For your geographical studies you will need books likewise. The small 18mo of the tract society on "Bible Geography," will answer all the purposes of a manual or directory to the historical events connected with places. And though you should give no more information than what your bible, with this little book in your hand, will enable you, you can make your class interesting and instructive. If I were to mention many books, it might lead you to suppose that the classes I am suggesting can be conducted only by pastors and professional students. I must, however, mention one book which the teacher of such a class ought to have,—"*The Biblical Researches in Palestine*," &c., by Robinson and Smith. You will find it valuable not only for the accuracy and extent of its information, and the historical sketches by which the ancient and modern are connected, but the study of it—and it requires study—will give you an impression of facts and places, so deep and vivid as to render the communication of your knowledge comparatively easy. The expense of books and maps ought to be borne by the society or church with which the schools are connected.

My space allows me only thus to introduce the subject; but the plan I have suggested deserves at least the consideration of pastors and teachers. *Probatum est.*

Another letter will conclude the series. Meanwhile,

I am yours, &c.

HINTS ON THE BEST MODE OF CONDUCTING THE UNION MEETINGS.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

DEAR SIR,—The Annual Meetings of the Congregational Union are justly regarded as seasons of no ordinary interest. Owing to the

peculiar constitution of our churches, there are few opportunities in which the pastors and brethren can meet together for the cultivation of mutual love, and with a view to each other's spiritual improvement: in the remote districts of the country, our fellow-labourers in the ministry are in a great measure precluded from intercourse with Christian brethren; and are left to prosecute their arduous duties, in silence and obscurity, without knowing what it is to be cheered and animated by the countenance of a brother minister. But on the occasion of our annual conference, the monotony of country life is happily interrupted for a season;—all meet on equal terms;—the cares and anxieties incident to their respective stations are forgotten, and the heart gives way to those feelings of sympathy and affection which constitute the great charm of Christian fellowship: the pastors and messengers of country churches feel that they are not isolated individuals; they meet with kindred spirits, ready to enter into their trials, and to reciprocate the expressions of their fraternal regard: they are led to view themselves as identified with the general body, and as forming part of a spiritual community, holding the same views of divine truth, and observing, in their associated capacity, the same order and discipline. At such seasons we are often reminded of the beautiful language of the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity!"

Now, as such meetings so rarely occur, and are attended with such important results, it is surely of great importance to render them as interesting and beneficial as possible;—for the impressions produced on those occasions are felt through the whole body, and are carried, by the assembled brethren, to every part of the country where our churches are found. The great ends to be kept in view are, the glory of God, the conversion of sinners, and the edifying of the body in love; and all the proceedings of the meeting should be conducted with a view to these important objects. At present, it humbly appears to me that they assume too much of a *business* or *secular* aspect, and too little of a *devotional* character. I am sensible that from the short time allowed, and the multiplicity of objects to be attended to, it is difficult to assign to each department its proper time and place, or to alter the present arrangements, without introducing confusion or perplexity. But without interfering much with the ordinary course, it may be possible to impart a greater tone of spirituality to our proceedings. Thus, instead of *one* public meeting for prayer, on the morning of Thursday, as has been hitherto observed, why not have a meeting every morning for devotional exercises, during the whole week in which our general assembly is held? It is well known that only a small proportion of the brethren present have any opportunity of taking part in the services, as they are now conducted; and yet many of them come from a distance, and would feel much gratified in being called upon, in *one way or other*, to express their good-will towards the objects of the institution. Now, let one of the chapels—say the smallest or most central, in the town where the meetings are held, be opened *every morning* from seven to eight, or from eight to nine, o'clock—for the express purpose of praying for the divine blessing on the deliberations of the

assembled brethren, and also on the pastors and churches of the Union; and who knows how much good might thus accrue? We might reasonably look for a greater measure of divine influence to descend upon us; and a great proportion of the pastors and other qualified brethren, would thus be brought forward to contribute their varied gifts for the benefit of the whole: the devotional exercises might also be rendered more interesting, by being interspersed with short and appropriate addresses by persons previously selected for the purpose. I would not omit even the Monday and Saturday mornings; for although few of the friends from a distance could then be present, it is to be supposed that the pastors and members of the churches in the locality would be numerous enough to hold efficient meetings, to pray for the protection of the brethren, while on their journey to the place of assembly and in returning home;—as well as for the countenance of the great Head of the church on the proceedings of the week. I am informed that our brethren of the Establishment held meetings of this kind, every morning and evening, during the sitting of last General Assembly, and that the effect was visible in the deeper tone of devotion and solemnity which characterized its proceedings.

Another thing which I should like to see, and to which I would respectfully call the attention of the committee and churches generally, is the introduction of a *communion service*, in the course of our meetings. Such a solemnity has been observed, from the beginning, at the anniversary meetings of the London Missionary Society; and is now becoming general at the meetings of County Associations in England. Thus, in the Evangelical Magazine for September, the following paragraph occurs, in the account of the proceedings of the South Devon Congregational Union. “On Thursday forenoon the adjourned meeting for business was resumed. In the evening, the Lord’s Supper was administered in Batter-street chapel (Plymouth), when a scene peculiarly gratifying was witnessed. Besides the members of the associated churches, many individuals belonging to several other evangelical denominations of Christians were present, by public invitation, who all united in commemorating the dying love of their common Saviour. The Rev. W. Hooker of Tavistock presided. Impressive addresses were delivered to the communicants and spectators, respectively, by the Rev. Messrs. Pyer, Nicholson (Baptist), and Spencer.”

In the account of the last meeting of the Congregational Union of Ireland, published in our own Magazine for September, (page 308,) the following paragraph also appears. “On the evening of Friday, June 17th, the ordinance of the Lord’s Supper was administered in Zion chapel, King’s Inn-street, to the members of the united churches. The Rev. W. Cooper presided, and several of the other ministerial brethren took part in the solemn and affecting service.”

If we consider the nature and design of this ordinance, we can hardly conceive a more appropriate season for its observance than at a general meeting of the Congregational Union:—for what are the great ends of its institution? Is it not to remind us of the

Saviour's dying love—to represent the unity of believers as one body—to strengthen their faith—to call forth their gratitude to Him who laid down his life for them, and to deepen their sense of obligation to devote themselves and all they have and are to His service and glory? And are not *these* the great objects we should have in view in our annual assemblies? What more fitted to bind us together, as one holy brotherhood, than our uniting, at such a season, in eating of the same bread and drinking of the same cup,—thus pledging to each other our mutual love, and proclaiming, before the world, our devotedness to Him who bought us with his blood? It would give a more hallowed character to all our proceedings; and when called to separate, we should feel that, though “our bodies might far hence remove, we still are joined in heart.” If a short address were given by two of the senior pastors, before and after the distribution of the elements, it would give greater interest and variety to the service; others of the brethren might assist in the devotional exercises, and thus an additional opportunity would be afforded to ministers from a distance to assist in our solemnities. The deacons could be assisted by their brethren from other churches in the distribution of the elements.

With regard to the proper *time* for holding such a service, it occurs to me that the evening of Wednesday would be the most appropriate, when it might be advantageously substituted for the usual social meeting. I am sensible that the modern *soiree* has peculiar attractions, especially for the younger members of our churches; and I should be sorry to deprive them of any part of the pleasure which they usually anticipate on such occasions. But the interest of our dear young friends might be equally kept alive by a public breakfast, and I am sure their spiritual improvement would be more effectually promoted by the substitution of a strictly religious service. It is well known, that some of our more scrupulous brethren are not without doubts as to the expediency of social meetings, as they are generally conducted; and are impressed with the idea that they are designed to “meet the world half way,” or at least that they partake too much of worldly conformity: and to say the truth, the artificial character of the music, the tone of wit and pleasantry by which *soiree* speeches are generally distinguished (not to speak of the fashionable dress of many of our fair auditors), are not peculiarly favourable to spirituality of mind, or altogether in keeping with the general character of our proceedings.

I cannot anticipate any serious *objection* to such a proposal. The cry of *innovation*, I should think, would have very little weight with Scottish Independents, who have already thrown off the yoke of Presbyterianism, and in so many other ways have “changed the customs” which our fathers delivered to us. Especially to our body belongs the honour of being among the first to introduce frequent communicating, and to abolish the sacramental preaching-days,—against which so great an outcry was made by some who have since followed in our wake. But the charge of novelty does not here apply. Your intelligent readers cannot be ignorant that the ordinance of the Supper was originally instituted by the Saviour himself.

on what we should call a "week day." Our Lord was condemned and crucified on a Friday, and it was "on the night in which he was betrayed," that is, on a Thursday evening, that he blessed the bread and wine, as the symbols of his body and blood. We are also informed that the disciples in Jerusalem, when the first Christian church was instituted, "continued steadfastly" (*ἡσαν προσημαρτισμένοι*, they were constantly employed) "in the breaking of bread" as well as "in prayers." But from the same passage, (Acts ii. 46,) we learn that "they continued daily in the temple," (it is the same word that is used before, *καὶ ἡμεῖς προσημαρτισμένοι*,) "and brake bread at home," (or in the house, *κατ' οἶκον*,) which many commentators explain of the Lord's Supper, as observed in smaller parties by the members of the church from day to day. It is indeed observed of the disciples at Troas, that "they came together on the first day of the week to break bread," (Acts xx. 7,) but this does not necessarily imply that they never observed the ordinance on any other day; and the words of the apostle, "As often as ye eat this bread and drink this cup," seem to allow the lawfulness of "showing forth the Lord's death," whenever the disciples meet together in one place,—providing it be done to edification, and in a prayerful and spiritual frame of mind. Accordingly, all who are acquainted with ancient church history are aware that the primitive Christians, of the three first centuries, were accustomed to observe the Lord's Supper on other days of the week besides the first. This is clearly proved by the Rev. Robert Jamieson of Currie, in his interesting little work "On the Manners and Trials of the Early Christians." In a collection of Tracts on the duty of frequent communicating, published forty years ago by Mr. James Haldane, the same thing is also established. In one of these, written by the late Dr. Erskine of Edinburgh, it is said: "Tertullian, who lived about A. D. 200, takes notice of some who declined receiving the sacrament on the stationary days (Wednesdays and Fridays), for fear of breaking their fast; and blames them for this as a foolish scruple. This passage," adds Dr. E., "not only proves that he thought it a duty incumbent on the faithful to communicate as often as possible, but that it was then a common practice to communicate on other days as well as Sundays." Again: "Cyprian tells us (A. D. 250) that daily communions were the common practice of his time; and Fortunatus, his cotemporary, made use of the fourth petition of the Lord's prayer as an argument for communicating daily." Once more: "Basil, about the year 372, recommends communicating every day; and informs us that it was the practice of the church of Cesarea, where he was to celebrate the Sacrament four times a-week, viz. on Sunday, Wednesday, Friday, and Saturday."

It is also well known, that in those churches which retain the ancient festivals of Christmas, Easter, &c., the Lord's Supper is generally administered on the principal holidays, on whatever day of the week they happen to fall. This is the case with the Church of England and other episcopal bodies. And as an old writer on this subject observes: "The fault of the Church of Rome was not in the frequency of the consecration, but in the priest's eating and

drinking all himself after the consecration. I humbly conceive," he adds, "it would have been much more prudent in the Protestants to have retained the former, and only to have laid aside the latter."

Nor do I anticipate any difficulty in observing due order and discipline, were such a solemnity to be introduced. Let the largest place of worship be appropriated for the purpose, the area or lower part of which might be reserved exclusively for communicants, the galleries being appropriated to the spectators: and where this does not afford sufficient accommodation, a second chapel might be opened, as at the anniversary of the London Missionary Society. The resident pastors of the place of meeting would be competent to certify the character of their own members; and strangers from a distance could be introduced by their respective pastors if present, or be furnished with letters of recommendation from the churches to which they belong, when it was found inconvenient for the minister to attend. As to admitting pastors or members of "other evangelical denominations," (as in the case of the English Association,) this might be a fit subject for consideration at a future time, and might be advantageously adopted under proper limitations. An additional supply of communion cups and other conveniences could easily be obtained for the occasion, by applying to the office-bearers of other Christian churches in the place; and the collections at the service, after defraying expenses, could be devoted to the general objects of the Union.

It is further objected, that such communion-services may do well enough in England or Ireland, but do not suit the genius and feelings of the Scottish people. But can that which is proper in one part of the island be unsuitable in another? is that which is becoming in London or Dublin to be repudiated in Edinburgh or Glasgow? or are right and wrong to be measured by geographical boundaries? If such solemnities be irregular or unscriptural at all, why do not our Scottish brethren affectionately remonstrate against the practice, as in the case of the American churches, on account of their toleration of domestic slavery? Do our esteemed friends from Scotland, who attend the anniversary meetings of the English dissenters, testify any disapprobation of this part of their proceedings; or do they not gladly avail themselves of the opportunity afforded them of uniting with their southern brethren in this feast of love? But if they have found it for edification to communicate at such seasons, why not encourage their brethren in Scotland to "go and do likewise?"

I throw out these remarks merely by way of hints for further consideration, and should be glad to see the subject taken up by some of your more able and influential correspondents. This is one great advantage of having an accredited organ for the free communication of our sentiments. I have only further to add, that I hope the time is not far distant, when, by the increased efficiency and liberality of the churches, our meetings will assume a more decidedly missionary aspect, and a proportion of our funds shall be appropriated to the support of brethren of approved piety, talents, and zeal, to be so-

lemnly and publicly designated, at our annual meetings, to the work of the Lord in the British colonies, or even to suitable stations in the heathen world. Such an object would give a fresh impulse to our energies, and would impart an interest to our aggregate assembly which has never been felt since the designation of our respected brethren, Paterson and Henderson, as missionaries from the united churches of Edinburgh to the heathen world.

I rejoice that the Committee are disposed to accede to the wishes of our brethren in various parts of the country, by holding the annual meetings in the principal centres of trade and population, and that our next convocation is to be held in the capital of the north, which will infuse new life into the many flourishing churches which have been planted in that quarter, where our brethren may be assured of a cordial and welcome reception. Trusting that we shall enjoy the presence and blessing of the great Master of assemblies, I remain, yours, &c.

W. L.

POETRY.

Thou manger, where incarnate Love
Lay cradled while the magi bowed ;
Thou Jordan, where the emblem dove,
And voice from heaven God's Son avowed ;
Thou temple, where his form was seen
Ere yet thy veil was rent in twain ;
How dear such spots where he has been,
Scenes of his weakness, woe, and pain !

Thou mount, upon whose cloudy height
Christ in his robes of glory dressed,—
Too dazzling for a mortal's sight,—
God's own Beloved stood confessed !
From thee the splendour quickly passed ;—
Elias, Moses, disappear ;
Such glimpses are too bright to last,
Too rapturous to be frequent here !

Thou garden, through whose midnight shade,
Groans of my Saviour's sorrow rose,
That brought an angel to his aid
With strength from heaven to meet his foes :
But, ere day dawned, away was borne
The Sufferer, whose mysterious power
Was his betrayer's dread and scorn—
Seemed strength and weakness in one hour !

Thou tree, on which the Son of man,
 The Son of God, was crucified,—
 Whose death accomplished mercy's plan,
 And Law and Justice satisfied,—
 Where art thou now ! I seek thee not,
 Not before THEE I prostrate fall ;
 And though thou canst not be forgot,
 The CRUCIFIED to me is all !

Thou grave, in which his body lay,
 Thou hast o'er death a rainbow thrown ;
 Hope springs exulting from the clay,
 And bursts the monumental stone.
 Yes—manger, garden, cross, and tomb,
 Through you my Saviour passed to heaven,
 His track I follow through the gloom,
 Till entrance for his sake be given !

REVIEW.

Polynesia : or, an Historical Account of the Principal Islands in the South Sea, including New Zealand ; the introduction of Christianity ; and the actual condition of the inhabitants in regard to Civilization, Commerce, and the arts of Social Life. By the Right Rev. M. Russell, LL.D. and D. C. L. (of St. John's College, Oxford.) Edinburgh Cabinet Library, No. XXXIII. Oliver and Boyd.

No series of modern publications holds a higher position than the Edinburgh Cabinet Library, alike for the valuable subjects on which they treat, and the talent with which they are written. The writer of the work before us is well known as the author of several important histories, viz. "Ancient and Modern Egypt," "Palestine or the Holy Land," "Nubia and Abyssinia," &c.; all of which form numbers in this series. Ten years ago we should have looked in vain for the appearance of a volume on the result of missionary labours, in a literary "library;" but the operations of Missionary Societies have now forced themselves into public notice. Philosophers had speculated on the gradual progress a people make from degraded heathenism to the comforts of civilized life, and their visionary dreams had deluded many, and lulled their benevolent minds into indolent repose. When the supporters of missions called for facts to support the hypothesis, its framers and admirers were silent: they could not produce a solitary instance. Driven from this stronghold, they began to dilate on the folly of attempting to Christianize before we had civilized barbarians; and when called on to adduce examples of a rude and savage race "changing their gods," and raising themselves into knowledge and refinement, again the philosophic oracle uttered no response. It is therefore with no ordinary

satisfaction that we introduce the present volume to the notice of our readers, as it furnishes a triumphant and irrefragable demonstration of the benefits that have accrued from missionary labour in the South Seas. Familiar as the bulk of them must be with the writings of Ellis and Williams, we do not think it necessary to enter into any detailed account of their works of faith, labours of love, and patience of hope; and shall therefore give a brief outline of our author's plan.—In the first chapter he discusses the Geological structure of the islands, and the colour and extraction of the several classes of inhabitants. The second contains a general account of the condition in which the inhabitants were first found by Europeans. The third is on the means employed for improving the inhabitants, and more especially the introduction of Christianity. The remaining chapters are occupied with a lively description of the discovery of the Georgian and Society islands; the Marquesas, Low Archipelago, and Austral Islands; Hervey or Cook's Islands; Tonga, Figea, and Navigators' Islands; New Hebrides; the Louisiade, Solomon, and Ladrone Islands; the Sandwich Islands, and New Zealand. Full information is communicated on their manners and customs, and the amazing change produced by missionary exertions. The last chapter—headed General Remarks on the Past and Present State of Polynesia—is a fine summing up of the contents, and sets before the mind in a condensed form, the wonderful works of God in these islands of the sea.

Fancy had fondly painted their inhabitants as enjoying the unlimited bounties of Providence, and living in harmony and luxurious ease. On this topic our author writes—

“The natives of the South Sea Islands, those especially which fall under the denomination of the Eastern or Farther Polynesia, were found by the first discoverers in a state of great simplicity, and, as it might seem, in possession of more than the usual share of human happiness. The climate has all the charms which belong to the fairest scenes of poetical fancy. A mild sky sheds down upon the inhabitants the sweetest influences of the atmosphere; the earth yields to them at all seasons a plentiful supply of the necessaries of life, and even offers, at the expense of little labour, a great variety of luxuries. There, the richest verdure is contrasted, on one side with precipitous rocks of a dark hue, and on the other with the ever-changing face of the vast ocean which dashes its long waves on the coral beach. Otaheite, in particular, appeared to the eyes of the first Europeans who landed on its shores as an earthly paradise, the abode of contentment and repose, the asylum of all those mild virtues which had fled from the disputes and rivalry of civilized nations.—But simplicity of manners, and even a gentle disposition, are not always accompanied with innocence. It was accordingly soon discovered that the vices incident to society everywhere else, were not unknown even in those primitive communities, among whom, it might be imagined, the more turbulent passions could find no excitement, and where the artificial wants of life would not as yet have roused either avarice or ambition. Like all savages they were much addicted to theft, which they seemed to consider in the light of an ingenious dexterity, rather than as a practice that any one could justly condemn. Influenced by a feeling similar to that which was made a part of education in ancient Sparta, they set more value on a thing they had succeeded in stealing, though of no utility, than upon a useful article if obtained as a gift, or in the ordinary process of barter. Their worst actions, too, like those of uneducated children, were perpetrated without any warning from conscience that they were doing wrong; and though, as in the case of infanticide, reflection on an atrocious deed might bring regret, it never created any compunction. The usages of their fathers stood in the place of a moral law; and

whatever had been done in the old days, might, they concluded, be done again with perfect impunity. Their emotions, on all occasions, appear to have been quick, but exceedingly transient. A rebuke reached their hearts, chased away the smile from the countenance, and made them assume for a moment an attitude of the utmost seriousness; but, having no depth of reflection, they could not long suppress their merriment, nor preserve the decorum which they might feel due to the presence of their visitors."—Pp. 46—48.

Supposed Felicity of the Polynesians in a State of Nature.—"No picture is more deceitful than that which exhibits the supposed innocence and delights of savage life. The child of nature is usually represented as being free from envy and all the factitious passions of civilized existence; a stranger to covetousness and ambition; happy in the enjoyments of those around him; content with his present lot, and having no apprehension in regard to the future. Oppressed by no care, burdened by no toil, tormented by no restless desire, seldom visited by sickness, his wants easily satisfied, his pleasures often recurring, the Otaheitan was conceived to pass his days in uninterrupted felicity, under the magnificent sky of the tropics, and amid scenes worthy of paradise. But a closer view disclosed a very different state of things. The lower classes were unmercifully plundered and oppressed by their superiors; domestic happiness, in its proper sense, was unknown; the females were reduced to the greatest debasement, not being allowed to partake of the same food with their husbands and brothers, and not even permitted to dress it at the same fire, or place it in the same basket. It is farther asserted, that they were, generally speaking, without natural affection, implacable, unmerciful, and that, under the dominion of the worst of propensities, they often acted more like fiends than human beings. 'That there should,' says Forster, 'exist so great a degree of immorality in a nation, otherwise so happy in its simplicity and in the fewness of its wants, is a reflection very disgraceful to human nature in general, which, viewed to its greatest advantage here, is nevertheless imperfect.' That this immorality did exist is not denied by one of the most ardent admirers of the Polynesians, who, to the observation of a philosopher, could add the advantage of a repeated residence amongst them.—True it is, that many who have ceased to do evil, after the manner of their unconverted countrymen, have not yet learned to do well, to the full extent of their Christian obligations. Where sins are gross and shameful, the first step is more easily taken than the second; and hence the missionary finds less opposition when he denounces a flagrant iniquity than when he enjoins a needful virtue or a becoming grace. Those who read with attention the Epistles of St. Paul to his converts, in the most refined parts of the Roman empire, will perceive that, though they had abjured the abominations of heathenism and the useless ceremonies of the Mosaic law, their conduct did not, in all cases, throw a suitable light on the purer principles which they had openly professed. The fifth and sixth chapters of his first letter to the Corinthians prove but too clearly that the licentiousness of pagan manners did not yield all at once, to the holy precepts of the gospel, nor to the instructive example of its self-denied teachers."—Pp. 118, 119.

Dr. R. is entitled to the gratitude of the friends of Missions for his masterly vindication of the Missionaries against the hostile aspersions of the Edinburgh, Quarterly, and Westminster Reviews. While he does not approve of every step which has been taken, he obviates the objections of opponents by pointing to the contrast between the Islands now and formerly—

Christian Missions in Polynesia.—"The most ardent patrons of missions to Polynesia will not maintain that in no instance has zeal overstepped the bounds of prudence, or that pearls have not occasionally been thrown before swine, who tried to turn again and rend their benefactors. But to justify the use of the means which have been employed, they point with satisfaction, and even some degree of triumph, to the effects which are already produced. They can assert, that wherever Christianity has been received, however imperfectly, the habits of the natives are improved, their fierce tempers have been mollified, and a respect for human life has succeeded to that thirst for blood which formerly occasioned the most deplorable catastrophes. In all the islands where the missionaries have

succeeded in establishing a settlement, security is now afforded to the mariner of every nation, who either seeks refuge from misfortune, the intercourse of trade, or the gratification of a liberal curiosity. At other places, on the contrary, where the mild spirit of the gospel has not yet been felt, scarcely a year passes in which we do not hear of murderous quarrels between the inhabitants and those by whom they are visited. At some of the Marquesas, till very lately, a trading vessel scarcely dared to anchor. In the Friendly Islands, according to the statement of a recent author, while the chiefs were manifesting the strongest attachment to Captain Cook, they planned the assassination of himself and all his officers, and with this view invited them to an entertainment by torch-light. Even on the shore of Otaheite, when Bligh's vessel arrived, the people cut the cables, in order that, being drifted on the beach, she might fall into their hands as plunder. Some years afterwards the Society islanders seized an English brig, murdered the officers, killed or disabled the crew, and took possession of her; but since the lessons of the Christian teachers have been given, every ship that has touched there, or at any other in the adjacent groups, has been as safe as in the Thames or the Weser."—Pp. 116, 117.

Licentious Depravity in the South Sea Islands.—"The triumph of the gospel in Polynesia has been more conspicuous in regard to that leading virtue which is the pledge and safeguard of domestic comfort, the foundation of all regular society, and the source of all the endearing relationships of life. No one can read the descriptions of the early voyagers without a mixture of compassion and disgust at the licentious scenes introduced into their narratives; and though the writers in general may not have been disposed to darken beyond necessity the shades of the picture, some of them were constrained to declare that the 'excesses were incredible.' To the first missionaries, accordingly, no bar appeared so insuperable as the loose notions which everywhere prevailed in regard to the requisitions of the seventh commandment. The effect was the same on the minds of the early converts themselves, and clouded their anticipations as to the success of the new religion. 'You may,' said one of the more intelligent among them, 'induce the people to discontinue murdering their infants, offering human sacrifices, and practising demon-worship. You may induce them to burn their idols, embrace your faith, attend your prayers, learn your books, and possibly even refrain from drunkenness and theft; but the preservation of female virtue, union in marriage according to Christian precepts and conjugal fidelity, will never be obtained.' On this important point, however, where reformation was the most hopeless, success has been the most complete. No sooner was the authority of the Redeemer recognised, even through the somewhat obscure medium in which his character and offices were conveyed, than the more offensive of the abominations disappeared; the virtue of chastity was inculcated and maintained; Christian marriage was instituted, and the inviolable obligations of the bond piously acknowledged. This change, it is added, has been, under the Divine blessing, effected entirely by the exertions of Christian missionaries, not only without any external assistance, but in the face of the determined opposition of many from whom they might have expected both countenance and aid."—Pp. 121, 122.

Present State of the Navigators' Islands.—"In the year 1830, when the missionaries Williams and Barff first landed at Savaii, one of the Navigators' Islands, a dreadful contest was about to take place owing to the murder of Taimofainga, a powerful ruler. By the interposition of these benevolent men, the period of hostility was shortened, and a better spirit infused into the minds of the leaders. The happy change confirmed the influence of the new faith, and led to the desire for new teachers, which was gratified to a certain extent, at least, in 1836, when several from England arrived on their shores. At a meeting of the chiefs, among whom was Malietoa, these servants of Christ entreated that the war should not be renewed. They were assured that it should not, and, moreover, that if any quarrel arose among the leaders, a reference would be made to them as umpires. The author of a letter from Upolu, dated two years later, calculates, that the number of Christians there is about twenty thousand; that, in Savaii, there are between twelve and thirteen thousand; in Tutuila, about six thousand; and in Manono, all the people, amounting to not less than one thousand, have openly professed the faith of the Redeemer. In one of the districts of Aana was held, in 1837, the first missionary meeting in the Navigators' Islands. It was attended

by two thousand five hundred persons; the conquerors and the conquered mingling together. Chiefs of each party delivered speeches on the occasion, in which, while they did not forget the main object of the assembly, they severally made touching allusions to their former contests, contrasting with those sanguinary scenes their present delightful harmony. On the very spot where the last destructive war was waged a number of flourishing villages now stand, each of which has one or more schools, and divine worship is regularly performed on Sunday, Wednesday, and Friday. Even in their unconverted state, as already noticed, the manners of the Samoans, and their skill in the construction and management of canoes, were greatly superior to those of the Marquesan and the Society islanders. Now there is farther observed a considerable degree of dignity in their behaviour towards visitors and strangers. The common dress of the men was formerly very slight, consisting of nothing more than a girdle of leaves, while the women satisfied themselves with a shaggy mat, on which they displayed all the ingenuity peculiar to the sex in matters of dress. At present the greater number wear decent wrappers of calico, with shirts and gowns; and when they cannot afford these, they appear in garments of a coarse though not unseemly cloth, manufactured from the bark of trees. Formerly when vessels arrived, muskets and beads were the articles most in demand; but now the principal inquiry is made for wearing apparel, slates, pencils, and writing paper. The master of a whale ship recently confessed that he had carried to the Navigators' group forty muskets for barter, and had only sold two. In a word, the history of modern missions does not supply a more powerful inducement to Christian zeal, or a more gratifying reward to the intrepidity with which their great objects have been pursued. A few years ago the European, who casually landed on those islands, saw everywhere prevailing rapine, murder, cannibalism, and other crimes at which his heart sickened; at present he may contemplate, at least in the Christianized districts, morals comparatively pure, the exercise of a rational worship, peace, confidence, and brotherly kindness, all heightened by the assured intercourse of social enjoyment."—Pp. 276—278.

Did our space permit, we might easily transfer page after page on the Sandwich Islands and New Zealand. Deeds of unmentionable cruelty were everywhere committed, and cannibalism, to an appalling extent, abounded; yet, even among them, the gospel has proved itself to be the power of God unto salvation. Mr. Stewart, who visited the South Seas in 1829, thus speaks of the Sandwich Islanders:—

" 'I know not,' says he, 'when I have myself been more highly delighted, or more affectingly impressed with the changes which have taken place here, and are still rapidly going on. In a single circle now before me, I beheld five of the highest chiefs in the island—those whom I had myself known as naked, debauched heathen, not only addicted to vice, but glorying in their shame—respectably dressed; demeaning themselves with all the propriety and courteousness of civilized society; modest and decorous in all their actions; pure and intelligent in their conversation; and surrounded in the furniture and accommodations of their dwellings, not merely by the comforts, but also by many of the elegances of an advanced stage of improvement; and this, most evidently, not for the exhibition of an hour, but in proof of their present ordinary mode of life. In view of the magnitude and extent of the change, I could not but inwardly exclaim, especially as I looked on Kahumanu, who for fifty-three years lived, and became hardened in all the grossness of paganism, a debauchee in private character, a terrific despot in her public rule—surely, 'the eyes of these have been opened, and they turned from darkness unto light, and from the power of Satan unto God.' Scarcely any thing in the contrast, passing in my mind, struck me more forcibly than that connected with the appearance of the children. In place of being utterly unclothed, as would have been the case ten or even five years ago, left entirely to the management of a rude train of attendants, and screaming with terror at the approach or look of any civilized being, we beheld them neatly and elegantly clad, differing from children at home only in their colour, and receiving not only the fondness of their parents and relatives, but courting, by the cleanliness of their persons and every appearance, the caresses of the captain and myself.' "—Pp. 329, 330.

Of the New Zealanders—proverbial for their ferocity—our author writes:

“ Children are now more carefully brought up in the nurture and admonition of the Lord. Polygamy is almost everywhere abolished, and the inhuman practices which so deeply disgraced the land, are generally suppressed. It was customary, at no distant period, for the relations of a departed chief to kill a number of slaves, male and female, as a satisfaction to his ghost, and in order that they might do him service in the world of spirits. Fears were entertained that at the death of Hongi, their most distinguished leader, many victims would be immolated to their cruel superstition; but so complete a change has taken place in the feelings and principles of the natives, that not one of his retainers was demanded by the priests. Nothing can be more agreeable to those who are interested in the welfare of a people still in the earliest stage of civilization, than to be informed that their wandering, thievish propensities are gradually giving way to more settled, honest, and industrious habits. They are now inclined to build better habitations for their households, and to connect the enjoyment of comfort with the idea of home. A deserted village is now rarely observed. Everywhere the men are seen cultivating the ground or improving their dwellings, while the women are employed in some way calculated to be beneficial to themselves or their families. Religion has taught them to extend their interests into the future; to reflect on the past, and to anticipate events for which they now labour to prepare the way; in a word, to discharge the functions of reason with reference to their own well-being in this world and the next. The rulers of these little nations already perceive the benefits of knowledge, and more especially of the arts. ‘What are these missionaries come to dwell with us for?’ asked one of them when contemplating the important changes which were taking place under their auspices. Answering himself he said, ‘they are come to break our clubs and establish peace.’ Again, following up his own idea, he subjoined, ‘they are come to break our clubs in two—to blunt the points of our spears—to draw the bullets from our muskets—and to make this tribe and that tribe love one another, and sit down as brothers and friends.’ ”—Pp. 355, 356.

We have been induced to give such lengthened extracts, because of the station Dr. R. fills, and the weight his statements carry with them. It would have gratified us had we been able to commend this work without any qualifying clause; but, as he has introduced sectarian views, he cannot blame us for alluding to them. We refer to what follows:—

“ An illiterate artisan, if animated with zeal, and not ignorant of the first truths of his religion, is, for breaking up the ground of pagan superstition, an instrument better suited than the brightest ornament of a university, or the most eloquent expounder of doctrine in the city pulpit. Such men as went forth in the Duff act as pioneers: they prepare the way for the advance of a more regular force; they cut out a path in the wild thicket or morass by which their successors may proceed to complete the work begun with so much labour; they sow the seed with an unskillful hand perhaps, and on ground little cultivated, but whence, at no distant day, a crop will spring to enrich and beautify the whole land. The missionary in due time is followed by the churchman, who systematizes the elements which the other has created. Like a wise master-builder, the latter polishes the materials, already in some degree prepared to his hand, and erects with them an orderly edifice, complete in all its parts, and having for its foundation the lively stones of an apostolical priesthood, qualified to offer the oblation of a spiritual sacrifice.”—P. 127.

What Dr. R. means by a priesthood qualified to offer the oblation of a spiritual sacrifice, we cannot with precision say. It savours too strongly of Rome, while the figment of *his*, or of any of *his* brethren—“churchmen”—being the successors of the apostles, is unworthy of his abilities and his knowledge. Nor can we sub-

scribe to what he says (p. 417) on the essential value of a liturgical service to the heathen; or the necessity of aid from the state to support the churches which may be formed. At the same time, candour constrains us to admit that, making due allowance for the professional bias under which he may be supposed to have written, there is comparatively little in his acceptable volume which is likely to offend any genuine saint, under whatever party banner he may be ranged. The publishers have conferred a boon on Sabbath-school teachers in particular, by putting within their reach materials so fraught with interest, and so capable of imparting lessons to the young. With this work, and that of the lamented Williams, they would be able to convey a full view of the progress of the gospel in Polynesia; and, at a time when the attention of youth is so much directed to the missionary field, teachers ought to avail themselves of such helps, to store their minds with facts, to enlarge their sympathies by perusing the narratives of what God has done, and thus fit themselves for guiding the enthusiasm of a youthful spirit, and causing it to burn with warmest emotion as they tell of souls passing from death to life,—a recital which excites the generous joy of saints and angels in immortality, yea, which satisfies the heart of “the Man of sorrows.”

BRIEF NOTICES.

The Ladder to Glory, pp. 8. Muir, Printer, Kilmarnock.

ALTHOUGH this Tract does not bear the Author's name, an advertisement in the United Secession Magazine for September announces that it is from the pen of the Rev. James Morison, Kilmarnock. It contains some useful truth, but we are induced to notice it solely with the view of entering our emphatic protest against the wild and extravagant mode of illustration pursued. The atonement is represented as a ladder set upon the earth, and the top of which reacheth unto heaven; and after addressing those who are on the ladder, he thus exhorts those who are not: “1. See that you take not the bedlamite way of those who are obstinately keeping their backs to the ladder; and who, because they don't see it, are madly dreaming that it has no existence. . . . Look, then, to the ladder, and look now.” “2. Neither imitate those others, I beseech you, who as it were stand *sideways* toward the ladder and only *squint* at it, while they look broadly and fairly and constantly on the things of the earth. . . . Look right away, then, from all else to the ladder; look directly, and intently, and now.” “4. *Get on it directly too.* Take not the way of those who fancy that they must first raise themselves above the ordinary level, and who are consequently busying themselves in most laboriously building a mound of good works as a sort of great stepping-stone from which they may get on to the ladder. All who take this plan begin to be more interested in their mound than in the ladder. The very youngest among them, who are elevated on mere mole-hill mounds, are almost crowing on them; and the aged with their gray hairs and stiff bones, finding themselves mountain-high on their hills of righteousnesses, look with complacency on their elevation, and they seem to pity all below. If they come not at last down to the same level on which the ‘publicans and harlots stand, they must perish in their high places.’ ” “6. Remember also that *you must go on it by your feet, and not by your knees.* Men do not climb on ladders by their knees. Beware, then, of the advice of those who would stop you from stepping on by saying to you, ‘Come with us, and let us on our knees keep praying to God to take us to himself on the ladder in his own good time and way.’ ” “8. O, remember

also to use *both feet* in going up the ladder. Some come to a little resolution to mount, and they put one foot on the ladder, but they hesitate to lift the other, and so they keep it on the earth. They 'halt between two opinions,' not willing to part with earth and be content with heaven, and so *there* they stick undecided, and are crucified betwixt their two opinions. They are not yet *off the earth*, and every moment they are liable to be shot down by that great archer—Death." It is painfully distressing to see the atonement of Christ parodied in this way:—one man standing *sideways* and squinting at it; another *crowing* on a mole-hill mound of self-righteousness; a third cautioned against mounting the ladder on his knees! a fourth exhorted to use both his feet, for fear of his *sticking*!! Really it is soul-harrowing, and heart-rending to find "the glorious gospel of the blessed God" associated with figures so essentially low, vulgar, coarse, and uncouth. But not content with this, our author must needs so introduce hell as to create a smile. "Unhappily," says Mr. James of Birmingham,* "the monkish legends of Popery, prurient as they are, with all that can shock the reason, and offend the sober piety of the enlightened Christian, have furnished so many absurd, ludicrous, and monstrous stories, on the state of punishment prepared for the wicked, and the existence of the devil, that the most terrific and dreadful of all possible topics have become the most sportive of all;" yet we know not that even these legends could furnish a caricature more ludicrously grotesque than Mr. Morison supplies us with, when he represents Satan as "mounting a sinner on his shoulders and hurrying him down the descending ladder which leads to torment and woe!" It "is a lamentation," and shall be for a lamentation," that a Christian minister of undoubted talents and acquirements, should have pandered to a taste so deplorably vitiated, and have published a Tract which a parent would shrink from placing in the hands of a son, lest he should, by perusing it, cease to tremble at the power of Satan, or weep at the cross. Contrasting the solemn terms employed by inspired writers when they dwell on the atonement, with the irreverent expressions made use of by Mr. Morison, we are sorrowfully constrained to exclaim "How," in *his hands*, "is the gold become dim! how is the most fine gold changed!"

Truth maintained; or, the Errors of the Unconverted examined and exposed.
London: Tract Society. 1842.

THIS little work is divided into thirteen chapters.—1. Inconsideration regarding the nature and claims of religion.—2. The alleged insufficiency of the evidences of Christianity.—3. Mistakes regarding the value of external privileges.—4. Religion supposed to be inimical to happiness.—5. The impossibility of serving two masters.—6. The love of the world.—7. Self-righteousness.—8. Transient impressions mistaken for repentance.—9. Erroneous ideas of the divine mercy.—10. Procrastination.—11. The inconsistencies of professing Christians.—12. The hope of ultimate escape from the punishment due to sin.—13. The necessity of conversion.—These important topics are treated in a manner becoming their nature,—with Scriptural clearness and simplicity, and with a fidelity and earnestness of appeal calculated to fix attention, and to lead the unconverted to the only true refuge.

The Life of Cyprian. London: Tract Society. 1842.

THIS is a work admirably adapted to the times. It may with safety be perused by young and old. It discriminates with fairness and fidelity between what is good and scriptural in the character and writings of Cyprian from what is erroneous and extravagant. It illustrates the excellencies and failings of those who are held up in certain quarters as the patterns of all purity and orthodoxy. The circulation of such works extensively will furnish the means of resisting the insidious advances of the man of sin, and save many souls from death. It is one of a series issued by the Tract Society, which we are happy to observe is directing its powerful machinery in various forms to resist the advances of destructive error.

* The Scoffer Admonished, p. 9.

INTELLIGENCE.

PRUSSIA.

EXTRACT OF A LETTER FROM THE REV. MR. MAJOR,

Dated Bonn, 27th April, 1842.

In my last letter I gave you some account of the general state of religion in these parts, and at the same time informed you of the friendly manner in which I had been received in Prussia. I omitted giving any particulars on the state of religion in this town, and on my own usefulness here, as I preferred waiting for some time, till my own personal experience would empower me to give you such facts as might at the same time prove the gradual progress of vital religion among those I live with. It is now a year since I fixed on this town for a temporary residence; I then gave you my reasons for choosing such a position; and I am now happy to say, that my expectations have by no means been disappointed.

The very friendly footing I have been allowed to stand on with the professors of theology belonging to the university of this town, has served as an introduction to the Protestant church in general, and the frequent opportunities given me for preaching has made my principles and my character known. Thus I am become acquainted with many families; and I must say, that the distinguished manner in which I am treated, and the desire many show to converse on vital religion with me, at least prove that there is no general feeling of indifference towards the doctrine and principles I profess.

Besides the opportunities given for preaching in public, I have been requested by some pious ladies, who are in the habit of meeting once a fortnight for the purpose of preparing needle-work in benefit of the missionary institution at Elberfeld, to read and pray with them whilst they are thus employed and before they separate. I am happy to remark, that the number of those who thus prove their interest in the propagation of the gospel has increased since I have joined this little circle; and the precious opportunity thus afforded of entering deeply into the principles of vital religion has, it is to be hoped, not been embraced in vain. These ladies are all wives and daughters of the professors belonging to the university, and it is natural that their own growth in piety and knowledge of the doctrine of the Cross must co-operate in planting such principles in their families as are sure to contribute to the happiness of those who are engaged in forming the minds of young students in all branches of human sciences. On this account I consider this little missionary prayer-meeting as a most precious field of labour. In connexion with these meetings, a public missionary prayer-meeting in church is conducted by two of the professors, Dr. Nitzsch and Dr. Sack, alternatively with myself, on the first Monday of every month. These public missionary meetings afford an excellent opportunity of making the public in general, and the students in particular, acquainted with the means by which the gospel becomes known all over the world in our days; but I am sorry to say that, as yet, they are not very numerously attended to. As I expected when coming here, I have likewise become acquainted with some of the students, who begin to call on me occasionally, and thus some of my best hours are spent in conversation, reading, and prayer, with young men who, it is to be hoped, will soon be called to profess publicly what they have been learning in secret.

There is a large boarding-school for young ladies at this place, to which many English, some French, and many German young ladies, from fourteen to twenty years old, are in the habit of coming to finish their education. Though the directors of this institution are not exactly under the influence of decidedly gospel principles, still they feel the want of vital religion to help them on to eternity, and to assist them in educating the young. This state of wavering between Christ and the world, so dangerous for the soul, is the state of many on the Continent, and calls for the compassion of all who have open eyes to see the precipice over which such individuals are hanging. However, the directors of this institution have requested me to give religious instruction to these young ladies;

I consequently lecture to them twice a-week, and am happy to proclaim the glad tidings among the young. The English, I find, by being better acquainted with the *word* of truth than the French and German girls, are oftener to the *spirit* than the letter, but their resistance to *obedience* to faith in Christ is by far more decided, when they are roused, than the Germans, who will easily say yes, and go away doing their own evil will as before.

This is my regular labour in Bonn, besides which I, from time to time, go over to Cologne to preach, and likewise have had an opening in Siegburg, a small town on the other side of the Rhine, where the ministry of the Protestants is connected with a public infirmary. I cannot yet say any thing positive as to the results of my preaching in these two places, but if I am to judge by the desire expressed to see me on my return, I think they promise fair.—*Secession Mag.*, October.

MELROSE CONGREGATIONAL CHAPEL.

THIS chapel, which has been erected by the church lately formed in Melrose, was opened for divine worship on Sabbath, 11th September. Mr. Cullen of Leith, to whose kindness the church has been deeply indebted, delivered an appropriate discourse in the forenoon, from Psalm cxxii. 1. In the afternoon, Mr. Young, the pastor of the church, preached from 2 Cor. v. 14, 15. In the observance of the Lord's Supper at the close of the Sermon, the brethren in Melrose were highly gratified by the countenance and fellowship of members from nine of the sister churches, together with several Christians of other denominations. In the evening, Mr. Wilson of Denholm preached from Exod. xx. 24.

At all the services, but especially during the day, the chapel was well filled by an attentive audience. It accommodates comfortably about 300, and is so constructed that, at a small expense, a gallery may be erected to accommodate 150 more. The building is plain, but neat and substantial, and situated in the very centre of the town. The whole expense, including the purchase of the site and the vestry, is a little above £400; more than one-half of which is already defrayed. Besides the sum subscribed by the members themselves, liberal assistance has been received from brethren in other parts of the country. This assistance the brethren in Melrose cannot fail to acknowledge with feelings of the most lively gratitude. It has freed them from those pecuniary difficulties which they must otherwise have felt, and has placed them on such vantage-ground as will enable them to make vigorous exertions for the diffusion of the gospel around them. The number of members is now nearly seventy; and many persons are still asking what they must do to be saved? May those already members, and others who may join them, be kept humble, diligent, and prayerful! and may He who has blessed them hitherto continue to bless them still!

ORDINATION AT WICK.

ON Thursday the 29th of September, Mr. James M'Farlane, of the Glasgow Theological Academy, was ordained pastor of the Congregational church at Wick. Mr. Webster of Kirkwall preached an excellent introductory discourse, from Phil. ii. 10, "The name of Jesus." Mr. Robertson of Thurso asked the questions, to which Mr. M'Farlane returned answers deeply interesting. Mr. Robertson then offered up the ordination prayer, and addressed the pastor in his usual energetic and interesting manner; after which, Mr. Smith of Rendall delivered an appropriate and impressive address to the church on their duties to their pastor. In the evening two short discourses were delivered. The services of the day were attended by a large and attentive congregation, who gave to the pastor a cordial welcome. Mr. M'Farlane enters upon a most extensive field of usefulness, where it is expected he will labour with much success. May the Lord send prosperity!

Wick, Oct. 1, 1862.

OPENING OF A NEW CHAPEL AT LAURECEKIRK.

On Thursday the 13th of October, a new and commodious chapel, which will contain 350, was opened at Laurecekirk. At 11 o'clock, the pastor of the church, Mr. Moir, began the service by praise, and reading the 6th chapter of 2d Chronicles:—and Mr. Machray, late of Dumfries, offered up a solemn and comprehensive prayer: Mr. Campbell, of Montrose, delivered a most appropriate discourse founded on 2d Chronicles vi. 20. The sermon was followed by a hymn of praise, and a short and suitable address by Mr. Moir, who concluded with prayer. A considerable number of friends were present from Montrose and Brechin to countenance their brethren on this auspicious occasion. At 2, p. m., the congregation again assembled; and, as formerly, Mr. Moir introduced the service by giving out the hymn, and reading Psalm cxxxii.; after which, Mr. M'Kenzie of Bervie offered up a prayer, and Mr. Campbell preached an able and eloquent sermon from John xii. 32. In the evening a social meeting was held in the chapel, which was well filled with a respectable audience. Service commenced at 6 o'clock. After praise, Mr. Mackinnon of Sauchieburn offered up a fervent prayer for the pastor, church, and congregation. Addresses were delivered on various subjects by Mr. Mackenzie, Mr. Machray, Mr. Hercus, and Mr. Lightbody. On the whole, it was a pleasing day to the church,—a day which, we trust, will be memorable to many. Laurecekirk is a most eligible place for a church and a home missionary station; and it is gratifying to state that Mr. Moir has all the ardour of a youthful foreign missionary, and is ready to go to the highways and hedges, the streets and lanes of the towns and villages, and compel sinners to come into Christ's house. He has been labouring in and about Laurecekirk fully eighteen months. There was no church when he came to the station. It now numbers 63,—a great part of whom have been awakened and collected by his ministry.

GLASGOW CONGREGATIONAL YOUNG MEN'S SOCIETY.

A HIGHLY interesting social meeting of this Society and its friends, was held on Wednesday evening, the 5th October, in the lower hall of the Trades-house, being the second anniversary of the society. In the unavoidable absence of W. P. Paton, Esq., who was expected to preside, James M'Nee, Esq., was called to the chair. After prayer by Mr. Dickenson, late of Kilmarnock, and the usual service on such occasions of Tea, &c. &c., a Hymn was sung; and the enthusiastic utterance of praise, showed that it was truly a social act, and felt to be good, when thus proceeding from brethren dwelling together in unity. The meeting was then addressed successively, by Mr. Russell of Laurieston chapel, Mr. David Burns, and Mr. James Holmes, and also by Mr. Thompson, recently ordained pastor of the church in West Nile Street. Besides these, voluntary addresses were delivered by several brethren. It were entirely out of place to attempt to give even a brief outline of each particular speech; suffice it to say, that the importance of such associations, in connection with the churches, to young men, especially in a large commercial city, where their principles and character are exposed to innumerable dangers, was fully established, and powerfully impressed on the minds of all present by the different speakers. Such societies, by strengthening the rational faculties and cultivating a discriminative power, constitute a strong safeguard against the infidel tendencies of the periodical literature of the present day. A strong opinion was also expressed of the importance of supporting our denominational Magazine, and rendering it thereby more efficient, in counteracting the baneful effects of unsanctified literary efforts. The happy union of literary and scientific attainments with religion, was beautifully illustrated by a reference to the immortal Howe, whose mind, enlarged by science, and adorned with all the varied riches of literature, was consecrated in all its energies, to the cause of the Redeemer, and whose sublime productions are still the glory of English Theology. In the present important intellectual, moral, and religious crisis, it was shown, that Christianity, in requiring that all the resources of literature and science should be consecrated to her service, and

sanctified by her hallowed influence, renders it imperative on the churches, to support all institutions, whose tendency is, to enlarge, enlighten, and control the mental energies of their members, thus enabling them, in the exercise of independent thought, to preserve the simplicity that is in Christ Jesus, amidst the fluctuating opinions and theories of men, and also to meet the enlarged, political, and religious demands of the present era, by a corresponding enlargement of mind. The advantage of such societies, as nurseries of friendships, hallowed and enduring—friendships for eternity, and also as a means for promoting Christian love practically amongst the members of our churches, was well illustrated and warmly responded to.

It was with no ordinary degree of pleasure that the liberal sentiments expressed by the different pastors were listened to, who, far from adopting the absurd dogma of Rome,—that “ignorance is the mother of devotion,”—seemed to be convinced, that by encouraging such societies they were raising, not only the intellectual status of the members of their churches, but communicating new energy to them, as instruments to carry on the great work of Christianizing the world. They also testified that they had found such cultivated Christian minds the best members of a Christian church, and the most valuable in maintaining its peace, and ensuring its stability.

The meeting was one of true Christian interest, and the social harmony continued to the close, all separating evidently under the full impulse of the spirit-stirring appeals to which they had listened, and the gladdening and elevating effects of social Christian intercourse.

GLASGOW CONGREGATIONAL SABBATH-SCHOOL SOCIETY.

THE Thirty-Third Annual Meeting of this Society was held in Nile-street chapel on Thursday evening, the 20th October, when addresses were delivered by Dr. Wardlaw, Mr. Pullar, Mr. Thomson, and Mr. Russell, the pastors of the churches in the city. Unfeigned thanks are due to a gracious God for again letting the light of his countenance shine upon its operations for another year; and the extracts from the Report, which we esteem it a privilege and a happiness to transfer to our pages, will, we trust, tend to encourage Sabbath-school teachers in their arduous yet delightful labours.

The number of schools at present on the society's list is 50, and the number of scholars 2,194.

A female teacher states—“Since the date of my last report, the Lord has opened the heart of one of my scholars to attend to the word of life. The person referred to, after much distress of mind regarding the state of her soul, has now obtained peace by believing in Christ. As she was always of a quiet disposition, the change in her outward behaviour is not so conspicuous as in some other cases, but it is nevertheless abundantly manifest.”

One teacher writes as follows:—“I have the pleasure of stating to the committee that a young woman, a member of my adult class, has recently given decided evidence of having, by belief of the truth, ‘passed from death unto life.’ She has sought and obtained fellowship with a Christian church, and enjoys, in a high degree, the peace and hope which spring from faith in the Lord Jesus Christ. Several others are in a hopeful state.”

The following report is also from a female teacher, and is dated “15th March, 1842.”—“On Sabbath evening, 20th November, one of the young persons who had been brought to a knowledge of the truth about two years ago, was absent in consequence of being slightly indisposed. After dismissing the school, I called at her house, but had no conversation with her, as she was in bed and asleep. On the following day she passed into the eternal world. Neither she nor her friends apprehended any danger until she became speechless,—and in ten minutes afterwards she died. Our hope concerning her is not grounded on what occurred upon her deathbed, but upon the clear evidence, afforded at the time of her conversion, that the work was of God; and upon the consistency of her walk and conversation, after she made a profession of her faith in Christ. To her I felt remarkably attached, as she was one of my first scholars, and every one in the school seems yet to deplore her

death. Three of the others, awakened by the suddenness of her departure, have repeatedly called to converse with me on the state of their souls; two of whom are now trusting in the blood of Christ."

Under a subsequent date the same teacher says—"In taking a survey of the past, while we have reason for humility before God, we have also good reason to rejoice and be increasingly diligent. It was seven years in April last since this school was opened. During that period, there is evidence that four of our number have gained an entrance into those mansions which Christ has prepared for his people, and six others have received the word of God, and are now travelling on in the world with their eye fixed on the cross. Since the month of March, we have had considerable awakenings among the younger portion of the class, and some individuals of not more than 10 or 12 years of age, seem to have turned their faces toward Zion."

Another female teacher writes—"When I joined your society, five of my scholars were members of the Albion-street church. One of these had been awakened under Mr. Pullar's ministry at the time of his last revival meetings. Being anxious that as many of my scholars as possible should be favoured with these remarkable means of grace, I prevailed on a few of them to attend. One of them was rather reluctant to go, and was the last to give her consent; but, I have much happiness in saying, that she was the first who was brought to Christ. After placing her hopes for eternity on the foundation laid in Zion, she evinced much interest in the salvation of her younger sister. She accordingly asked her one evening, 'Where would your soul go if you were to die to-night?' The reply was, 'I do not know.' She then said, 'If you had believed in Christ Jesus, you would know that your soul would go to him.' The younger then said, 'I think my soul would go to hell.' They then prayed and afterwards talked together. Much interesting conversation followed. At length the younger said, 'I can believe now. I can trust in Christ.' Tears of joy followed, and a happy change soon showed itself in the younger sister."

"While speaking of the love of God, one Sabbath lately, a girl of 15 years of age, had her mind impressed by these words: 'I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty.' The treatment she had received from her earthly father, formed so great a contrast with the overflowing goodness of the Almighty God, that her heart melted. The principles of infidelity had made an impression on her mind, but the grace of God conquered and entirely subdued all these. In a few days afterwards, she found that peace which arises from a well-grounded hope of 'glory, honour, and immortality.' In reviewing the past, I have much encouragement to persevere."

The same teacher subsequently writes—"I am happy in having it in my power to state that those mentioned in my last report are walking worthy of the profession they have made, and that other six have, so far as can be judged, received the truth in love. One of these is an orphan, and has the charge of five younger than herself, for whom she has to provide. I had often spoken to her about divine things and urged her to seek the Lord, but was grieved beyond measure at her indifference. At last her conscience was awakened, and she sought, not her own salvation only, but also strove that her brothers and sisters might be brought to Christ. I trust she will be successful. In addition to these, two of our number have died in the full assurance of a glorious immortality."

Another teacher states—"I have much pleasure in calling your attention to the labours of the late Mr. William Mackay. It may be said of him that he laboured more abundantly than we all; and, I am happy to say, that his labours have not been in vain. An evidence of this appeared a few days ago, while conversing with a young female, who had attended his class. She stated that she and her class-mates were in the habit of meeting during the week for the study of the scriptures; and, at one of those meetings, Mr. Mackay was present and addressed the meeting on the awful consequences of neglecting the great salvation. She was then, for the first time, led to see that she was in 'the gall of bitterness.' For a while she felt herself every moment exposed to the wrath of God, until she heard Dr. Wardlaw preach from the words, 'Whosoever hath ears to hear, let him hear.' She was then enabled to claim an interest in Christ as her Saviour, and to look to God through him as her reconciled Father. She is now a member of a Christian church, and enjoys that 'peace which the world cannot give nor take away.'"

Another teacher writes—"The results of the labours, during the past half year, are in many respects encouraging. The class seem to take a deep interest in all their exercises. Two of the scholars have made a public profession of their faith in Christ, by joining themselves to the disciples. It is a circumstance worthy of remark, that both these scholars attribute their conversion to the instrumentality of former teachers of the class; one of whom has since gone to receive his reward in the heavenly sanctuary. The mother of one of these scholars, having been led, by her daughter's influence, to attend the house of God, has been brought to a knowledge of the truth, and has been received into the fellowship of a Christian church. Three of the others seem to be awakened to a sense of their guilt and danger; but do not yet appear to be building their hopes on the finished work of Christ. The scholars conduct a prayer-meeting among themselves every Monday evening, which is well attended. On glancing over the roll-book, I could not but be encouraged, when I saw there the names of ten scholars who have all professed to have 'passed from death unto life,' and who are now walking consistently with their profession in the fellowship of Christian churches."

A friend who is engaged in visiting the schools states—"Andrew Miller, a lad about seventeen years of age, received his first impressions of divine truth while attending school at Springburn, and was many months upon his death-bed. He bore his sufferings with a fortitude truly surprising. While other youths were enjoying their evening recreations, he lay holding fellowship with God. Once he was asked, 'Well Andrew, would you not like to be amusing yourself like others on this fine evening?' 'No,' he replied with a pleasant smile, 'I am quite satisfied to be here.' When visited by any of his young acquaintances, he was always found in a cheerful frame of mind, and had always a good word for every one. A friend, in speaking to him on one occasion of the three children who had been cast into the burning fiery furnace, noticed, that 'God was still with his people in all their afflictions.' 'Yes,' he replied, looking up at the same moment towards heaven with a cheerful countenance, 'Yes,' he said, 'I often think I see him looking down on me and smiling.' At another time he was asked, 'On what are your hopes for eternity placed?' He immediately replied, 'On the finished work of Christ.' 'Why do you consider heaven a place desirable to reach?' He answered, 'To see Jesus and the spirits of just men made perfect.' 'Whether would you wish to recover your health, or go there now?' He said, 'The will of the Lord be done.' 'Have you any message for me to deliver to your Christian friends whom you will leave behind you?' After a pretty long pause, he said, 'Yes; bid them be steadfast unto death.'"

Comment upon these interesting cases is unnecessary. The only other extracts which, for the sake of completeness, we think it proper to give, are the following:—

"To promote the improvement of the Sabbath-school teachers throughout the country, your committee requested, of the editor of the *Scottish Congregational Magazine*, a series of letters on a variety of important specified subjects. To this request he at once consented, and has procured a correspondent fully able to discharge the assigned task. Several of the proposed topics have been already discussed, and have been treated in a manner calculated not only to accomplish the proposed end, but to be highly serviceable to Christian parents in the discharge of their onerous duties. To both the editor and the correspondent your committee thus publicly tender their most grateful acknowledgments.

"Since last report was presented, a new impulse has been given to Sabbath-school instruction in the Congregational body, by the formation of schools in Nile Street and Laurieston chapels. These schools, your committee are glad to say, are numerous attended, and are under the immediate superintendence of Mr. Thomson and Mr. Russell. In consequence of the attention paid by these pastors to the training of teachers, it is hoped the best results will flow. The interest in Sabbath-schools will be increased in the churches, the teachers will be more thoroughly prepared for their work, while the 'lambs' of Christ's fold will be affectionately tended."

THE SCOTTISH CONGREGATIONAL MAGAZINE.

DECEMBER, 1842.

ON MISTAKING THE OPERATION, OR EFFECTS OF NATURAL FEAR, OR FEELING FOR A CHANGE OF HEART.

(By the late Mr. Napier of Dalkeith.)

THE conversion of sinners to God cannot but yield no ordinary gratification to every rightly disposed mind. There are so many happy and important ends served by such a change, that one can easily understand how there should be joy among the angels of God over one sinner that repenteth. God himself is glorified, inasmuch as the conversion of a sinner is his own work of mercy, grace, and power; the Redeemer sees of the travail of his soul, and he too has joy,—the joy of benignity over the happiness he has created,—the joy of success over the conquest he has made in virtue of his bloody conflict in the garden and on the cross. And who can estimate the value of that gift which becomes the sinner's own, when he returns to God—the gift of eternal life through Jesus Christ? Here an immortal spirit is saved from endless misery, and is secured in the possession of endless joy. All the noble faculties of a deathless creature are restored to a healthy tone and a useful exercise. The wealth, the glory, the goodness, of the great and infinite God are once more restored to man as his everlasting portion. The cause of God is strengthened and enlarged by every conversion. An active agent for God and for the good of sinners is created,—one who will work to the end of his days to bring others also, “from darkness to light, and from the power of Satan unto God.”

But in proportion to the joy felt over the conversion of a sinner, so must be the grief and mortification felt, when those who seemed to have been turned to the Lord, turn back again to the world. However few in comparison with those who endure to the end, still a failure even in the case of a few is supremely painful. And the writer has seen some of whose conversion no one entertained a doubt at the time they were thought to have turned to the Lord; but who afterwards gave but too decided evidence, that their supposed conversion was a real and gross delusion. We are warranted from scripture to hold, that where the gospel takes a saving hold of the heart, it will produce a

permanent change. And when we see that the change is not permanent, we are forced to conclude that the gospel has never had a saving hold of the heart at all,—at least in the sense of conversion to God. If it be true that saints persevere to the end, it must be equally true that those who come short are not saints. On any theory, indeed, it is an interesting and all-important question, how is it, that those who seem to be converted fall away? I go on to answer, in the

First place, that it is because some take the operations, or effects of natural fear, or feeling, for that change of heart which is produced alone by the belief of the gospel. I am far from denying that fear or feeling is either uncalled for or uncommon, when a sinner apprehends his guilt and danger. One surely can have little difficulty in perceiving how even an unconverted mind should be filled with horror and amazement, when his real position as a sinner before God is realized. An old writer relates, “that a Jew in France came by chance over a dangerous passage or plank that lay over a brook, in the dark, without harm; the next day, perceiving what danger he had been in, fell down dead.” Those who know the power of imagination will account this incident wonderful, but not incredible. Shall a man, then, discover that he has been walking in the dark for years over a flaming gulf, on a bridge which groans and trembles under every foot-fall, and not feel? It were monstrous and incredible to say he did not. Few, indeed, could bear a clear discovery of sin without a clear discovery of mercy, the sight of the one without the other would so amaze and shock the spirit; and the truth is, few get more than a dim view of the intrinsic evil of sin and the terrors of damnation, until they discover the way of salvation. But what I want to say and prove is this, that fear or feeling is not conversion, and that fear or feeling is not the cause of conversion. Conversion is a turning away from sin, and a returning to God. There can be no returning to God without turning away from sin, and no turning away from sin without returning to God. God would not receive one who holds fast his sins,—and one of the greatest sins is to live estranged from God. So it is said, “God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities.” This is conversion with respect to sin. Again it is said, “All the ends of the earth shall remember and turn to the Lord.” This is conversion with respect to God. And both together are produced not by fear or feeling, but by the belief of the gospel. Then, and only then, are the prophet’s words fulfilled (Ezek. xvi. 63), “That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.” *When I am pacified toward thee for all that thou hast done*, this is the moral power which turns the heart from sin to God. It is sin remembered while mercy is enjoyed, which works the change. Then truly there is an end of all excuses and pretences for sin. The sinner is the foremost and readiest to condemn himself. There is an end of all pride and self-complacency. Like Job, the transgressor exclaims, “I have heard of thee with the

hearing of the ear; but now mine eye seeth thee: wherefore, I abhor myself, and repent in dust and ashes." And there is an utter end of all self-confidence. Now he sees that he who trusteth to his own heart or deeds is a fool. And his soul is filled with wonder and gratitude. He wonders that he was borne with so long. He wonders that he could act a part so foolish, so wicked, so base. He wonders that he never saw these things before. He stands amazed at his own stupidity, the danger being so imminent and deliverance so near. He never discovered the one or the other till God opened his eyes.

The necessity for a change such as this cannot be too often insisted on, or too strongly proved, inasmuch as there is a strong propensity in every unrenewed mind to substitute something for conversion, and rest in it. Some rest in outward religious services; some trust in a mere acquaintance with divine things without possessing them; some trust in their connection with God's people, in a family or church relation. Now, I wish to show, that none of all these things will suffice to save the soul; the heart must be renewed, or the soul is lost; the sinner must turn or die. There is that in the nature of sin which renders it intrinsically vile and hateful to God. It treats him as one who had made laws for his creatures which did not deserve to be regarded. It treats him as a tyrant, as if he forbade that which would make us happy, and enjoined that which must make us miserable. It is an expression of utter contempt for the power of God, or his faithfulness. It regards his threatenings as if they were lies or fables. It treats the Almighty as if he were powerless. It is an attempt to invert the order of the universe, to make the creature reign as the supreme good, and the Creator serve as if he were only a creature. With reverence be it said, if God were capable of putting up for ever with sin among his creatures, he would be unworthy of their love and veneration. But he is incapable of putting up with sin. In his personal feelings, and public administration of his law, he shows himself to be a God of truth, and without iniquity, just and right is he. He hateth therefore all workers of iniquity. He sets his face against sin, wherever it is found, in saint or sinner. Such being the nature of sin, and such the character of God, does it not clearly follow, that if any man live in the practice of a habitual sin, that sin will be the cause of habitual disgust and opposition in God's mind toward him? One habitual sin will decide against a man's conversion as well as a thousand, because, "it admits a principle which opens the door to sin in every other form. The principle is this, that the authority of God is not to be regarded when it stands in the way of our inclination."* There is that, too, in the nature of sin which renders it certainly destructive to the soul. It is an abuse of our nature, it defaces the image of God, and substitutes the image of the devil. It abuses our reason, by causing one to embrace the grossest error, the greatest lies on the most important of all subjects. It deadens, sears, and silences the conscience for a time. It

* Fuller's Works, vol. v. p. 517.

renders our passions and appetites the masters of the soul, and our nobler faculties only servants; it makes us put on the semblance of beasts. It makes us guilty of inhuman cruelty to ourselves, in bringing, by our own act, the displeasure of God on our heads, and casting the body and soul into hell. There is that also in sin which must make it in the end the cause of exquisite and perpetual pain to the soul. The proof lies in two facts. It is a fact that sin is hateful and deadly. And man is a rational being. As a rational being he has a conscience which, in the end, will surely awake to convict, reproach, torment him with 'his sins. As a rational being he has the powers of memory and reflection. How dreadful to have these faculties in hell,—the memory of mercy lost, the reflection that it was lost because rejected! As a rational being man must ever thirst for affection. How dismal to think that God's love is lost for ever; that one has taken up his abode in a place where love is unknown, and hatred reigns supreme! God, then, can do every thing which is possible in itself; but he never undertakes to make a sinful soul happy, because that is a thing impossible in itself. Salvation, then, consists not only in being rescued from hell; but in being cured of sin.

Now, that many are deceived in their supposed conversion, appears from this circumstance, that at the time of their conversion, and ever after, they never seem to apprehend the guilt of unbelief. So far from it, they excuse, vindicate, and dwell on their unbelief as if faith were a thing they wished to get, but could not; and that God refused to give it, and they could not help it. It is evident that such persons are not renewed by the Holy Spirit; for when he convinces the world of sin, it is intimated, that the first sin for which he reproves, or of which he convicts, is unbelief. "Of sin, because they believe not on me." God affirms, that "it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Shall the creature treat the great Creator as a liar, and vindicate his sin as a little one, or no sin at all? Christ is worthy of all acceptation and confidence. Shall those to whom he is offered, as an all-sufficient Saviour, reject him and be blameless? Until, then, a sinner apprehends unbelief to be his greatest sin, and practically gives it up, by cordially receiving God's testimony as true, and Christ's work as trust-worthy, there is no conversion. The truth is, that in many conversions so called, there is no conviction of sin at all, just because there is no faith in Christ. Conversion with many, consists in a laborious working up of fears and feelings to promote their acceptance with God. Just views of sin will invariably bring a man utterly to despair of doing any thing to merit his acceptance with God. He must see, if he sees aright, that God is worthy of being loved with all the heart, and soul, and strength, and that every man is bound so to love him, however depraved his heart may be, so long as he has a heart. He must see, that the rebellion and hatred of a sinner against God, are without any just cause, or admissible excuse. He must see, that as sin has its chief source in the carnality and malignity of the heart, it cannot be the *want* of power, but the *abuse* of power which leads to sin. He must

see that these things being so, on every principle of justice and truth, sinners *deserve* the everlasting torments of hell. So, then, every one who apprehends his true character and position as a sinner before God, will instantly perceive, that he lies wholly at his mercy—that claim, or plea, or merit, or excuse, or help, he has none. He will cease to vindicate or excuse sin, and he will cease to labour, “going about to establish his own righteousness.” And that truth, which above all others will serve to illustrate and confirm these views, is this, “that what Christ hath done, is that which pleases God, what he hath done is that which quiets the guilty conscience as soon as he knows it to be true.” Now, a man may be the subject of deep and fearful apprehension of divine wrath—the wrath to come on account of sin: but he may, at the very same time, utterly reject and bitterly hate all those doctrines which put God in the right and man in the wrong. It does not need the grace or even the word of God, to pierce the conscience into remorse, and awaken the soul to the terror of coming danger. Judas hanged himself from remorse, but the grace of God did not influence him. The heathen have sacrificed their children to pacify their gods, or quiet their conscience, it was not the word of God which directed them in this. Natural conscience accounts for their fears and their distress, and heathen blindness accounts for the methods taken to relieve them. It is easy then to conceive, how any man in a Christian congregation may be moved by appeals addressed to his conscience, or his heart: how he may be excited by witnessing, and participating in the emotions of others, by a natural law of sympathy: how he may be terrified by vivid descriptions of death, judgment, and hell; and how, under these feelings, he may weep and pray and struggle, and yet in the midst of all his endeavours, he may be directly fighting against God’s method of justifying the ungodly. This is soon proved. Tell such a man that his unbelief is his worst sin, and he will vindicate his unbelief on the ground that he is unable to believe of himself. Tell him that the work which he labours to do for himself, has been already done for him by the Lord Jesus Christ; and he will show that he has no confidence, no esteem for that work: since he will not venture his salvation on it. Now, what is all this, but vindicating what God condemns and will assuredly punish; despising that which God commends? Such a man may weep and protest that he is a great sinner; but in his heart he accounts the law of God too strict in its requirements, too severe in its punishment. God, he thinks, asks too much, and deals too harshly. He looks on himself as a frail unfortunate creature, who is far more deserving of pity than blame, and thinks it a hard mysterious thing for God to punish him in hell for what he thinks he cannot help doing, or for not doing what he fancies he has no power to perform. He says he wishes to be saved, and there is no reason to doubt his sincerity; but he wishes to be saved by his own doings, and to stand well with God on the footing of his own merit. He may go the length of declaring, that he looks for salvation only to the cross of Christ; but all the while he is trying to build a ground of hope on the merit of his repentance or prayers or feelings. Ask him if his soul has found *peace in Christ?*

He will tell you, No, because, he declares, he is such a sinner, or because his convictions of sin are not deep enough, or his faith is so weak or his unworthiness is so great. Now, what is this, but in effect saying—If I could persuade myself that my sins are small, or that I had none at all—if I could work out a qualification by my feelings, or my faith—if I could make it appear that I deserved the blessing, I would be satisfied. I could then demand and expect salvation as a due return for my doings, or my merits. If this be not self-righteousness, I wonder what it can be. Some there are who flatter themselves that they have succeeded in working out the right faith, or feeling, or repentance. They think they have been converted, and they rest in their conversion as *a ground of hope* ! But they have missed salvation, because they have missed the cross of Christ. They have missed the only thing on account of which God can forgive sin, or bestow the Holy Spirit. The sum of what is written thus far is, that if any man has wrong views of the evil of sin, he has wrong views of the grace of the gospel. If any man is under the power of a habitual sin, he has not received the gospel. His fancied conversion is a delusion.

LETTERS TO A YOUNG LADY ON HER DEATH-BED.

No. III.

Dundee, 8th January, 1842.

MY DEAR FRIEND,—While you continue to rely on the perfect atonement of Christ as the only ground of hope before God, you will find it consoling and edifying to consider the various characters sustained by him. In particular, it will be interesting to view him as the leader and the perfecter of the race of faith. The Christian life is compared to a race, and it must be run by faith. The apostle, having given this view of it in Heb. xii. 1, 2, represents our Lord as the Author and finisher of it. We are distinctly taught in scripture, that through the influence of the Holy Spirit he brings us to believe the gospel—confirms and invigorates our faith—and will finally perfect it in the unclouded vision of the heavenly world; but there is more than this comprehended in the characters here ascribed to him. In chap. v. 9, he is said to have been made perfect through his obedience and sufferings, because he had thus completed all that was required of him in his state of humiliation. And in connection with the same subject he is represented in chap. ii. 10, as the Captain of salvation, leading the many sons of God home to glory. It merits our particular attention, however, that in his mediatorial character he stands distinguished from his people. He cannot be included in the same category. He stood between God and them as the one Mediator. He is not to be viewed, then, as one of the many. In the work of redemption as he could have no partner, so neither could he have any imitator. He is not to be considered merely as an example, nor even simply as a leader. He is both these; and it is for

us to follow him, and to reflect his likeness. But let our hopes of acceptance before God ever rest on that expiatory work which he alone could accomplish. And we shall find that it is by dwelling on the glories he displayed in effecting this work that we experience their transforming influence, and feel constrained to follow him as our leader in the race which he ran by faith, and which we can run only by having the same spirit of faith that dwelt in him. In enduring the cross and despising the shame, we see him the leader; and in his exaltation to the right hand of God, we see him the perfecter of the race. In the former character he goes before his people in the path of obedience. What he calls us to do he hath himself exemplified. His whole life is our example. His piety toward God was seen in choosing him for his portion; in cultivating the most endearing fellowship with Him; in his cheerful submission to His will in circumstances the most painful; and in the most sacred regard for His authority. He hath gone before us in the path of suffering; and, as our Guide, he is acquainted with every step of the way, and with all the evils to which we are exposed. Our Great High Priest is able to sympathize with us in all our trials, for he himself hath, in all points, been tried as we are. His greatness is no bar to freedom. He warmly feels for us, and most tenderly pities us. He does not leave us to explore the rugged path of adversity for ourselves, but has become our companion in tribulation, and has led the way to us through the whole length of this vale of tears. He is still with us, for he hath said, he never will leave, he never will forsake us; and the company of such a leader may well encourage us. There is one great difference indeed between our sufferings and his. His sufferings were inflicted as the desert of the sins of his people, and that he might thus make full atonement for them; but our afflictions are medicinal, and are all sent in love. The cup of affliction may be bitter; but not a drop of the curse is there. Jesus hath exhausted the curse by suffering unto death; so that the effects of our sinful condition are changed into blessings. His last sufferings in particular were altogether peculiar, not in their degree only, but in their very nature or kind. It was the fire of Heaven, or fire which none but God could furnish, that consumed the true sacrifice for sin. It was fire of a spiritual nature, and it descended on the spotless soul of the Redeemer, and produced anguish and distress of a nature strikingly unique, and to us quite incomprehensible. Yes, his sufferings were such as none but himself could have endured. But while, in the first instance, we dwell upon his work as an atoning sacrifice, let us not forget that in the manner in which this work was executed, and in the spirit and the principles which were thus displayed, there is embodied a manifestation of that character of spiritual excellence to which his people are destined to be conformed, Rom. viii. 29. In particular, he hath left us an example of suffering affliction, that we should follow his steps, 1 Pet. ii. 21. He suffered without a comforter, but he does not leave us to suffer thus. No; from the height of his glory he descends to bind up the broken heart, and to heal the wounded spirit. And this he can do when human friendship is utterly helpless. And here I have to remind you that, as our Leader, he hath gone through

death. He knows what it is to die,—what are the feelings of the mind in the valley and shadow of death. Neither death nor life can separate from his love. Friends may accompany you to the entrance into that valley; but through it they cannot go with you. But the Shepherd of the sheep will be there to cheer the spirit, and dissipate the darkness, while his rod and his staff guide and support through the whole passage. He rules in both worlds, and in the passage between them. He is not merely on the other side of the Jordan of death, ready to welcome us when we arrive; he is in the bed of the river; when we come to the brink the waters will divide; he will, as it were, take us by the hand, and go before us, breaking the current, and giving us a dry, a safe, and a smooth passage. When the Israelites passed the literal Jordan, the ark went before them, accompanied by the priests, and remained there till all the people had passed over. And He, of whom the ark and the priests were but a faint figure, will be found in the Jordan of death while any of his people have to pass that way. Look, then, to the Lord Jesus, the Conqueror of the last enemy. He is not only the first leader; he is also the perfecter of the race of faith. In this character he appears in his glorious station at the right hand of God. He hath gone over the whole course, and hath been crowned as the reward of his work. He now sits looking on us who yet are running the race of faith, and holding in his hand the glorious prize, to stimulate and encourage us. He is the perfecter of the race, inasmuch as he hath not only run the whole course, and obtained the promised glory, but is exalted to award and bestow the prize which perfects the conquerors. It is his province to give the conqueror to sit down with him upon his throne, Rev. iii. 21. The hand from which the apostle Paul expected the crown, is the hand of him who loved him, and gave himself for him, 2 Tim. iv. 7, 8. And surely it must add to the value of the blessing, and heighten our joy in the reception of it, that it is bestowed by him, who for us bled and died, and who for us liveth and reigneth. It is the appointment of God that all his people shall at last be raised from the dead at once, and be all crowned at once, and, in one great body or assembly, conducted to the heavenly kingdom. This will be a striking manifestation of the unity of the redeemed family, and of the glory of Christ, who shall then appear as the perfecter of the race of faith, in delivering his people from the grave, and in publicly putting the crown upon their heads, and introducing them, as one great family, into the heavenly temple. May the hope of this glory sustain and cheer your heart to the end! Mrs. R. unites in affectionate regards.

I remain,

My dear friend, ever yours,

(Signed)

DAVID RUSSELL.

To Miss ———.

LETTERS TO SABBATH-SCHOOL TEACHERS.

V. ELDER SCHOLARS; REGULARITY; TRAINING OF TEACHERS.

BELoved FELLOW-LABOURERS,—In approaching the last of these letters I find a variety of important subjects demanding consideration, but rather than exceed the limits I have prescribed to myself, I shall omit some of them altogether, and do little more than mention others. If this will subject my papers to the disadvantage of seeming incomplete, it will perhaps confer on you and other readers the benefit of calling forth a discussion of omitted topics from other pens. I have no desire to monopolize the space which our worthy Editor can devote to Sabbath-schools, and hope I may be the means of eliciting the thoughts of others.

It has often pained you, I have no doubt, to lose your scholars when you were most anxious to do them good, and they were most capable of receiving instruction. And I know of nothing which deserves more serious inquiry than how senior scholars may be prevented from leaving school, or how they may be disposed of when they do leave. I am not aware of any uniform plan which can be adopted, nor do I suppose that any specific cure can be found for the evil. The following remarks occur to me—I leave yourselves to imagine the arguments and illustrations which might be employed to enforce them. 1. Labour to impress on your scholars from their youth the duty of not leaving school till there shall be some necessity, or till their piety and knowledge shall qualify them to be teachers. It will be of great service to have their minds familiarized with the idea. 2. Labour to win their hearts by a long course of kindness and devotion to their best interests. Never count it enough that you hear them repeat lessons. Labour to make them understand and feel what they learn. Let them be constrained to know that they are the objects of a zeal, intense, kindly, and unintermitted. 3. Take pains to have the senior scholars properly classified. Their associates and instructions must be suited to their years and progress. 4. Let there be efficient ministerial Bible classes, into which admission shall be reckoned a privilege. These will be of most service for this purpose in small towns, where the schools cannot be at great distances from each other or from a common centre. In country districts other means must be chiefly relied on to preserve the elder scholars. In large cities, ministerial Bible classes will not commonly accomplish this object, except in reference to the children of the congregation or other children assembled into a chapel-school. In such cities, however, there may be central Bible classes taught by persons selected by the neighbouring teachers for the purpose. Let every four or five schools have their own Bible class under the charge of an experienced and intelligent man, into which they shall transfer by a regular ticket or certificate their senior scholars, or at least such of them as desire it. It would certainly contribute to greater order and a better classification, to require that all who reach a certain stage of advancement shall be dismissed into this

district Bible class. But when scholars have become attached to their teachers, and wish positively to remain with them, it may be questioned if the advantages of a better classification, and a more advanced instruction, will compensate the injury done by violence to their affections.

Since writing the above, I have looked into "the Sunday-School Teacher" to recall what Mr. Todd says on the subject, and I cannot do better than transcribe his particulars without their illustration.

1. Make the impression, that it is dishonourable to leave the school without a regular written dismissal from the superintendent.
2. Do not let the older scholars get in advance of the teachers.
3. Be careful to keep the library filled with books suited to the advanced age and improvement of your oldest scholars.*
4. Labour and pray for the conversion of the older scholars, if not already converted.
5. At the time when the scholars can be more benefited by going into the Bible classes under the care of the pastor of the church, by all means encourage them to do it.

The attendance on Sabbath-schools is sometimes very irregular and fluctuating, and some of you may perhaps wish to know what methods may be recommended to remedy this evil. These are few and simple, and I have no doubt of their general success.

1. Be regular and punctual yourselves. I hold fickleness and irregularity on the part of teachers to be a heinous crime against the school. If practised but for a very short time they will prove fatal to all prosperity and success, and no talents, no fitful efforts, however great and zealous, will compensate the injury. Regularity on the part of teachers is of more importance than can be estimated by those who are not personally conversant with schools. In an account of a meeting of Teachers in London to inquire into the causes of irregular attendance, contained in the November "Sunday-School Teacher's Magazine," I find it stated—"The third speaker observed, if the truth must be spoken, the attendance of children was equal to that of their teachers, and he had always found those schools flourished best where the teachers were most punctual in their attendance. He knew it was tender ground, and that teachers were fond of considering themselves voluntary agents, and so they were; yet perhaps he might be allowed to say that there did appear to him something which seemed to approximate to inconsistency. I remember," says he, "my father telling me that when Napoleon threatened to invade England, many regiments of volunteers were formed in different parts of the kingdom; now I apprehend, though every man was a volunteer, no one ever presumed to come after *roll-call* because he was a volunteer, and surely no Sunday-school teacher ought to use such a plea as an excuse to come when and at what time he pleases." If there is one thing more than another, my brethren, for which the apostolic command, "Rebuke them sharply," is to be put in force towards teachers, it is irregularity. And no right-minded person

* It may not be known to some that the Religious Tract Society in London offers Libraries, prime cost value £3, to Sabbath-schools, properly recommended, at half-price; or to Libraries of any less value, in proportion.

can require more in order zealously to avoid it than to understand its evil. 2. Let the exercises of the school be rendered interesting. This will go very far to secure a good attendance. I could name schools where the children are so deeply interested, that in general they feel it quite a hardship or trial when they are unable to attend. And when teachers give themselves to their work, they will seldom fail to render their schools thus attractive. 3. Let absentees be inquired for at their homes. I consider a regular system of visiting all the scholars at their homes as of very great importance, but I speak at present only of visiting absentees. "So important, indeed, is this duty, that I seriously believe no other service can atone for its neglect, and I would take this opportunity of charging it upon teachers by all that is dear to the children to see to its fulfilment. Deservedly as Sunday-schools are valued, they may become a greater evil than a good through the negligence of teachers. Let us suppose a case by no means improbable, as an illustration. A young female of fifteen enters a Sunday-school, and is consequently expected to absent herself from home during the hours of instruction. She attends regularly perhaps for a few Sundays, and is then missing. She has been invited by associates to accompany them to the park or some other place of public resort. At first, she consents with reluctance, and returns home at the proper hour as if from school. The Sabbath is broken; her parents are deceived; and to prevent suspicion, she tells some falsehood respecting her engagements in the class. No inquiry is made respecting her, and the same line of conduct is pursued the next Sunday, and the next with the same success; until the teacher is requested to state why *such a girl* is absent, and is obliged to confess that she has not been to learn. She then for the first time calls upon the parent, and the girl's misconduct is discovered; but habits have been formed which no future training can rectify; connections have been cemented which no authority can dissolve. How solemn, then, the duty of seeking absentees without delay!"—(*Teacher's Magazine*.)

I come now to a subject of great importance, to which little practical attention has been paid in this country,—the TRAINING of teachers. I shall not address myself, however, to the general question of the best means of selecting and educating teachers, nor even to the more limited question of the ways in which pastors may promote their improvement. I am addressing teachers themselves, and what I have to do is simply to suggest to them how they may promote and increase their own fitness for the work.

1. Avail yourselves diligently of any assistance which your pastor or society offers to you. Some pastors devote no small attention to the improvement of their teachers. In other cases Sabbath-school societies have meetings for mutual improvement and encouragement. Neglect no such opportunities of having your minds quickened or informed. An occasional attendance will do you little good; you must go regularly, and that not to criticise and find fault; and the exercises must be jejune and worthless indeed, if an anxious disposition to improve will not be able to extract some good out of them.

2. Study each lesson closely and sedulously. Your lesson happens

to be a question, I shall suppose, in the Shorter Catechism, or a few verses of scripture. You look at it and read it,—it is simple—you feel no difficulty—you understand it all. Are you now prepared to teach it? Very far from it. Two or three questions, and two or three common-place remarks, will exhaust your thoughts on the subject. It is not enough that you understand your lesson, you must gather materials to illustrate and enforce all its parts. And in fact you can scarcely be said to understand it till you have separated its parts, and looked at them, separatively, relatively, and in all their bearings; and certainly not till then can you do justice to your class. Few teachers will get on well without books to assist them in their studies; and all must devote much pains to the comparison of scripture with scripture. The conscientious study of each lesson, as it occurs, will not merely qualify you for the work of the present hour, but will add to your general stock of knowledge, and increase your general power of acquisition. Every piece of work which an apprentice performs is not merely so much work done and contributed to his master's stock, but so much power and facility acquired in his art.

3. Devote yourselves to the general study of your Bible. It is not enough that you examine your present lesson, and that you listen to your minister's Sabbath-day expositions. You must give all the time you possibly can to the thorough study of the Bible. You will not suspect me of any desire to discourage a taste for reading; but you will allow me to say, that much of the time which is spent in reading other books, not only might be, but ought to be, devoted to not the mere perusal, but the study of the scriptures. Why is it that we often find among the members of country churches an evidently deeper and more thorough acquaintance with the word of God, a more substantial and consistent grasp of its truths, than among those of towns and cities? The difference—I believe not an imaginary one—is not to be ascribed to an abler ministry. But in the country, Christians are not so much drawn away from their Bibles by the teeming produce of other men's minds, and their conversations turn more frequently on the meaning of the lively oracles. Teachers, you should be "mighty in the scriptures," and much of your progressive fitness for your work will depend on the zeal and constancy with which you take your place at the feet of inspired men to ask—"What saith the Lord?"

4. You should attend to the general improvement of your mind. It ought to be a recognised fact that Sabbath-school teaching affords ample scope for the efforts of the best and the best cultivated minds. I still abide by the sentiment of a former article. "Should we ever speak of the instruction of children as humble labour partly in accommodation with prevailing modes of thinking, and partly because in some respects it is so, we ought ever to feel, that in reality and in chief respects, it is great and full of dignity. Weak and childish minds occupy not the first but the last place in the scale of fitness for it, and genius itself may accomplish its greatest triumphs in its successful prosecution." Add, then, to the other motives which impel you to seek knowledge and mental improvement, the prospect of becoming increasingly useful in your Sabbath-school labours.

5. Turn your past experience to good account. You should review your labours frequently. When you have failed to gain or fix the attention of your class, or when you have succeeded, ascertain the cause or secret of it. Recall the history of your efforts with a child of a particular disposition now removed from you—you fell perhaps into many mistakes for want of the adaptation of means—there is a child of the same disposition now before you; let your past experience guide you. You can remember much that you regret—much too, I shall hope, for which you feel thankful. Let nothing be lost—let all be converted into means of guidance for the future.

Lastly, Devote considerable attention to Sabbath-school literature. The advertising sheets of publishers are daily announcing new works connected with Sabbath-schools; and this I regard as a delightful omen. But I do not ask that you should go in search of every “new thing” of the sort. Every “new thing” will probably do good in its own circle. It would be a waste of time and of labour for you, however, to be for ever reading *about* Sabbath-schools—better, infinitely, that you should devote more attention to the acquisition of knowledge. At the same time there is another extreme. Some imagine they have no need to read on the subject at all. They have been long engaged in the work, and they know all that is to be known, or that there is any use for. If some of these very wise persons had patience to read but Todd’s Sunday-school Teacher through and through, or a year’s consecutive numbers of the Sunday-school Teacher’s Magazine, they would certainly reach a very different conclusion. We need line upon line in reference to every thing in which we would excel. Our minds are apt to become stagnant when not frequently moved by other minds. And, at the very least, our Sabbath-school reading will furnish us with frequent stimulus, frequent correction and suggestion, and tend to maintain a fresh interest in our work.

Now, my brethren, suffer a word of exhortation. The work to which you have devoted yourselves is greater and more important than any of us have yet felt. The issues of it will be found amid the glories of heaven and the woes of hell. The word which we teach shall be to some a savour of life unto life, and to others a savour of death unto death. Who is sufficient for these things? We must go to Him who has called us to this service to receive from him all the wisdom and strength which we need. Our closet must witness the constancy and fervour of our devotion. Let us aim at eminent piety if we would aim at eminent usefulness, and let our whole deportment testify that we have given ourselves wholly to the Lord. Were we cognisant of no circumstances to render our times interesting and important, we should still, my brethren, be called to exercise all diligence and all zeal in a work which involves in it the salvation of immortal souls. But we ought to know, and never forget, that our times are peculiarly interesting and important. Error, dark and pestilential as the smoke of the bottomless pit, is spreading around us. Every principle of evil is in active operation. We may sleep, but Satan will

not. His name is now indeed Legion. He walks through the land, at one time in his true character, as a demon, invading the most sacred enclosures, and then as an angel of light, feigning to repel his own assaults and attack his own kingdom, thereby the more rapidly and certainly to accomplish his purposes. It is in such times you are called to this work, my brethren,—times which may well arouse all the patriot and all the Christian within you. “Awake, awake, put on thy strength, O Zion.” Rescue the children of Britain from ignorance and error, and bless them with the “wisdom and knowledge” which shall be the foundation and stability of better times.

While hearing and now echoing the loud summons which calls us to action, I would not utter the tones of an alarmist. “We have often thought (to adopt a beautiful illustration) that the motion of the public mind in our country resembles that of the sea when the tide is rising. Each successive wave rushes forward, breaks and rolls back; but the great flood is steadily coming in. A person who looked on the waters only for a moment might fancy that they were retiring, or that they obeyed no fixed law, but were rushing capriciously to and fro. But when he keeps his eye on them for a quarter of an hour, and sees one sea-mark disappear after another, it is impossible for him to doubt of the general direction in which the ocean is moved.” We may comfort ourselves thus in seasons of apparent declension, but we must remember that the tide does not flow forward for ever. It reaches its height and retires. With God himself however we leave, with confidence, the destinies of our country, and of his churches in it. Let us occupy our talents faithfully, and we shall be permitted in our respective stations to adopt the words of Milton as our own:—“Now, by this little diligence, mark what a privilege I have gained with good men and saints, to claim my right of lamenting the tribulations of the church, if she should suffer, when others that have ventured nothing for her sake, have not the honour to be admitted mourners. But if she lift up her drooping head and prosper, among those that have something more than wished her welfare, I have my charter and freehold of rejoicing to me and my heirs.”

Honouring you, my brethren, for your work's sake,

I remain, your fellow-labourer,

Θεολόγος.

REVIEW.

A Commentary on the Epistle to the Hebrews. By Dr. A. Tholuck, Professor of Theology in the University of Halle. Translated from the German by James Hamilton, M. A., of the University of Durham. *With an Appendix comprising Two Dissertations by the same Author.* Translated by J. E. Ryland, Esq. 2 vols. Edinburgh: T. Clark. 1842.

THE merits of Dr. Tholuck as a critical expositor of the Bible are now tolerably well known in this country; and all competent judges,

we think, must admit that they are very great. His learning is singularly extensive and profound, rising considerably above the average of scholarship even in Germany itself. His understanding appears to be naturally acute, fertile, and energetic,—qualities which his immense erudition seems to have quickened and invigorated rather than impaired. In the pursuit of truth he is fearless and inquisitive almost to excess. In weighing evidence and in conducting an argument he is always scrupulously fair and candid; and though he has occasionally been assailed with even more than the usual fierceness of rival polemics, his style is uniformly free from every tinge of bitterness. In addition to these excellences he possesses in an eminent degree that vivid sense of the loveliness and purity of evangelical truth without which a commentator, however learned, logical, and ingenious, is out of his element, and often does more harm than good.

Against these merits, however, some considerable faults and errors must be set in the balance. If the extent of Dr. Tholuck's researches has not oppressed or fatigued his understanding, we think it has divided his attention among too many subjects, and prevented that prolonged and patient consideration of difficulties which is the only sure preservative against serious mistakes. His mind, we take it, is characteristically quick, versatile, and ingenious, rather than systematic and profound; and this peculiarity of his mental constitution, which the wide range of his studies must have greatly promoted, makes him by no means a safe guide in threading our way through an obscure and intricate subject. It is especially unfortunate, too, that such a mind should have been formed and disciplined in the Germany of the nineteenth century. It might perhaps have been trained to habitual sobriety and precision in another school; as, for example, under anything resembling the tuition of the more learned and intellectual of our own Puritan divines. But assuredly it is difficult to conceive of anything less adapted to supply its deficiencies, or to cure its faults, than the education and general experience of a German theologian in the present day. From the causes to which we have thus briefly alluded, the most important of Tholuck's errors as an expositor seem to have arisen; the frequent introduction of irrelevant, though otherwise interesting, matter, the rash concessions sometimes made to the enemies of the truth, the indefiniteness of the conclusions at which he arrives on some momentous subjects, and the mysticism that often clouds his exhibition of the simplest truths. It may be asked whether exegetical writings which are disfigured by blemishes like these ought to be recommended to the perusal of the Biblical student. We answer, that we are far from recommending them as guides whose directions may generally be followed with safety. But like many other works, the execution of which the most remarkable inequalities are perceived, they undoubtedly contain, along with some exceptionable matter, much that is truly valuable. And we would ask, in our turn, whether the seal of irremovable proscription is to be laid upon every work of such a character. If so, then very many commentaries, from which good men have long been accustomed to derive

much serviceable information, must forthwith be put, with Dr. Tholuck's, into this Protestant Index Expurgatorius. To say nothing of the other German exegetes of the present day, we must part at once with Grotius, Le Clerc, Locke, Pierce, Macknight, and multitudes of a similar description. Nay, Luther and Calvin themselves, with many other truly evangelical divines, must be cashiered if this principle be admitted; for their expository works unquestionably exhibit many ill-considered and untenable interpretations. For ourselves, we must honestly say that we are not prepared to make such a sacrifice. Where truth is mixed with error, good with evil, as must always be the case in works of human execution, we had rather endeavour to separate the precious from the vile than leave both neglected together. Even where the quantum of valuable matter is comparatively small, the time and pains employed in extracting it are often well bestowed; as the *Horæ Hebraicæ* of Lightfoot and Schöttgen sufficiently demonstrate. But when the gold and dross are mingled in such proportions as in the exegetics of Dr. Tholuck, we cannot consent to take such a vow of voluntary poverty as would compel us to reject the precious metal out of dislike to the inconsiderable admixture of baser minerals. Let the severest tests which the chemistry of criticism affords be faithfully applied, and let the refuse be unsparingly consumed in the crucible; but gold is too scarce to be thrown away in large quantities upon any pretext whatever.

The volumes before us contain a translation of Tholuck's Commentary on the Epistle to the Hebrews, and of two Dissertations which form an appendix to the Commentary. We have heard from a pupil of the author's that the first edition of this Commentary was very rapidly composed, the exposition of the first chapter having been sent to the press before that of the second was written. The present translation, however, is made from the second edition, which appeared after an interval of four years from the publication of the first. We are therefore warranted in believing that it presents the author's deliberate judgment upon the various questions connected with the authorship and the contents of this important epistle. The Introduction, which fills 124 pages of the English translation, is devoted to the discussion of the following topics; the Author, the Receivers, and the Language of the Epistle; the Time and Place of its composition; its Object, Contents, and Theological Scope; its Canonical Authority; and the History of its Exposition. There is not a little in the seven chapters of this Introduction from which we dissent; but we feel bound to record, in limine, our strong admiration of the candid and liberal spirit in which the discussion is conducted by Dr. Tholuck. Instead of concealing or misrepresenting the arguments which make against him, he states them with peculiar force and clearness; insomuch that we conceive it would not be difficult occasionally to construct an answer to him out of the materials which he has himself supplied. With a measure of learning and ability the hundredth part of which would be considered by some critics as a sufficient reason for treating their opponents with asperity and contempt, he breathes nothing but the meekness of

wisdom, and compels us to love his spirit even where we cannot acquiesce in his conclusions.

After a very minute and able discussion of the long-controverted question respecting the author of the Epistle to the Hebrews, Dr. Tholuck decides against its Pauline origin. He acknowledges that the preponderance of the external evidence is decidedly in favour of the belief that it was written by Paul. The counter-testimony of the early (though not the earliest) Western churches ought, however, in his opinion, to reduce that preponderance somewhat lower than Hug and Stuart would admit. But the internal evidence, especially that which is drawn from the peculiar style and language of the epistle, he considers sufficient to turn the balance against its Pauline paternity. We have read the whole of his argumentation on this difficult subject with great attention; and we hope that we shall not be accused of any disrespect to so deservedly esteemed a writer when we say, that it has strongly confirmed our previous conviction that the Epistle to the Hebrews was the production of the apostle Paul. We owe this increased persuasion, not to any feebleness in our author's advocacy of his own side of the question,—for we think he has exhausted the argument in its favour,—but to the very forcible manner in which his candour has induced him to exhibit the evidence in support of the opinion that he ultimately rejects. It is the judge's own summing up which furnishes us with our reasons for not concurring in his verdict. We have just said that it is on the internal evidence that Dr. Tholuck chiefly grounds his conclusion respecting the authorship of the Epistle. This evidence he considers under the following heads: A. Intimations respecting the Author drawn from single passages; B. The Doctrinal Contents of the Epistle; C. The Language and Style; D. Single passages of the Epistle which seem to be reminiscences from the Pauline writings; E. The form of the Quotations from the Old Testament in our Epistle; F. The External arrangement of the Epistle. As the main strength of his position is contained in this part of the argument, we shall briefly consider some of its principal points. Under the first of the above-mentioned heads Dr. Tholuck candidly admits that the historical details which are glanced at in the 13th chapter of the Epistle are much in favour of the hypothesis of its Pauline origin. He thinks, however, that this inference is weakened by the much litigated expression *οι απο της Ιταλιας*, (Ch. xiii. 24,) the natural import of which leads, he suggests, to the conclusion that the writer was not in Italy at the time, and consequently overthrows the supposition that the epistle was written by Paul during his imprisonment in Rome. He shows, however, with characteristic fairness, that this last objection is by no means incontrovertible; so that we may take the benefit of his prior concession respecting the historical contents of the 13th chapter. Any advantage which we might derive from this source he considers, however, as more than counter-balanced by the noted declaration in chap. ii. ver. 3; which, with many other distinguished men, he regards as decisive of the question. A writer who in other passages puts forth his claim to the apostolate as strongly as Paul has done, could never, it is said, have

thus placed himself upon a level with those who merely received the gospel from the apostles. In his commentary on the passage our author goes into the discussion somewhat more fully than in the Introduction, and particularly considers the explanation of the difficulty which has so often been given on the principle of the rhetorical figure *analogia*, or the coupling of the writer with those whom he addresses, although in strictness of speech the latter only are intended. He readily admits the general principle, and gives some striking instances of the use of this figure in this very epistle. But he regards its application to the present passage as inadmissible, on the ground that Paul could never have expressed himself with any ambiguity on this point to any community in which his apostolical authority was liable to be called in question. Now, as this epistle was addressed to the Jewish converts in Palestine, it is impossible to believe that he would have exposed himself to such an inference in writing to them; and therefore the Epistle to the Hebrews was not written by the apostle Paul. There is considerable force, we allow, in this reasoning; and if the other arguments on the two sides of the question were equally matched, its accession might decide the controversy. We do not think, however, that, taken singly, it is at all worthy of comparison with the mass of the opposing evidence; and something may perhaps be urged in abatement of its apparent force. It is certain that Paul was at a comparatively early period regarded as peculiarly the apostle of the Gentiles, and Peter, James, and John, the apostles of the circumcision. (See Rom. xi. 13; Gal. ii. 9.) It is equally clear that though the churches in Judea at first "glorified God" in the conversion of Paul, no little jealousy in regard to his principles and measures was subsequently excited in the minds of the Jewish converts generally. (Acts xxi. 21.) Is it, then, at all unreasonable to suppose that Paul might feel some restraint in addressing himself to those who were peculiarly the charge of the apostles of the circumcision, and among whom he knew that some unfriendliness towards himself existed? These causes have more than once been fairly enough adduced to account for the suppression of his name in connection with this epistle; and they serve equally well to explain the fact that he proceeds throughout it in the way of argument rather than of authority. As he "reasoned in the synagogues" to unconverted Jews, so, we think, he might prefer to reason with Hebrews who though converted were in danger of apostatizing from the faith, rather than make any assertion of his personal claims which might have provoked opposition and ill feeling. Dr. Tholuck admits that the expressions employed in the verse before us (Heb. ii. 3.) do not at all *necessarily* imply that the writer was not, *ipso facto*, an apostle. He only contends that as they are *capable* of such a construction, they would not have been employed by Paul in writing to the Hebrew Christians of Palestine, among whom he would be anxious to uphold his apostolical authority. But if any good reason can be given for his willingness not to moot the point at all in addressing them (and such a reason we think we have just assigned), this argument falls to the ground. We will only add, in reference to this point, that on one memorable occasion Paul actually *did* take

a step much more likely to be construed to the disadvantage of his official equality with the other apostles than the ambiguity of this isolated passage could ever be. He consented to carry up to the church in Jerusalem the question which he had strenuously argued among the brethren at Antioch touching the required observance of the law. Why did he not assert his full authority at Antioch, and refuse to do anything which looked so like a recognition of a superior power in the apostles of the Jews? Whatever answer may be given to this question, it is tolerably clear, we think, that the man who was willing to refer a disputed point in theology to the council at Jerusalem might very harmlessly write the third verse in the second chapter of the Epistle to the Hebrews.

On the important topic of the Doctrinal Contents of the Epistle our author writes with much more sobriety than most of the modern opponents of its apostolic origin. So far from discovering, with sundry lynx-eyed neologists, irreconcilable discrepancies between its theology and that of Paul, he does not wonder that "later defenders of the Epistle have adduced the harmony of its doctrines with those of Paul as a fundamental argument for its Pauline origin." He points out some "unessential differences" which he thinks he perceives. But as he lays no great stress upon this argument, we may dismiss it with the single observation, that we think some of the supposed differences are no real differences at all, and that the others arise entirely out of the peculiarity of the subject discussed in this epistle.

On the Language and Style of the Epistle, Dr. Tholuck founds very decided inferences against its apostolic parentage. In this, however, as in every part of the discussion, his honesty and frankness as a controversialist are very conspicuous. He exposes, with perfect impartiality, many of the errors into which Seyffarth, Schulz, and even Bleek, have fallen in their management of this topic. On one point, however, we think he unintentionally does somewhat less than justice to Moses Stuart. We shall transcribe the passage:—

"The proof from *words and phrases* has been so conducted by Schulz and Seyffarth, as to expose the latter to the charge of mechanism. It is only by such a method, indeed, that these writers have succeeded in collecting such a mass of differences. Schulz fills *one-and-twenty* pages, and Seyffarth *eight-and-twenty* paragraphs, with this department of proof. Supported by a good Concordance, Stuart has, with commendable industry, followed these differences into every particular case. But, in bringing forward his counter-proof, he has laid himself open to a still heavier charge of mechanism. When Schulz cites *fifteen* examples in which the Epistle to the Hebrews differs in its mode of expression generally from the Epistles of Paul, Stuart adduces *five-and-a-half* pages of peculiarities in expression from 1 Corinthians alone; when Seyffarth cites 118 ἀπαξ λεγόμενα from the Epistle to the Hebrews, Stuart opposes to them 230 ἀπαξ λεγόμενα from 1 Corinthians, which contains only three chapters more than the Epistle to the Hebrews. Stuart values himself not a little on this 'matter of fact' proof; which, indeed, among his own countrymen, accustomed to figures, and even determining by figures, how many revivals and how many half-revivals there are in a province, may have considerable weight. But the remark of Cicero, that the defenders of an opinion are not *numerandi* but *ponderandi*, is applicable to the citations brought forward by both parties."

With the American revivals and half-revivals, and the manner in which they are computed on the spot, we have at present nothing to

do. But how came Tholuck to miss the very obvious and decisive fact that Mr. Stuart, in making out his lists of words and phrases from 1 Corinthians, was avowedly fighting Schulz and Seyffarth with their own weapons? They had produced a number of expressions which are found in the Epistle to the Hebrews and not in any of the unquestioned epistles of Paul; and from these instances they argued that this epistle could not have been written by the apostle. No, replies Stuart, if your argument prove anything, it proves too much: for it proves, beyond all contradiction, that the First Epistle to the Corinthians was not the composition of Paul. And in support of this assertion he brings forward a much larger proportion of peculiar expressions from this last-named epistle. He repeatedly declares that he adopts this method of proof simply as an answer to these two German writers; and, for this purpose, it is certainly not only legitimate but most triumphant. And it is really too bad, after a most successful *reductio ad absurdum* has been given, to turn round upon the author and say, "My good Sir, neither you nor the gentleman whom you have confuted ought ever to have reasoned in this way at all." To make his objection of any weight, Dr. Tholuck should have shown that Mr. Stuart's instances were not fairly parallel to those alleged by Schulz and Seyffarth. But this he does not pretend to affirm. It is notorious that the formidable array of citations marshalled by these two writers, produced at the time a great impression; insomuch that De Wette has quoted from them at large, and Kuinoel represents the argument as substantially invincible. We beg leave to doubt whether any man of sense, who is capable of construing the Greek Testament, can read Mr. Stuart's discussion of this topic without pronouncing it, *quoad hoc*, absolutely demonstrative.

In considering the language and style of this epistle, Dr. Tholuck lays comparatively little weight upon individual words and phrases, and those which he *has* adduced seem to us very inconclusive on a subject of such extent. But he considers the general cast and colour of the composition so decidedly dissimilar to the style of the apostle Paul, as to be quite decisive of the question. It would be very uncandid to deny that this argument possesses considerable force. Yet we think that even its intrinsic worth has been overrated; and in relation to the whole amount of evidence on the other side of the question, we cannot allow it anything like a preponderating weight. With regard to the general character of this sort of proof we shall quote the following observations from the most consummate judge of such a question that ever lived: "The censures that are made from style and language alone are commonly nice and uncertain, and depend upon slender notices. Some very sagacious and learned men have been deceived in those conjectures, even to ridicule. The great Scaliger published a few Iambics, as a choice fragment of an old tragedian, given him by Muretus; who soon after confessed the jest that they were written by himself. Boxhornius writ a commentary upon a small poem, *De Lite*, supposed by him to be some ancient author's; but it was soon discovered to be Michael Hospitalius's, a late chancellor of France. So that, if I had no other argument but the

style, to detect the spuriousness of Phalaris's *Epistles*, I myself should be satisfied with that alone, but I durst not hope to convince every body else. I shall begin, therefore, with another sort of proofs that will affect the most slow judgments, and assure the most timid or incredulous."* In the general spirit of these remarks we fully concur; and they are fairly applicable, we think, to the case before us. Dr. Tholuck insists, at some length, upon the calm, stately, and rhetorical style of this epistle, as contrasted with the rapid, abrupt, and impassioned manner of the apostle Paul. But unless we knew the circumstances under which it was written, and especially the exact relation in which the author stood to those whom he addressed, it is impossible, we think, to affirm, with any probability, that Paul could not have expressed himself in such a style. The very causes which induced him to suppress his name, to omit the customary initial salutation, and to write in an argumentative rather than an authoritative manner, might abate very much of his usual vehemence, and dictate a more polished and majestic diction. And when these precarious objections, drawn from the style and composition of the epistle, are balanced against the historical evidence of its Pauline origination, they scarcely seem to depress the scale into which they are thrown, much less to make the other kick the beam.

(To be continued.)

BRIEF NOTICES.

Memoir of the Rev. William Lindsay of Letham, Forfarshire. Glasgow: James MacLehose. Pp. 90.

MR LINDSAY was brought up in "the" nurture and admonition of the Lord by pious parents; and his mother, in particular, manifested the strength of her love by directing her chief attention to his eternal interests. For her he entertained the fondest affection, and reposed in her the most unsuspecting confidence. So great was this, that, when only seven years of age, though he had to undergo a surgical operation, attended with much suffering, he hung upon the surgeons as they went their rounds in the infirmary, and insisted they should instantly proceed, because he had been told that, after it was over, he would be quite free from pain. His career up to his entrance upon the work of the ministry is told, and his biographer has most judiciously allowed Mr. L. to tell his own tale, with artless simplicity; and in the year 1803 he was ordained as pastor over the church in Letham, where he remained till his death. Some of his friends thought he ought to have gone to another sphere; but we are sure our readers will appreciate the high tone of sentiment which pervades his remarks on this subject.

"But my attachments were formed; and nearly thirty years' experience has not loosened them. When I have heard eminently talented preachers displaying accurate knowledge, and attractive eloquence, I have coveted their gifts; but I never once coveted that I might be fitted for some splendid situation among the fashionable multitude in some of our great cities. No; for I can truly say, that though I could have desired and acquired the knowledge of a Paul, with the eloquence of an Apollos, I would have consecrated them all to the service of my dear little flock in Letham. Though not ashamed to preach any where, yet I did not consider my talent as fitting me for the polished manners of a city or

* Bentley's Dissertation upon Phalaris, Introduction.

large town; whereas I believed that my plain and homely manner was of advantage in the country: nor have I yet seen, in my own apprehension, any place more suited to me than Letham. I had a populous country around where I had opportunities, at short distances, of preaching the gospel to many; and large fields of labour among the adjacent mountains, which, from the circumstances both of food and accommodation, were almost inaccessible to those who had been delicately brought up. The Lord has, in many instances, smiled on my poor labours, and given me some souls for my hire. Not a few of them are already gone to glory: some are honoured members of other churches; of these some are preaching the gospel,—a little handful are still with us. By the help of God, I continue to this hour preaching as I did the first day,—‘not myself, but Christ Jesus the Lord.’ And whether I have a congregation of one or two hundreds, or of two or three scores, my Sabbaths are generally pleasant; and my chief desire is, that I may be honoured to be faithful, and, if the Lord see meet, successful to the last. And after death, I desire that my remains may be laid outside of the wall of the chapel, at the back of that pulpit in which I have been honoured to stand many an hour for many years, proclaiming the glorious gospel of the blessed God. O, how it would gladden my heart, if I should see, or have reason to believe, that my place would be filled with a man of talent, zealous for God and the good of the church! But I desire to leave all in his hands who hath done great things for me, and who will ever maintain his own cause.”

Did our space permit, we should willingly transfer to our columns the thirty pages immediately following the 33d; as we have not met, for a lengthened period, with a narrative proving how signally God follows devoted labour with prosperous success. After perusing them, we can well understand how the inhabitants along the range of the Grampians would shout—“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth the peace; that bringeth good tidings of good, that publisheth salvation!”

The Christian public owe a debt of gratitude to the writer of this Memoir, who has modestly concealed his name. Ministers will find in it that which will make them labour and not faint; parents will learn from it still more assiduously to seek the salvation of their offspring; Sabbath-school teachers will be supplied with anecdotes illustrating the power of truth on the young heart; and every reader will profit by the death-bed scenes portrayed, evidencing as they do the value of the glorious gospel in the conflict with the last enemy.

When the intended publication of this Memoir was announced, we hailed it with feelings of unwonted gladness; and now that it lies before us, our amplest anticipations have been realized, and our bosoms made to swell with joy. The venerable form of Mr. Lindsay—his grey hairs which were a crown of glory—the manly tenderness of his countenance—the melting sparkle of his benevolent eye—the sweet pathos of his voice—and the gush of feeling that rushed to his heart as he grasped the hand of a friend—are all vividly in our mind’s eye. And as we in fancy follow our departed friend, we exclaim, O the ineffable value of those hopes which the gospel of Christ inspires in the midst of death and sorrow! What a rich world, in better friendships and uninterrupted communion, heaven will be when all are gathered together!

Damascus; or, Conversion in relation to the Grace of God and the Agency of Man. An Essay, by David Everard Ford, author of “Decapolis,” “Chorazin,” etc. London: Simpkin, Marshall, & Co. 1842.

COULD not the author of “Decapolis,” “Chorazin,” and “Damascus,” have found some common-sense-like titles for his essays, instead of rousing the wonderment of those who, not having met with the two former, are at a loss to know, having whispered “Decapolis,” or ———, and “Chorazin,” or ———, how to fill up the alternative? Why employ these *ad captandum* headings? Does our author imagine that a moment’s curiosity, which is whetted just so soon as his “or” is perused, can add to the value of his works? After announcing that conversion is simply indicative of change, and remarking that the sacred writers are not careful to distinguish it as an active or a passive change, he says their

language is indicative of both, and adduces in proof, Philip. ii. 12, 13. Now, any one writing on Conversion should beware of quoting texts in no way connected with it. This passage is addressed to believers alone, and is applied to others with imminent peril of seeing them enter on a self-righteous course. With this exception we can cordially recommend this little work, as, in our judgment, calculated to lead professors to examine themselves whether they be in the faith, and to seek to communicate the knowledge of the truth they believe to others. It is written in a nervous, pointed, spirit-stirring style,—full of close personal appeal, of affectionate entreaty, and of pathetic interest in the conversion of sinners. We regret that a volume of intrinsic worth should have a title apt to startle, and, we fear, in some instances, to frighten away a reader.

The Old Sea Captain. London: Religious Tract Society. 1842.

THIS is a very attractive volume both as to matter and appearance. The *Old Sea Captain* is all that could be wished in a British Christian mariner—intelligent, devout, frank, warm-hearted, and full of good humour. The work consists of a series of conversations between the *Old Sea Captain* and a number of youths from a neighbouring academy. The young gentlemen are sufficiently inquisitive, and the old captain abundantly communicative. The young will find here full and correct information respecting ships and seamanship, with interesting and graphic accounts of shipwrecks, sea-battles, voyages of discovery, the varied phenomena of the ocean, the condition of the inhabitants of foreign lands savage and civilized, and all narrated in the characteristic style of a true British sailor. But the old captain is not satisfied with gratifying the curiosity of his young friends, he takes every fitting opportunity of introducing illustrations of the most important scripture truths, and that in a manner at once natural and attractive. In this respect the work possesses peculiar merit. The religious lessons are so interwoven with the narrative as to be inseparable from it, and instead of appearing obtrusive and out of place, they so harmonize with the rest of the work as to secure equal attention, and so lead the mind to the understanding and reception of the great salvation. The Tract Society is a noble institution, and its noblest efforts are directed towards the young. The present is an important addition to its extensive library for youth. We heartily wish the *Old Sea Captain* all the encouragement he deserves, and that in our estimation is not little.

INTELLIGENCE.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

DEAR SIR,—The following curious document was put into my hand by a clergyman of the Church of Scotland, who had obtained the same from a Roman Catholic bookseller. It proves that Popery, in all its characteristic features, is still unchanged, and that the Bishop of Rome has abated nothing of his usurped prerogatives as the pretended vicar of Jesus Christ:—

“Andrew, James, and Andrew, by the Mercy of God and favor of the Holy Apostolic See, Bishops of Eretria, Germanicia, and Ceramis, and Vicars Apostolic in Scotland, to all the Clergy and Laity under our jurisdiction,—Health and Benediction,

“DEARLY BELOVED BRETHREN,

“Our *Venerable Supreme Pontiff*, Gregory XVI., had already, on entering on his high functions, addressed his Apostolical Letters to all the *Bishops of the Church*, calling on them to join with him in forming a rampart round Israel in this season of her danger. He had besought them to combine their energies, their influence, and their prayers, to resist the machinations of the enemies of Religion, and defeat their violence. He had adjured them, by every powerful

motive, to raise their eyes and hands to the Holy Mountain, whence their aid was to come, satisfied that by propitiating Him who commands the winds and the sea tranquillity would be restored, and as their humble prayer ascended to Heaven the mercy of God would descend on his Church, and his protection on the Sanctuary of Holiness and Truth.

“ It has not pleased the Almighty yet to bid the storm entirely subside. More or less through every country we see a restless spirit of innovation and turbulence prevail, and exertions, under every insidious pretence, still perseverantly made to sap the foundations of legitimate authority. These pretended Reformers of every thing continue peculiarly to rage against the Lord and *against his Anointed*, concerting their malignant schemes to degrade the *Sovereign Pontiff*, and subvert equally the temporal and spiritual power of the Church.

“ The Holy Pontiff has in consequence thought fit, through their immediate Superior Pastors, to address the faithful of the *Universal Church* at this crisis. In a manner worthy the *Head of the Church*, he begins by a demonstration of his paternal affection, and by announcing to them the distinguished favor of a *general Jubilee and Indulgence*: and while he thus opens to them the treasure of those graces and blessings, of which he is constituted the *Prime Dispenser*, he implores their assistance,—the assistance of their humiliation and repentance; the assistance of their devotion, their fasting, and their charities; the assistance, finally, of their united and fervent supplications before the *Throne of Grace*. He asks of all to join thus in doing violence to Heaven, and in endeavouring to obtain of the Supreme Protector of the Church, that, graciously mindful of his promise not to permit the Gates of Hell to prevail against her, he would be pleased to signalize his power in confounding the counsels of her enemies, in withering their unholy enterprises, in *shielding her First Pastor from hostile attempts*, and in giving a new and peaceful stability to her interests, which are no other than the *interests of Religion and of our common Salvation*.

“ We trust then, dearly beloved Brethren, that you will eagerly listen to a summons of such importance, accompanied with proofs of *such unbounded affection*, and that you will rival one another in your earnest efforts to second the pious views of your *Holy Father*. You will feel it your duty the more readily to join in these efforts, that our sins have their share in bringing affliction on the Church; and though, to our great joy, few of those under our jurisdiction entertain other than the *most laudable sentiments of veneration for the Holy Father*, for the pre-eminent office which he so worthily fills, and for all the gradations of ecclesiastical authority; yet, it is a melancholy truth that traces of a factious and mutinous spirit are not unnoticeable in certain quarters among ourselves. To you, Beloved Brethren, we need not here state the laws and maxims which condemn these miserable workings of pride and insubordination, or caution you at this moment against giving countenance to presumptuous pretensions which would fetter the Chief Pastors of God's Church in the discharge of their important duties; and instead of leaving them at liberty, under the eye of their great Master, and under the guidance of unchanging principles, to act for the general good of the faithful, would subject them to the fashion and fancy of the world, and to the tyranny and dictation of every passion of men around them.

“ As you value then the peace of the Church and the beauty of the House of God, as you value the efficiency of that ministry which God has established for the great purposes of your Salvation, as you value the unspeakable dignity of that Faith which subsists while every thing else decays, and which binds us all together in one blessed hope of future glory, listen on this occasion to the voice of your *Apostolic Father*, and listen to ours, humbly but affectionately mingled with his, when we exhort you in all earnestness to attend to the holy exercises and solemn duties to which you are called, and with which are associated all the *Benefits and Graces of this time of universal remission*. Let not our confidence be disappointed when we thus rely on your good dispositions, and when we expect that, with one heart and one soul, you will give us the benefit of your best co-operation in pleading for the mercy of an offended God, and the protection of Christ Jesus over the flock for which he laid down his life, and over the *Shepherd whom he has constituted to feed and govern it*. Thus will you have the double consolation of earning a blessing for yourselves, while by your holy importunities before the Throne of Grace you contribute to remove the affliction of his Church, and bring down the mercy of God upon his people.

"It now remains for us to announce to you, that in this Kingdom the time of the Jubilee, and the period of fulfilling its obligations and *obtaining its graces*, begins on the Eve of Pentecost, and terminates on the third Sunday after Pentecost, inclusively.* The conditions to which the Indulgence of this Jubilee is attached are as follows: 1mo, Devoutly approaching to the Sacraments of Penance and the Holy Eucharist, or to the Sacrament of Penance singly for those under age. 2do, Visiting, at least twice during the time above specified, a Church or Chapel where the Holy Sacrament is kept. 3tio, Offering up at these times earnest prayers for the exaltation of the Church, the extinction of Heresies, the concord of Catholic Princes, and for the peace and safety of the Christian people. 4to, Fasting on the Wednesday, Friday, and Saturday of one of these weeks; and, 5to, Giving alms to the Poor according to each one's devotion and circumstances. The 2d and 4th of these conditions, however, if judged impracticable or highly inconvenient, may be commuted in favor of individuals for other good works by each one's proper Pastor: and that none of the faithful be deprived of these benefits intended for all, such proper Pastors are hereby further empowered to prolong the Indulgence, for a reasonable time, in favor of those stations of their missions to which they cannot extend their attentions within the period above limited and determined.

"Finally, we ordain that you, our Beloved Brethren, and co-operators in the Holy Ministry in our respective districts, do not fail publicly to read this our joint Pastoral Letter to your people on the Sunday previous to the commencement of the Indulgence; and we request that you exhort them, in all charity, to bring the utmost sincerity and devotion of their hearts to the fulfilment of the duties of this time,—*this acceptable time, and propitious day of Salvation.*

"And may the Grace of our Lord Jesus Christ, and the Charity of God, and the Communication of the Holy Ghost, be with you all. Amen.

"+ ANDREW ERETRIA, V. A. W. D.

"+ JAMES GERMANICA, V. A. N. D.

"+ ANDREW CERAMIS, V. A. E. D."

In the first place, your readers cannot but notice the blasphemous titles which are ascribed to the Pope, and which the scriptures assign to God the Father, or to his Son Jesus Christ; such as "the Supreme and Sovereign Pontiff," the "Head of the Church," the "first Pastor," (a title equivalent to "the Chief Shepherd" as applied to our Saviour, 1 Pet. v. 4,) the Holy Father, (see John xvii. 11.) &c.—so true is it that this man of sin "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God," 2 Thess. ii. 4;—and so accurately does the Spirit of prophecy represent the scarlet-coloured apocalyptic beast, on which the mystical Babylon sitteth, as "full of names of blasphemy," Rev. xvii. 3.

2. Your readers would do well to consider the authority claimed over the church by this self-constituted head. No sooner does the reigning Pontiff enter on what are styled "his high functions," than he issues his letters apostolical, to "all the bishops of the church;" and, through the superior pastors, addresses "the faithful of the universal church;" who are in consequence called upon to "second the pious views of the holy father;" and to "listen to his voice." They are further exhorted to plead for the mercy of God and the protection of Christ Jesus over the flock, and "over the Shepherd whom he has constituted to feed and govern it." Thus the instruction and government of the universal church are represented as intrusted to a feeble and fallible man, to the dishonour of Him who is exalted as Head over all things to the church which is his body; and the faithful are enjoined, "as they value the peace and beauty of the House of God, the efficiency of the ministry, and the unspeakable dignity of the faith," to "listen to the voice" of a fellow-mortal, as if it were equivalent to that of the Great and Good Shepherd of the sheep.

3. It will be seen that the old traffic in indulgences, against which Luther so powerfully raised his voice, is not yet abandoned. The design of this circular is to announce a general jubilee and indulgence, conveying certain "graces and blessings" to those who shall comply with the prescribed conditions, of which benefits the Pope is represented as "constituted the Prime Dispenser."

* From 14th May to 5th June.

It may be necessary to explain to your readers what is meant by an indulgence. "Indulgences in the Romish Church (says Mr. Buck in his *Theological Dictionary*) are a remission of the punishment due to sin, granted by the Church, and supposed to save the sinner from purgatory. According to the doctrine of that Church, all the good works of the saints, over and above those which were necessary towards their own justification, are deposited, together with the infinite merits of Jesus Christ, in one inexhaustible treasury. The keys of this were committed to St. Peter, and to his successors the Popes, who may open it at pleasure; and by transferring a portion of this superabundant merit to any particular person, for a sum of money, may convey to him either the pardon of his own sins, or a release for any one, in whom he is interested, from the pains of purgatory." That this definition is substantially correct, is evident from the expressions employed in this circular; the Pope is there represented as "opening the treasures" of those graces and blessings, and as announcing the "distinguished favour of a general jubilee, in a manner worthy of the Head of the Church," and "by a demonstration of his paternal affection;" the period of the jubilee is also called "this time of universal remission;" and in still more offensive terms, "this accepted time and propitious day of salvation." It is true, no mention is made of any sum of money to be paid for this indulgence; but among the ceremonies prescribed as necessary to the "obtaining of its graces," the people are required to "approach the" so called "Sacrament of Penance," where it is well known that certain fees are expected, and also to visit twice at least, during the specified period, a church or chapel, "where the Sacrament is kept," when the customary offerings could not fail to bring a large amount of revenue to the treasury of the church; and the commutation allowed, in certain cases, "for other good works," would render a dispensation necessary, for which no doubt an additional sum would be expected, according to the rank and circumstances of the party applying.

4. It is worthy of notice, that the obtaining of this indulgence or remission of sins, is made to depend on the performance of certain religious ceremonies,—such as penance, observing the Eucharist, frequenting the church or chapel, fasting thrice a-week, and giving alms to the poor. No mention is made of the necessity of repentance towards God, or of faith towards the Lord Jesus Christ. Thus the deluded votaries of the Romish church are taught to look for salvation to the merit of their own works, and to certain ceremonies prescribed by the priesthood, virtually setting aside *that* only name given under heaven by which we must be saved.

5. The power of *dispensing* with certain of the conditions prescribed is vested in the pastors of the church, who are authorized to *commute* them in favour of individuals, for other good works, in cases where they are "judged impracticable, or highly inconvenient." But why prescribe impracticable conditions? and is the convenience of individuals to be made the ground of obligation where our duty to God is concerned? But what are the conditions which fall under this rule? those enjoining the frequenting of a church twice during the prescribed period, and the duty of fasting thrice on one of the weeks specified! What is there impracticable in these? It may be said the rule applies to the sick or infirm. But is it not more likely that there is a reference to the case of those who prefer the pleasures of this world, or the indulgence of the flesh, to the irksome duties of fasting and prayer, and who may be willing to purchase their exemption, at any price, from ceremonies, for which their other pursuits have left them neither leisure nor inclination?

6. The same spirit of sectarianism, exclusiveness, and bigotry which has hitherto characterized the church of Rome, is apparent in this document. She is styled "the Universal Church;"—those who oppose her claims are stigmatized as "the enemies of religion,"—as "pretended Reformers," as "raging against the Lord, and against his Anointed." God is entreated to "signalize his power in confounding their counsels, and withering their unholy enterprises;" and her interests are represented as "no other than those of Religion and of our common salvation." The "extinction of heresies, and the exaltation of the Church," by which must be understood the overthrow of Protestantism, and the paramount authority of the Romish clergy, are also specified as special objects of intercession during the period of the jubilee; and the promise of the Saviour, that the gates

of hell shall not prevail against his church, is made to apply exclusively to this one denomination.

7. The only other remark I shall make is, that it must be a subject of congratulation to all Protestants, to observe the evident apprehension for the safety of their church which pervades the minds of the Romish clergy, and which is apparent in the style of this document. It speaks of this as the "season of her danger—as a crisis in her history:"—it dwells on the necessity of combining "to resist the machinations of her enemies." It admits that "the storm is not yet entirely subsided," and that "in every country," the spirit of innovation, more or less, prevails. It also allows that this opposition is chiefly directed against the prerogatives of the clergy, and "the temporal and spiritual power of the Church." In these expressions there is no doubt an allusion to the extraordinary events at this moment transpiring on the continent of Europe, by which the influence and authority of the Church of Rome are insensibly but surely undermining; and which seem to indicate that the time is not far distant, when God shall judge that corrupt community, and shall "avenge the blood of his servants at her hand." In Spain, once the most Catholic country in Europe, it is estimated, that church property to the amount of nearly three millions sterling has been sold, under the sanction of the present Regency, and applied to the purposes of the state. Thus it was predicted, that "the ten horns of the Beast," the symbols of the kingdoms of modern Europe, should "hate the whore, and make her desolate and naked, and should eat her flesh and burn her with fire." Rev. xvii. 16.

I remain, yours, &c.

W. L.

VALIDITY OF LAY BAPTISM.

THIS is the point involved in the case between the Vicar of Gedney and the Methodists, which has been so long before the Privy Council. Lord Brougham has delivered an elaborate judgment, affirming the decree of the court below with costs. This settles the question in favour of the validity of Lay Baptism, there being no appeal from the Privy Council. "The Privy Council," says Mr. Escott, in a letter "to the Clergy," "has given a decision, by which a clergyman is to be suspended for three months for doing his duty; and, in order to put a face upon this decision, the Council has asserted that every human being, whether schismatic or otherwise, may validly perform the holiest office of the priesthood of God. Thus the Council entirely denies the utility of a priesthood; and thus the Bishop's office, in the eye of the law, is ended; for a lawyer assumes the prelacy, and confers his ordination upon all mankind; and each member of the Council having taken an oath to support the Church, this is their regard for that oath, and this is the support which they afford. And will you, Rev. Brethren, sit down quietly under such mockery as this? No, surely you will not! but you will unite in petitioning your respective dioceses to oppose, in the proper place, the wicked insult which the Privy Council has thrown upon the word of God and his church."

ORDINATION.

MR. WALTER INGLIS having completed his education as a missionary student at the Glasgow Theological Academy, has been appointed to accompany the Rev. Robert Moffat on his return to the scene of his former labours in South Africa. His ordination took place on the evening of Tuesday, the 25th of October last, at Edinburgh, in Broughton Place chapel. This large place of worship was filled to excess long before the hour of meeting, and hundreds could not gain admittance, every passage being crowded. The service was introduced by the Rev. John Cooper of Fala, reading a suitable portion of scripture, and offering a most appropriate and fervent prayer. The Rev. Dr. Paterson asked the usual questions, to which Mr. Inglis returned lucid and most interesting replies. The Rev. Dr. Brown, with peculiar solemnity and feeling, offered the ordination

prayer, surrounded by a numerous body of ministerial brethren of various denominations, some of whom had come from a considerable distance, who all seemed eager to take part in commending the young missionary to the grace of God by the laying on of their hands, and to testify the interest they felt in him, and in the cause to which he had devoted himself. The Rev. R. Moffat then addressed Mr. Inglis, giving a graphic description of the field of labour he was about to occupy, pointing out the difficulties and dangers he might have to encounter, intermingled with suitable advices as to the manner in which he should conduct himself in carrying on the work of evangelization and civilization among the people to whom he was going; and illustrated the whole by relating many striking anecdotes from his own experience as a missionary among the nations of South Africa; and then concluded by urging all present to more fervent prayer, more zeal, and more liberality on behalf of missions. His address, which occupied an hour and a-half, was listened to throughout with the most solemn attention, and appeared to make a deep impression on the crowded audience.—The Rev. W. L. Alexander then gave out a few verses of a hymn, and the Rev. W. Swan offered an impressive prayer, and pronounced the blessing. All present felt that it was the most solemn and interesting service of the kind they had ever witnessed. The collection, at the close of the meeting, in aid of the funds of the society, was liberal.

SETTLEMENT AT CAMPBELTON.

MR. A. G. FORBES, who was in the pastoral office along with Mr. Watson, in the Congregational church of Musselburgh, was requested by the church of Campbelton, in the time of their need, on two different occasions, to supply them with sermon for a few Sabbaths. That church ultimately gave him a unanimous and pressing invitation to undertake the pastoral office among them. After due consideration and prayer for Divine direction, Mr. Forbes saw it to be his duty to accede to that invitation: and on Wednesday, the 19th October, was solemnly commended to the grace of God for the work there.

Some very unfortunate circumstances prevented several brethren, who had engaged to be present, from taking a part in the services of the day. Mr. Campbell, of Greenock, had been taken very unwell; Mr. Mackay, of Arran, from the state of his health at the time, could not leave home; and Mr. M'Lachlan, of Paisley, from a stoppage of the railway train, was prevented from reaching the steamer in time. A letter to the church was also read from Mr. Watson, of Musselburgh, expressive of his desire to have been present with them, but regretting that, from the state of his health for some time back, he could not. Owing to these circumstances the burden of the services fell on Mr. Mather of Ardrossan, for whose valuable services the church has, at various times, been much indebted.

Mr. Mather preached a very important sermon from 1 Tim. iii. 15.—put the usual questions to the church, and to Mr. F., to which answers were given highly satisfactory—and afterwards addressed both the pastor and the church. Mr. Eyval, who had been supplying the church for some weeks, took part in the services, as did also Mr. Morrison of the Baptist church in Ayr, and Mr. Ritchie of the Secession church in Campbelton. The meetings were well attended, and it is hoped that the exercises of the day were profitable to many; and that much good will result from the present settlement.

END OF VOL. II.

THIRTY-EIGHTH ANNIVERSARY
OF THE
British & Foreign Bible Society.

ON WEDNESDAY, MAY the 4th, the above Meeting was held at
EXETER HALL:*

THE RIGHT HON. LORD BEXLEY IN THE CHAIR.

LORD BEXLEY, the PRESIDENT, on taking the Chair, addressed the Meeting as follows:—

MY LORDS, LADIES, and GENTLEMEN!—I have the honour this day to meet you, on the Thirty-eighth Anniversary of the British and Foreign Bible Society; and I desire with humble gratitude to adore that Providence, which has enabled me to employ so many years of a long life in the service of an Institution, which has so efficaciously laboured to promote the glory of God by the diffusion of His Holy Word; and which preserves to me the measure of health and strength necessary for taking part in the proceedings of an assembly like the present.

When such a Society has acquired a certain degree of stability and force, its operations become more uniform; and the Reports of them assume, in some respects, a monotonous character. Yet, when the Society is considered as connected with the wide system of Missionary Exertion, by which the Church of Christ is now rapidly extending itself throughout the world—as the chief armoury, from which issues that “sword of the Spirit” which is to conquer all the Powers of Darkness—the Bible Society will continue to exhibit the variety and lustre of its multiplied operations abroad. We should contemplate the Holy Word issuing abundantly from this rich treasury—and speaking to every nation, in its own tongue, the wonderful works of God. Such are the contents of our Report, considered in connection with Missionary operations.

With respect to the proceedings of the Society at home, it might well be supposed that the liberal supplies of the Scriptures diffused by this and other Societies for so many years had satisfied the wants of the United Kingdom: yet this is so far from being the case, that the issues of the past year have exceeded those of any previous year, except the one immediately preceding it; having amounted, in fact, as the Report will presently inform you, to above 800,000 copies.

* The Committee do not hold themselves responsible for sentiments uttered by the various Speakers.

LORD BISHOP OF CHESTER.—My Lord, Ladies, and Gentlemen—The Resolution which I am desired to propose to you, is, as you will anticipate, “that the Report, an abstract of which has been read, be received, and printed under the direction of the Committee.” Allow me to begin by saying something that may sound ungracious;—but I thought it *was* rather ungracious in this assembly, when they appeared to be rather gratified, on hearing that the Report was drawing to its conclusion; for, indeed, it did nothing more than relate to you the great success with which your own exertions have been crowned. If any thing could be added—and the Report spoke of something that might add—to its interest, I think it might have been derived from what certainly would have lengthened it; but which would have given somewhat of a new idea, to us who have been so long accustomed to hear of the blessings which have rested upon our Society; I mean, if it could have been accompanied by the Report which was read here thirty-eight years ago. Then, by way of contrast and comparison, I think you would have judged best what success has been granted to the Society. If we could go back to the beginning of this century, and consider how the whole face, not only of this country, but of the world at large, has been changed and altered, as regards the word of God, through the instrumentality of this Society; then indeed, and not before, should we have a just view of what this country, and the world at large, owes to its exertions and its endeavours. For another reason, I own, I should be glad if we could thus review the Society’s operations. I think it would go far to rekindle that ardour in the cause of this Society which, I grieve to say, has been sadly chilled in many. I think it would not only encourage us to further exertion ourselves, but it would mollify the feelings of those who are severe to mark what they think amiss in either the constitution or the measures of this Society. I would go back to the time when the demand of this country for the printing of the Holy Scriptures was satisfied by 20,000 or 30,000 in a year; and when men would have started at the thought, of 800,000 copies being required by this one Society alone. I would go back to the time, when, throughout the Roman-Catholic population of Ireland, the Scriptures were an unknown book—I would go back to the time, when, with regard to the Principality of Wales, it was hopeless to think of procuring a single copy—I would go back to the time, when you might traverse the greater part of the Continent of Europe, and scarcely find a copy of the Scriptures, to be obtained even at the largest price—I would go back to the time when there were but Thirty-seven Translations of the Scriptures into Foreign Languages, and many of those, perhaps, confined chiefly to the knowledge of the curious: and in this way would I meet those objections that we sometimes hear of, against the constitution and the plans of this Society. I would, in this respect, take an example from Ancient History—when one of the great Athenian commanders met with the fate which most of the great men of that age and of that country did meet—(nothing of the same kind, I trust, will ever occur with regard to our Society!); and when all he had achieved was forgotten, and he was assailed and attacked by calumny and accusation. If I am not wrong in my recollection, the answer to the accusations made against him was contained in a single word, which brought before the assembly the recollection of his victory; and that word was, “Marathon!” His enemies calumniated him;—his friends disdained to say more than “Marathon!” So, My Lord, when they impute to the friends of this Society, that we allow ourselves to unite in indiscriminate

association; or when they think that some of our measures are indiscreet; or when they complain of our imperfect versions;—I would answer by a few short words—I would merely remind them of the 137 Translations of the Scriptures; of the fourteen millions of copies of the word of God; and of the more than 7000 kindred or affiliated Societies.

But, My Lord, it is not only on this account that I rejoice in thinking of the achievements of the Society: I think that our success is important in another point of view—not, as the Report well said, as a matter of boasting; God forbid! but as a matter of encouragement; as a ground on which we may rest our confidence, that our endeavour to circulate the word of God receives the favour and blessing of Him who gave that word. Will it be said, by any, that this is dangerous ground? and that we are not at liberty to judge, by the event, of the propriety of an action? or of the right we have to follow certain measures, by their success? *That*, I think, must all depend on the nature of the measures we may be speaking of. No doubt there are occasions, when this would be a most unsuitable and improper criterion. If there were a question involving the great principles of right and wrong, nothing could be more unjustifiable than to confound right and wrong, by pleading success as justifying such measures; but in questions which involve nothing of right and wrong, but are mere matters of expediency, then I hold that we are quite at liberty to judge by the event and by success, whether or no such measures have the favour of God, and are therefore such as we ought to pursue. Now, in that matter which has been so much alleged against the Society—the circumstance of so many persons who differ from each other in the interpretation of the Bible uniting together to circulate it, it cannot be said that there is any thing in itself wrong or improper. No question of right and wrong can be here confounded. Even under the most selfish expectation—even supposing (what I believe never entered into the head of any one connected with the Bible Society) that a person desired to have the opportunity of distributing the Bible because he thought that thus his own views respecting the interpretation of it would be better promoted—he would have no private means of carrying his object into effect. He must circulate the Bible; but he must circulate it without note or comment: therefore even upon this ground, never to be spoken of but as an assumption, there would be no question of right and wrong concerned, but merely the question, whether such co-operation were likely to succeed. Here then we may safely inquire, Has it succeeded? And we may safely look at the operations of the Society during so many years—we may safely appeal to the concord which has animated the proceedings of the Committee, and the general concerns of the Society; and say, that such concord produced among such persons, and existing upon such a subject, is a strong proof of a blessing from God, animating the minds and influencing the actions of those who are thus concerned. If we find the result to be such as has been said, and such as the Report has declared, then I say that we have a proof, from success under such circumstances, of the Divine blessing. Am I wrong, if I think that we may here even introduce a Scripture example, and say, that we are judging, as we are allowed and instructed by Scripture to form a judgment? I need not remind this assembly, that it was a question with the Apostles themselves, and with others in the early days described in the Acts of the Apostles, whether the Heathen converts were justified in not observing the ceremonies of the Law of Moses; and that there were those who disturbed and perplexed the Church, saying, “Except ye

observe these ordinances, ye cannot be saved." To what did the Apostles make their appeal with regard to this question? Did they not inquire, what effect the Gospel, received by the Heathen without the ordinances of the Jewish Law, had had upon their hearts and lives? Had it had the effect which it was intended to produce—which it ought to produce—which it must produce, if blessed of God—and which it cannot produce, unless it is blessed of God? Had it had the effect of purifying their hearts by faith? The answer was, as given by Peter—Seeing that God hath "put no difference between us and them, purifying their hearts by faith, now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear." In like manner I would say, Since God has thus blessed our Society, which its enemies say cannot be blessed—since the Spirit of God has produced a concord and a unity, which it has been declared never could be produced among persons differing in things to themselves important, but still not in the sight of God essential—let us not trouble or perplex the Society with questions of this kind; but let us proceed on our way, believing that we have the countenance and the support of Him, whom alone we desire to serve, and to whom we give all the glory.

There is another question connected with the Society, which may, perhaps, be treated in somewhat the same way: and I regret to say that it is a question, upon which many excellent men—men with whom I desire to walk in the House of God as friends—differ from the Society, complain of its practice, and even refuse to unite in its proceedings; because, namely, they are not satisfied with regard to the perfection of our Versions. I believe that the Versions circulated by this Society have not, in any serious degree, the imperfections which have been laid to their charge. But let us put the question in the fairest way. They *are*, many of them, imperfect Versions: they are made in languages with which we have but a trifling acquaintance. And some of them are Versions which the Roman Catholics will recognise—I was going to say, which the Roman Catholics will approve: but there I believe I should have been wrong; for my full conviction is, that the Roman Catholics will approve of no Version, and will never admit of one:—still, they are such as the Roman Catholics have recognised, and which, we may suppose, in doubtful matters, would rather incline towards a Roman-Catholic than a Protestant interpretation. Upon this account, I believe the Society has lost many friends; and many others are wavering, who see this matter in a much more serious light than I can possibly discover it to deserve. Here, then, I apply my test. I would ask the question with regard to these Versions, said to be imperfect, Have they the effect which the Scriptures ought to have? Do they, in the language of the Report, 'transform the characters of men?' Are they found to convey the way of salvation through Christ Jesus, in such a manner that they who read them learn that way and follow it? Do they purify the heart through faith, and make those who receive them new creatures? We cannot read the records of this Society, not for a year only, but even for a month, without finding numerous instances of this sort; and therefore I say, why should we trouble and perplex the Committee with questions of this kind, which we may have full confidence they will always judge of, with the fullest desire really to honour God's word, and to perform His will? Let us not lay a yoke upon them; but let us gladly join in circulating such Versions as we can procure—as we can provide and transmit—and trust that He who has hitherto blessed them, and by whom alone they can be made a blessing to any one, will carry that word, which we thus

circulate, to the hearts of those who have received it.—Indeed, it is a great comfort, with regard to all the proceedings of this Society, that we cannot proceed one step in it, except as God, if I may so say, leads us by the hand. He, whose word we are circulating, must co-operate in every measure we use, and in every new transaction we attempt. I do not think that this has been enough considered :—I am sure it has not by the enemies of the Society ; for they have not looked into its concerns, and they know not how they are carried on. But it is well worth consideration, that there is one thing only which the Society could do *without* the co-operation and assistance of Almighty God in their measures : this they could do—it is competent for them to do this ; they might purchase Bibles, and stow them in a chest, and freight a vessel with them, and land them on a foreign shore : and this is all the Society could do of itself ;—and this, I believe, is what some people imagine to be the real character of the Society's operations ; for it was only last week that I read, in a Tract intended for general circulation, that ship-loads of Bibles had been sent to foreign countries, trampled under foot there, and no thought taken whether the persons were ready to receive them, or whether they could be of any benefit to those who had them. This is the idea which some have entertained with regard to the Society's operations. But how different is the fact ! We can send Bibles, as I said, to a foreign country. Can we incline the people, to whose country those Bibles are sent, to become distributors, in sending them through their land ?—for instance, we can send, and we do send, our Bibles to France ; but can we insure that there shall be eighty-seven colporteurs, of whom the Report speaks, who shall carry those Bibles through the provinces of France, and shall persuade the people to give what is valuable to them in return for that book ? I think it is only *He*, with whom are the preparations of the heart, that can do this. Again, we can send Bibles to the Bechuanas ; but can we persuade them to give up their sheep and their goats for it ? We can send Bibles to the South-Sea Islanders ; but can we persuade them to accept them ? Could we have persuaded the people of Australia to send 175*l.* to this country, out of their little store, for these Bibles, and for the sake of giving them to others ? The acts of the Society depend upon its Agents ; but we know who superintends the operations of the heart. *He* alone whose Spirit moves the heart, can induce people to do what to us, beforehand, might seem impossible—that there shall be, for instance, colporteurs in France ready to carry these books ; or that the foreign nations of whom we have heard shall be thus anxious to receive the Bible, waiting upon their shores till it comes, and ready to bestow what is most precious to them, in order that they may obtain it. *He* alone can make the people of Madagascar so to value their Bibles, which they cannot even read without the greatest personal danger, and which they are forced to conceal, for fear that their discovery should cause them to be put to death ;—and they complain, we are told, that these Bibles are worn out. Is there anything but the agency of God in this ? Therefore we may, without danger, proceed in the operations we have begun, and of which we have heard such interesting accounts to-day ; accounts which, in the Thirty-eighth Year of the Society, compel us to say, that although it has reached its manhood, it certainly shows no signs of approaching old age. I trust that we shall go on and prosper ; that those who hesitate will hesitate no longer, about giving their hands to this work—certainly that none who have ever been its friends will think of leaving it. I wish nothing more than this, that as it is a Bible Society for the World, so it may be the Bible Society of the World.

LORD GLENELG.—My Lord, Ladies, and Gentlemen—I rise to second the Motion just presented to you by my Right Reverend friend. That Right Reverend Prelate, in the commencement of his remarks, alluded to the reception which this assembly had given to the observation, that the Report was drawing to its conclusion. The degree of impatience then expressed by the assembly may now be forgiven; because the abbreviation of the Report accelerated the time when they were to be gratified by the speech of that Right Reverend Prelate—a speech, of which, in his presence, I will say no more, than that it was able, wise, and judicious; adapted to the circumstances of the Society; and worthy of the cause which gave it birth; nay, further, that it was worthy the man by whom it was delivered, and of the Church whose rites he administers. It was a speech, however, which may well make me reluctant to follow:—and, indeed, I should have been willing to decline the offer of presenting myself to your notice this day, because, being precluded by various circumstances from taking an active part in the ordinary and daily operations of the Society, I feel it scarcely compatible for me, upon this great occasion, to rise up either as its advocate or its eulogist. But being so called upon, I felt that I could not refuse the appeal: I felt that it was my duty here to declare that support which, I am happy to say, I have long given to this Society: I felt it not merely a duty, but a high privilege, on fitting occasions to avow my unshaken allegiance to this noble Institution. And, in making that avowal, may I not say, that I give utterance to the feelings of all whom I now have the honour of addressing? We meet this day to declare, that as we have given in former times our sanction to the principles of this Society, so nothing has since occurred to shake our confidence in those principles, or to lead us to withdraw our countenance from those by whom those principles are carried into effect.

Allusion has been made to the difficulties which surround this Society; and which might seem calculated, in no small degree, to counteract our efforts. We have, indeed, had difficulties to encounter: at the same time I may observe, that those difficulties have been fewer in number than those which other Institutions have been called to grapple with. There have, indeed, been days of darkness; but surely, if at a time when this Society was in its infancy, when its powers were yet immatured and unknown, we were not induced to abandon its cause, the present, as has been well stated by the Right Reverend Prelate, is not the period which we should choose for relinquishing our support. Now, when we hear of 800,000 copies of the Scriptures being circulated in one year, and of our 7000 kindred Societies—when we hear, that, in all parts of the habitable globe, its labours are extended, and its successes recognised—when every sun lights up some memorial of our triumphs, and every moon repeats the history of our successes—this, I say, is not the period of all others, when we should tremble for this Society; this is not the period when we are to doubt its success, or relinquish its banners, or despair of its final triumph. There have been days—and I was not then connected with the Society—in which the great, the mighty, the learned, and the wise, set themselves in array against this Society, as yet unconfirmed in its strength, and untried in the exertion of its latent energies. But if assailants were not wanting, neither were there wanting champions in our cause;—there were not then wanting, as there are not now, champions in our cause, “lights in the land, and guardians of the laws;”—there were not wanting those, who quitted their studies, and their busy occupations, in order to avow their support and their zeal. My Lord, you were

not wanting to this Society on that memorable occasion. And those who then conducted the Society—some of whom, I am happy to think, still continue among us, though others have been removed to their reward—went forth to the battle, not trusting in human armour, not arrayed in the panoply of mortal arms; but they sought and they found their victorious weapons in the armoury of God. They went forth to the battle, not regarding those who differed from them in this country as enemies—such were not the enemies against whom they marshalled their array: the enemies whom they fought were, ignorance and vice and iniquity, under whatever shape, in whatever land, whether under the smiling auspices of an over-elaborate civilisation, or the more obtrusive and disgusting form of heathenish atrocities;—these were the enemies whom they pursued;—and they went forth to that contest in the spirit that animated the hearts of the selected band of Three hundred, who, on a memorable occasion, in a state of weariness and hunger, came to Jordan's banks, "faint, yet pursuing." My Lord, the time of faintness is past, but the time of pursuing never. So long as there are territories yet to be explored—so long as sin and vice are to be subdued—so long must the pursuit be continued, and it must wax hotter from day to day. And this satisfaction we have in pursuing our great purpose, that the result, at whatever period that result may arrive, is inevitable. We know it is destined, that the sacred Volume which we circulate shall one day be the law of this habitable globe. We know that all the events and circumstances of this state of things are forming, and collecting, and concentrating together to one great end—the establishment of one magnificent dominion, under that Great Potentate to whom the eternal promise has been given, "I will give Thee the Heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." At what period that glorious consummation may arrive, it is not for us to say; whether at a more remote or a more early period, according to our estimate of proximity or distance—whether in the course of a century, or of many centuries. All this rests in the will of Him, with whom a thousand years are as one day. But there are some who think that they may, in the present aspect of things, perceive somewhat of preparation towards that consummation—that, in the general movement throughout this globe, and the jostling and hurrying together of great events, and the various positions and different aspects of the great states of this world, they may perceive some preparation towards that period; and that they may, perhaps, apply even now those words of the Christian Poet—

"E'en now, perchance, while, waving o'er the land,
The mighty angel lifts his golden wand," &c.

LORD SANDON.—My Lords, Ladies, and Gentlemen—I come here, not gifted with powers of eloquence to attract your attention, or to kindle you afresh in that cause in which you are so zealously engaged, but simply for the purpose of professing the continuance of that attachment to this cause, which I have entertained for many years past—to testify to this assembly, that the events which are passing around us, instead of shaking my attachment, have only tended to strengthen and to fix it. The question whether (if the Bible, indeed, be the word of God,) it is right in those who look up to their Great Creator as its author, to associate themselves together for the purpose of distributing that word which He has sent to them as the medium of conveying the truths He has condescended to reveal, has always, in my mind, appeared a question difficult to argue, because difficult to dispute. If

we had before us the Apostles themselves, those holy authors of the Epistles handed down for the instruction of our race—if they were now before us as Missionaries—should we doubt or hesitate whether it was right to associate ourselves for the purpose of sending out St. James, St. Paul, or St. John, as Missionaries to the Heathen World? I think it equally impossible to argue the question of the expediency of associating ourselves for so holy a purpose as this; or that it can be doubtful, whether, without distinction of particular Churches, all Christians should unite for such a purpose. I confess that I most earnestly rejoice to find an occasion upon which we can from day to day, amidst our various dissensions, whether political or religious, find common ground upon which to meet, and on which to remember that we have one common hope, one common interest. I rejoice that there are occasions upon which we can unite, undoubtingly, to propagate that word of God to which we all look for guidance and for comfort. The minds of men, I believe, will differ, as long as they are placed in this imperfect scene. I confess I have not seen, in what has passed around us, any reason for diminished attachment to this sacred cause: on the contrary, with the increase of dissensions I feel it to be more than ever desirable that we should find some common ground, upon which we may meet, undoubtingly, to furnish the simple food of the word of God to all mankind; leaving it to the various Churches and sects of men to become expounders of that word with all the zeal and fervour which they may possess. I do not feel that I am called upon to say more than these few words, for the purpose of expressing the reason that has called me here.

It may have struck this Meeting in a painful manner, to observe that there is an apparent falling off in one portion of the resources of this Society; if I should not rather say, of its Expenditure. There is apparently a diminished result arising from the Sale of the Holy Scriptures: but when we consider that the diminution does not proceed from a diminished number of Subscribers, but only from the lower price at which we have been able to furnish editions of the Scriptures to the humbler classes of society, I do think that we have rather cause to rejoice over such a diminution, than to be depressed by it: and if in any way we could recruit the finances of the Society, if they need it, by throwing a little more burden on the more expensive editions of the Scriptures, I think we should act well in doing so*. We should, however, keep constantly in view the providing of the Scriptures at the cheapest rate for those who have the least means of obtaining it for themselves. I was struck very much with this fact, which seemed to me rather a token of the prosperity, than of the embarrassment of the Society. And I have been rejoiced to find, under the various trials and discouragements to which the Society has been exposed, menaced as it has been by difficulties on the right hand and on the left, by those who expect too much perfection in our versions, and those who think we unite too indiscriminately with all classes of our fellow-Christians, that its means are still unimpaired; and that we may go away from this Meeting, not discouraged, but encouraged; not disheartened, but cheered on the path which we have hitherto pursued, and which we believe to be that which can alone most effectually tend to the evangelizing of the world.

* The Noble Speaker was not aware, that the Committee have never considered themselves at liberty to put a profit, even upon the more expensive Editions.

REV. DR. VAUGHAN, of Kensington.—My Lord, Ladies, and Gentlemen—The constitution and objects of the British and Foreign Bible Society must be good—unusually good. It is now, as we have heard, nearly forty years since its attractions were such as to bring together some thousands of Christians from different religious connexions, all eager to express their approval of those objects, and of the means by which they were to be realised. And we find, that, after that long interval, the object has lost nothing of its attractions;—and it is but fair to conclude from this fact, that the cause is a good one, and that the ground-work on which it rests is good. Forty years in these latter times, it must be remembered, are found to carry with them changes, perhaps as numerous and striking as would be found in some 400 years in many other periods of time. How changed has been the face of Europe during that interval, once and again! We have seen that sovereignties and dynasties and people have gone, as it were, round and round, or have rushed onward, under the influence of impulses, which seem to have allowed them no rest: and though it has been so, that the whirl or rush of these events has been made rather to pass by our own favoured country than actually to fall on it, yet who can need to be reminded of the changes which have come to pass among ourselves during that period—changes, as seen in the vast multiplication of our numbers, in the new complexion and aspect which have been given to not a few of our social institutions, and especially in the new feelings, ideas, and objects, which are found, more or less, to distinguish classes and multitudes of men amongst us;—and last, not least, in the altered state and degree of temper and influence, in relation to the different religious parties? Yet, amidst all these changes, with scarcely any thing left as it was, we find the Bible Society is as it was. In our foreign relations, in the countries with which we have intercourse abroad, there the old has passed away, and the new has come wonderfully into its place; but the Bible Society goes there with no new aspect. In our own dominions, scarcely any thing remains precisely as it was, when looked upon only about a generation ago; but the Bible Society remains the same. Why, if experience is to go for any thing, it would surely seem that the time has arrived, when we might speak of the Bible Society as having been weighed in the balances of Time, and found not wanting: it has gone through a process of experiment, and the result has been, that the Institution comes forth as gold—as gold, I mean, in relation to its simple but magnificent object, and in relation to the principle on which it is founded. It is refreshing, in a world where we have so much to mark as indicating the infirmities attaching to human contrivances, to see that there is at least something on which the eye can fix, that carries with it a spirit of permanency: it is permitted to the imagination to be interested in objects which have in them those elements of duration, which seem, as it were, to lift their heads aloft, like the everlasting hills, above the frail and the perishing everywhere about them. Our Society partakes, under the blessing of God, of something of this character; but the question naturally arises, How are we to account for this? Whence the stability which is found to attach to the Bible Society, amidst such a want of stability almost everywhere else? How comes it, that we here meet with the fixed, the unalterable, to so great a degree, amidst the frailty and the passing away of so much besides? Did those good men, whose names are connected with the early history of this Society, foresee all this, and provide for it accordingly? We think not. Or, did they take the part they did, in relation to this object, under the influence of a blind chance, in something of the

manner of a lucky accident? We think not. The history of Science is the history of discovery; and my belief in the providence of God with respect to the affairs of men is of that nature, as to persuade me that each discovery has come in its right place, and at its right time. The ancient Babylonians were within a hair's breadth of the discovery of printing: the bricks, of which their walls and colossal structures were formed, were printed bricks, as our books are printed books; the only difference being, that they printed with hollow types, while we print with projecting types. The slightest conceivable movement of thought would have been enough to have placed the printing-press side by side with the far-famed looms of Babylon: but the time was not come for the printing-press, and that slight movement of thought, accordingly, was not made till thousands of years afterwards. The same may be said, in fact, concerning the history of the loadstone; and something very like it concerning the discovery of the pendulum, and of the great law of gravitation. These things have bubbled up, as it were, to the notice of men;—they have come on them unawares;—they have been found, we may say, by those who sought them not. Until the fitting season arrived, they were among the secrets of nature, veiled by the Omniscient; and when the season came, the Invisible Hand removed the veil, and sent the discovery forth, to do its work among men. What these discoveries have been in relation to the history of Science, I regard the Institution of the Bible Society as being in respect to Religion;—it came in its right time, and it came in its right place. The men whose minds first became familiar with the idea of it, little thought how much of treasure there was in it. The simple idea (indeed, all the greater thoughts of men are simple!) was remarkable for the simplicity and felicity of it; namely, that all Christians might combine together for the purpose of diffusing a Book in respect to which all Christians are agreed;—it came, as all the rudiments of thought or of discovery come, in its time. The developments of these things come in their time: we are permitted to possess ourselves of truth, and of the bearing of truth, by little and little, as we are able to bear it: and thus it has been, that what came without observation has opened in its expansive power, and shown its application by degrees, in a manner strictly in harmony with all that is beautiful in the nature by which we are surrounded, and the Providence by which we are encircled. It is interesting to look at the Bible Society in this view; and to be able to feel, that, as in that solitary Bible which the young Monk discovered, some three centuries ago, in the Monastery at Erfurth, there were virtually lodged all the mighty changes involved in the Protestant Reformation: so, in that simple idea which we have embodied in this Society, there was lodged the influence which was to effect a combination of Christians for a Christian object, such as the Church had never witnessed before; and to effect an impression upon the nations of the earth in favour of Christianity, such as had never gone forth from one point before. It tells us to cherish simple thoughts. It bids us to husband the seeds of ideas, that appear to carry in them the elements of good to men, and of glory to God.

I would only just add to these brief observations, that if the time has ever been, in connexion with the history of this Society, when its friends ought to be combined, and to be steadfast and unmovable, that time is now. We have lived to see the claims of that Volume assailed, as we think, most unjustly and most ungratefully; and it is for us to look at it, exposed to its special peril, with the feeling of a special solicitude. If the past has any

thing to teach as the result of experience on this subject, it will teach us, that to keep the Bible from corruption by the few, you must put it into the hands of the many. Opinions go upward—fashions may come downward—refined speculations may belong to a few who are capable of them; but the broad sentiments that relate to the perceptions of truth, and the sympathies with goodness, these are diffused by our common Father widely over the human family. The learned have their work to perform in relation to the Bible; but the unlearned have their work to perform in relation to it, quite as much; and the will of its Divine Author, in respect to its purity and its power in the earth, is to be carried into effect, not by the one or by the other alone, but by the combination of them both.

In the facts that are referred to in this Resolution, as having come before us in the Report that has been read, there is enough indeed to afford the greatest encouragement; and I trust that we shall all feel encouraged to-day by what we have heard from the lips of the Rev. Prelate who has addressed this Meeting. My heart vibrated strongly with the nobleness of thought and feeling that breathed, all circumstances considered, in the sentiments to which that esteemed Prelate gave utterance. If the Bible Society had done nothing for the Heathen World—if the Bible Society had done nothing for the myriads whom it has blessed by sending to them the sacred Volume, it has done no mean thing in calling into existence such a sight as we witness this day, such a mingling of thought and feeling in relation to our common Christianity.

REV. DR. TYNG, Representative of the American Bible Society.—I might well, My Lord, feel extreme diffidence on this occasion, both from the circle by whom I am surrounded, and from the importance and responsibility of the mission which has been thrown upon me by that Society by whom I am sent hither. I am but little qualified, under any circumstances, to plead so great and glorious a cause in such an assembly; still less so, by station or influence, to appear as the representative of so important a Society as has deigned to dignify me by the title of its Delegate. Yet the few days I have already passed upon these shores have been so overflowing with kindness, so filled with tenderness and attention, that I may be excused if I feel to-day comparatively at home, and allow myself to speak as if I were addressing an assembly of beloved fellow-citizens in my own land.

We have been accustomed, in our country, to consider the Bible Anniversary as the great occasion of our common meeting: we look upon its annual celebration as the largest assembly we can ever gather together in the immense building in which the American Bible Society holds its yearly Meeting, and which is capable of containing at least 5000 persons: and I have been uniformly delighted to find every nook and corner of the place filled up with eager and intelligent auditors.

In our land (an enterprising land of wanderers it is!) we are accustomed to value the little homestead from which we have sprung. There, upon some sheltered side of a barren hill, beneath trees that can never be equalled, I think, on any other shore for splendour and for greatness, we have been cradled perhaps in a cottage;—our subsequent occupation may have carried us throughout every portion of our country, and into every harbour and port of the earth;—but there is a feeling in the American breast that never ceases to linger, on every evening's twilight, around the sweet associations of his homestead; where often, with delight, the children of his family will unite to

celebrate the great event (great to them and in their circle) of a parent's birth-day. I think the Bible Society is the homestead of the followers of Christ. In coming from my various places of duty and mission, in the different Churches, congregations, and communities to which I am united, I ever feel, when I come to render up an account of myself on the platform of the Bible Society, as if I had travelled back to find the shadow of my native elms, and to sit upon the hill-side where first I saw the declining sun speaking of the power of its Creator. This is my feeling this day ;— I am at home ; because, though I wander from an earthly home, I stand amidst spiritual brethren and friends.

But there are men on this side the Atlantic, as well as on our own, whose determination is, that our homestead shall be razed—razed even to the ground ; who are ready to undermine the very last shelter that God has given to us on earth, and to send us out perishing, hopeless, despairing, forsaken, with no other guide than some flickering, darkening, bewildering direction of man's tradition and will. I am ready to take the strongest ground upon this subject. God gave me my Bible before man gave me my birth : and never, until this heart shall cease to feel for earth and for earth's necessities, can it cease to bless that Living God for the single glorious privilege of possessing an unchained and unveiled Bible. What ! in this age of the world, are we to go back again over the experience of centuries that have gone by ! As children and servants of Christ, we have twice conquered the world with that simple sword of the Spirit, which is the word of God. Apostles went out, unlettered, untitled, unbeneficed, unpractised—opposed, reviled, calumniated men ; but the Apostles were conquerors of the earth, because they were faithful to Heaven : they stood by the Bible, with weapons of warfare that were not carnal but spiritual ; and God—the ascended God—made them mighty through His power, to the destruction of the Powers of darkness. And when again the influence of evil enslaved the world, and the force of man's depravity once more overwhelmed with darkness the light of God's truth, then apostles once more conquered the earth by the simple instrumentality of the word of God. It was a noble principle, that started out like the sun from the morning's mist—"Man is justified in Christ alone : " it was a principle that pervaded the universal atmosphere of intelligent and cultivated man, like the power of the sun, dispersing before it the mists of ignorance, and irradiating and enlightening the world. If this scene is to be acted over again—if now we are to be brought down to this deep dark vale of experience once more—I say, as an humble Minister of Jesus Christ, be it so : give us the single instrument of God, the sword of the Spirit, and we will re-conquer the world a third time. Allow us but to go out with an unchained and uncovered Bible, and we ask for nothing else from man :—we have the power, the living power, the certain and infallible gift, of God. I remarked in reading the History of the Reformation by D'Aubigné, that he speaks of the sixteenth, seventeenth, and eighteenth centuries as three successive days of mighty conflict. The one, the sixteenth, a contest for God, successful ;—the next, the seventeenth, a contest against the power of the Priests, successful ;—the third, the eighteenth, a contest for the power of Religion against man's philosophy, successful. There is to be a fourth contest, and, he asks, Who shall be the conqueror ? We are ready, upon this platform, to answer the question most distinctly, if the friends and supporters of this cause will but stand by the principles which they have avowed. The Saviour, who gave this Bible,

shall conquer by this Bible, through us His instruments, however worthless, when priestcraft and reason and man's philosophy shall have sunk into the darkness they deserve

In our country, where (perhaps it has been thought on this side the Atlantic) principles of liberty are too extensive and free, but where we have but learnt a lesson from British freedom and carried it out, and where we desire ever to maintain those principles of freedom which our fathers gave us—in our country, the principle which brings the Bible Society together, viz. the entire and sole supremacy of the word of God, cannot be controverted, but by the open emissaries of the Man of Sin;—who rules in the dominion of error here, by men whom, I boldly say, we have regarded from the beginning as identified with him in design, and united with him in destiny. There we stand upon this single principle. We are feeble in our influence to spread the Bible abroad, yet to the utmost of our power are we exerting ourselves for this purpose. The American Bible Society, in whose behalf I am permitted to address this highly respectable audience to-day, has, in the twenty-five years of its existence, distributed above 3,000,000 copies of the word of God, in fifty different languages. That is but one-sixth of your work for thirty-eight years; but you will remember that we are but one-sixth of your power and greatness, age and renown,—and far less. Yet, if the child of two centuries can do one-sixth of the parent of many centuries, I ask you whether we are not in some degree following out, and in some degree following out successfully, the noble example of our Mother?

In our country we have an immense field, made still more difficult and extensive from unceasing immigration. It is impossible for this assembly to credit the amount of foreigners that are cast upon our shores, homeless, houseless, friendless:—I may make another word, and say, Bible-less foreigners too. 115,000, of whom at least 80,000 are British subjects, have landed upon our shores in the last year. You send with them no Bibles*—you furnish them with no means of spiritual instruction: they go out from you, the greater part at least, untaught, because they are lower down than the influence of religious instruction generally reaches: they are thrown upon us, and we must take the responsibility of doing them good. We may be able to do much, but we are but as the loaves and fishes among the multitude. Can we say to them, without the Divine blessing and the Divine power, "Sit down upon the grass by companies, and we will feed you to the full." Allow me to speak upon this subject with the freedom which the open air of my own land uniformly allows. You send us men that are themselves untaught—not unteachable. You hear from among us notes of discord and anarchy, and of the evil influences of passions uncontrolled: permit me to say, that our difficulties—our greatest difficulties—are in the denaturalised British subjects that come to us without the Bible in their hands. If the Bible Society would take its proper ground, an Agent should be stationed at every port—an officer should stand upon the deck of every emigrant ship, and no

* This is a mistake. The attention of the Committee has long been directed to the supply of the Scriptures to Emigrants, as the Tables of Grants from year to year will show: the Agents employed by the Merchant-Seamen's Auxiliary Society visit every vessel leaving the Thames: the Auxiliary Societies at Liverpool and various other ports have long been engaged in carrying out the same object. It is supposed, however, that the Emigrants alluded to must have sailed from Ports in Ireland, where the fact of their emigration was not brought to the knowledge of the Committee.

man should leave this shore without a copy of the Bible. By this means, you would become an instrument, not only of blessing us, but of blessing, through us, the world, and generations yet unborn. We long for such a noble, such a generous act. I will not trespass upon the time of this respected audience by speaking of the little doings in my own land; but, truly, no portion of the Heathen World can present scenes more desolate, more dark, more widely spread with darkness, than the immense territories which are occupied by the United States, various parts of which claim the pitying view of every man of love. How shall we benefit them, but by the simple instrumentality of Societies like these? In the prosecution, then, of this great and glorious design, here is ground upon which we are all one; for God has made us all free. There is a liberty which descends from above—there is a high nobility which is registered in heaven—there is a crown higher than all earthly crowns, which the humblest servant of the Living God shall be permitted, if he continue faithful, to receive, through that righteousness that One for all has purchased. And if a distant foreigner may be permitted to speak the language of advice, I would say, Let us have no falterer in our ranks—no man that will stand at the door of the Society to consider for one moment the question, whether there is not great difficulty in carrying out fully the principle, that the Bible, with entire liberty of conscience, is the simple instrument in the hand of God for good. I am fully persuaded, that it is one of Satan's grand methods, first to stir up, among the people of God, doubt and difficulty and obstacle; and then, by the amount of the confusion, to persuade these doubting, hesitating people, that probably it is safer to stop than to proceed. He throws sand into the eyes of the Lord's soldiers; and there are multitudes of quiet and timid, respectable and conciliating Christians, who would prefer, because it is far easier, to sit down and enjoy the privileges they possess themselves, unmolested, rather than to face contumely, reproach, and danger, in carrying them abroad to others. If this be the spirit of this present age, it was not the spirit of this land three centuries ago. There was a time when men upon this soil loved the word of God, even unto death—when you might have carried to them, with whatever attractions, things that were called "the stinking puddles of man's tradition," and they would have rejected them with disgust and abhorrence. Is that generation passed away? Is that time gone by for ever? Or are we, in the midst of our present confusion, to discern simply and singly the simple principle of light? Oh, give to the nations of the earth the word of God, and by God's co-operating Spirit you will give to God the nations of the earth.

My Lord, I am fully persuaded that on both sides the Atlantic we stand upon the verge of a serious conflict. The Enemy is not to be put down, but by extreme difficulty and great exertion. In our land, if I could tell you of the hundreds of thousands of dollars that are sent from the various parts of Papal Europe, to scatter among us the principles and seeds of evil, you would feel how difficult is the position we occupy. We are there (as the Noble Lord has beautifully referred to the fact) like Gideon's army of three hundred men, hardly having time either to lap the water with our hand or as the dog lappeth, so violent and powerful is the pursuit behind us. But we will die on the margin of the river: there are thousands there who will be ready to render up themselves (as I have often been compelled to think we shall yet be required to do), as a sacrifice in the service and faith of Christ, rather than yield a single inch to them that seek occasion against us. If, then, this conflict is to be waged, there as well as here, I presume to

say that the circulation of the Scriptures, and the union of the people of God in that work, is the one grand instrument of success. Consider what your Society has done. You look back on the vast field you have occupied, and the journey through which you have travelled—and is it a little one? The solemn declaration of the reign of Christ is, “when the Gospel shall have been preached in all the world.” There remain but few languages or dialects of men in which you can give the word of God to a lost world. Perhaps the very last pen that shall write the Revelation of Divine Truth, in the last language of the human tongue, is now this year at work; and long ere even that venerated head shall receive the crown of glory which God has declared to be the reward of one found so employed—long ere that, the solemn testimony may be given to the nations of the earth, “The hour is come, and the kingdoms of this world *are become* the kingdoms of our Lord and of his Christ.” Let us not, in such an hour, falter for one moment! We are to live for Christ—we are to live for the benefit of a lost world; and if Protestant England, and Protestant America, do not combine in this one work, where, I ask, is the hope of a ruined Earth? Is any combination of Papal Christians to save the world? Is the power of the Man of Sin to rescue the victims of Satan? Is the time, when brethren, loving each other for their common parentage, shall by any political difficulty be thrown into a state of collision or opposition,—is that a time when God can bless a world that He has made dependent upon their efforts? I verily believe, that to the hand of this great Empire is committed the great work of bringing on the reign of the Son of Man;—that God has put within the reach of Protestants a power like this, in order that He might give them also the glory of the work, when fidelity in the execution of the trust shall have worked out the issue. And when I speak of Britain, I speak of it as including the country from which I come; which claims always, in religious operations, to be part and parcel with it. Britain, in all its influences—Protestant Britain, in the power which it is to exercise, and the work it is to accomplish—is to be understood as including the Western limits of its Colonies; whether those colonies are still in the nest unfledged, or whether they have grown to maturity and taken a flight for themselves, emulating in some degree the noble example of the parent bird—far more feebly, because with far less of ability to attain the end. But remember the beautiful illustration of the parent bird, as given us by a pencil far higher than mine: and, “as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings,”—that is, supports them in their work, and carries them forward in their feeble flight,—so let Britain ever act towards the country which has proceeded from her, while she uses all her power and her strength to uphold the principles of Christian Truth, and the principles of the British Reformation.

I little thought, when I commenced, to have trespassed so long on the patience of this Meeting; and if I have been led to do so, it is only because they have received me with so much kindness and such unmerited regard: they themselves must pay the penalty of the affection with which I have been met. No Resolution has been put into my hands; and I suppose it was not intended that my remarks should be directed to any particular subject. Commissioned as the Delegate of the American Bible Society, I have simply to express the grateful recollection of that Society, of all the aid, countenance, and co-operation they have received from you; the high reverence in which they hold your Lordship's personal character and

services ; and the sincere desire which they feel to be united always in this one grand and glorious work—to bring back a redeemed Earth to Jesus, who has bought it with a price.

REV. T. WAUGH, Wesleyan Minister, from Ireland.—My Lord, Ladies, and Gentlemen—As a matter of choice, I should not have been found occupying the place in which I now stand. Not that I feel coldly towards the Bible Society: I account it my highest honour, in the sister country, to have been bound up with its proceedings for many years. There it has been necessary to stand shoulder to shoulder, and from year to year, to meet the conflict. In the midst of calumny and reproach, persecution and blasphemy, I have endeavoured to assist in upholding the interests of this Society. But I can face those things with less of feeling, than I can present myself before your Lordship and this respectable assembly to-day: at the same time, I am relieved by the nature of the Resolution which has been put into my hand. [“Thanks to the President and Vice-Presidents,” &c.]

Ungrateful should I be, connected as I am with various Bodies who have so largely benefited by the liberality of this Society, did I not express my thanks to those who have put such a Resolution into my hand; for I trust, that, notwithstanding the turbulence that attaches to very many of my fellow-countrymen, we are not altogether devoid of the feeling of gratitude. I attempt not the eulogy of the Bible Society;—yet I must say, that I look upon it as the most sacred Institution upon earth. If there be any spot connected with Religion which, to a very great extent, has been saved and separated from what is merely human, the Bible Society is that spot. What does it undertake? To circulate God’s sacred word—pure and unalloyed; and to send it, as a messenger of mercy, to the perishing millions of the human race.

There are various reasons why I should feel grateful to those who have patronized and carried out the glorious undertakings connected with the Bible Society’s labours. I am bound up in affection and labour with a mighty engine for spreading the Gospel to the ends of the earth—a Missionary Society; and yet what could she or kindred Societies have done, had not God, in the abundance of His mercy, provided for the supply of their wants, almost before they thrust themselves on the notice of the world, by the institution of the Bible Society? Are the funds of Missionary Societies too abundant? Have they their thousands and tens of thousands to spare? If there had not been formed a Society like this, that prepared for them the word of God, and furnished them with thousands of copies of the sacred volume, what could they have done? Funds must have been expended to supply this object: and they never could have effected it, as this Society has done; and so much the less would have been their own pastoral labours. On behalf, then, of all Missionary Societies that exist, I am grateful to God for giving existence to, and continuing to bless, this Society. I feel, too, how much the interests of Education owe to the Bible Society. Who can tell, whether that which, when sanctified, becomes so great a blessing, might not have been our country’s deadliest curse, had there not been prepared by this Society tens of thousands of copies of the Sacred Record, to put into the hands of the children of our land. In Ireland, as here, we have learnt to value that education alone which is based on the Sacred Scriptures. We have seen how much mischief and misery may be wrought by men who have to a certain extent been educated, but who spurn the word of God. My country’s crimes have been spoken of far and wide—and far be it from me to

dwelt upon them with any thing approaching to pleasure; but those who have disgraced their native land—those who have caused the name of Ireland to be scorned—they are those leaders of confusion, and demagogues of the land, who, having had education, trample under foot, nevertheless, God's own sacred record. We know that a great deal of mischief has already been wrought throughout these lands by a spirit that threatens to uproot society, and overthrow all that is valuable. How much further might this have gone, had it not been for the spread of the Bible? And although there are who make a noise in the world, and would persuade those who listen to them, that they can overthrow empires and states, yet there is also a vast mass of persons educated in Scriptural principles, who, though not obtruding themselves on the world, are prepared when the hour of struggle comes, if ever it should come, to prove that God has, in His gracious providence, made provision against all that the violence of man can effect. Much, then, in connexion with this view of the subject, do we owe to the Bible Society.

But in my country we have another ground of acknowledgment;—and here I come, to a certain extent, into collision with my American friend, if he will allow me to call him so, who last addressed you. He says, that thousands are thrown on their shores destitute of the word of God. It may be so; but I know, that, through your liberality, My Lord, and that of this Society, we have been enabled to give thousands on thousands of the Sacred Scriptures in my country to those about to emigrate to America. A friend, as I came forward, asked me to make a bull—I don't choose to make one, if I can avoid it, in my own person: but I can tell you, that a good many years ago, a Committee was formed for the purpose of visiting ships in the harbours; and this name was given to the Committee—"The Sub-Marine Committee." Of course, it meant the Marine Sub-Committee;—no one is ever deceived by a bull who is acquainted with us, and knows what the person perpetrating the act intends: it is always seen in its own light. Well, a great many years ago, such a Committee was established; and their duty was to go on board each vessel, and to see how those who belonged to the vessels were supplied with the Scriptures, and to give to emigrants going to distant lands copies of the sacred word.—Attention has been directed to emigration; and that is a subject upon which I feel very sensibly. It may be well to get rid of a portion of our teeming population; but I do wish that political economists, directing their attention to my land, would take care to remove the refuse, and leave what is solid and substantial. Much of what is untaught *may* reach the American shores; but we deeply regret to say, that those who leave us in the greatest numbers, are our best men, those who have been industrious, those who have feared God, those who have realized a little property; these are they who go to a distant land: and even of the Roman-Catholic population, those who have been the most valuable portion, the most worthy and the most deserving, shrinking from all the convulsions connected with movements they cannot otherwise fly from, leave our shores and go to America, in hope of finding quietness and peace. Still, when they go, they carry with them our best affections; and I do believe that many of them have been saved from utter irreligion, by taking with them the record of God's will.—I believe it must be known to any one who considers the subject, that even those who have been religiously educated, and have thought seriously to a certain extent, are, when pressed backward into the wilderness, and no longer under human observation, and uncontrolled by public opinion, very apt to be forgetful; so

much so, that I believe there have been instances where the Sabbath of the Lord has been forgotten, and where they could hardly tell when that day came round: but your Messengers of mercy, your silent Pastors, have accompanied them—have been taken to their distant dwellings, and, in a glorious and spiritual way, have contributed to the improvement and the beauty of their homesteads. Much, very much, has been done by your beneficent grants to my countrymen, which have enabled us to put Bibles into the hands of emigrants;—and upon that ground I feel unfeignedly thankful.

It is no small matter of thankfulness to Almighty God that so much spiritual good has been wrought everywhere by your agency. I am aware that there are persons who are sceptical upon this subject, and who imagine that the Bible, alone and unaccompanied, can do little. Far be it from me to undervalue Christian Institutions, or to set light by a Christian Ministry; but there have been very many instances in which God's own word has gloriously accomplished God's own work. The statement made by Milner may be in the recollection of many here, who has taken pains to trace the genuine succession of pure and unalloyed Gospel Truth through all ages, and in all Churches, from the earliest day up to his own time. He has recorded a circumstance that took place in the East; when a deacon returning from captivity repaid the hospitality of his host by leaving with him a copy of the New Testament. The person to whom it was given, read it attentively—his mind was opened to embrace its truths—his heart was brought under the sanctifying influence of the Gospel—and he naturally and necessarily endeavoured to communicate to others that which had blessed himself. God blessed his exertions, and the circulation of his book; and true believers in Jesus Christ were multiplied by hundreds and by thousands; so that when persecution was directed against them, they were able to add to the noble army of martyrs, who with joy sealed the Truth with their blood;—and all this resulted from the gift of one single copy of God's holy word!—A few years ago, I visited a cottage in a very remote part of Ireland—a very humble abode it was: my attention was attracted by a book that I saw lying on a shelf; and on inquiring what that book was, I was told, "Oh, that is poor Barney's Bible!"—"Barney," said I, "and who is he?" "He is a Roman-Catholic neighbour of ours," it was replied;—a man very much mixed up with worldly concerns, and who had not had more religion than his neighbours; but he had heard that some good people in London had sent to that neighbourhood a number of copies of the word of God; of which, he thought, could he possess one, he should be happy indeed. He walked about ten miles, to a neighbouring town, and possessed himself of a copy. He returned to his home, and read it. Through God's blessing, it produced a change in his views, as well as in his heart and in his life. He read his Bible constantly as he could;—the Sabbath was devoted to this study. He ceased from his former practices—he put from him drunkenness, swearing, and various other sins, Sabbath-breaking especially, to which he was addicted—and became a quiet and an altered man; so that the neighbours, who did not know the cause, came to look upon him as a saint. He was shortly after attacked with what proved to be his death-sickness. Upon his death-bed, he was visited by an old, humble, Christian woman: she said to him, "Barney, you are about to die." He said, "Yes, I know it."—"Are you afraid of dying?" "No, thank God! I am not."—"Why, how is this? I know a very great change has taken place in you lately:

is it because you have become a more regular man than formerly, that you hope to get to heaven, and that you are not afraid to die?" "Oh no!" said Barney: "I feel that I am a sinner: my Bible has taught me that I have been the chief of sinners; but it has told me of the Sinner's Friend. I have been enabled to trust in the Sacrifice offered for sin upon Calvary, by the Lord Jesus Christ; and I can, in death, commit the keeping of my soul to Him." And thus he died!—Oh, My Lord, when the records of this Society are unrolled in Eternity, there will be found many such a gem to deck the Redeemer's diadem—many a man that has passed through life unnoticed and unknown, but, prepared by the glorious influence of the Eternal Spirit, has by your means been fitted for his high and everlasting destiny!

HON. and REV. H. M. VILLIERS, Rector of St. George's, Bloomsbury. —My Lord, When your Secretary applied to me to take a part in the business of the day, he put the question in this form—"Have you changed, since you were accustomed to advocate the cause of this Society in the Country Associations?" I confess I was rather surprised at the question: yet, considering the various changes that occur in the world, I felt that perhaps I had, on the whole, no great reason to be surprised. But, My Lord, I was thankful to be able to tell him, that I had not changed, nor ever wished to change my position. I believe that the Bible Society itself has not changed; that it still has for its one great object the salvation of souls; that it has adopted, by way of forwarding that object, the legitimate means of sending forth the word of God: and so long as that plan is adhered to, so long as we can have that word in its pure form, I trust that grace will be given me to stand forward boldly, on every occasion which may present itself, and declare that I believe it to be the work of God—that it has my prayers that the blessing of God may still be vouchsafed to it.

I really cannot understand how any person who acknowledges the truth of God's word himself—how any person who values the possession of that word—can attempt to deny the value of such a Society as the present: it seems that we need only look within the Sacred Volume, to know its power, to understand its influence. These are days, I am well aware, when this or that form, this or that ceremony, is held up to admiration; but in the word of God I find that it is not by the form—it is not by the ceremony—it is not by any thing else, save God's own word brought to the heart, that the soul is turned from darkness to light, and from the power of Satan unto God.

I cannot lay such claim to the attention of this Meeting as those who have preceded me. I come here as no delegate from a far country; not able even to speak of my having stood forward amidst the attacks of the enemy in our sister island: but yet I can plead for it, as having passed a few years of a short life in labouring among my poorer brethren; and there, I thank my God! I have been able to see the blessing of His word.—There, in the poor retired cottage of the humble mechanic and industrious labourer, have I been able to see the dying pillow soothed by the promises of God's word;—there have I seen, amidst surrounding darkness, the light of the glorious Gospel shining on the hearts of my fellow-sinners;—there have I beheld men, whom the world around was pitying, rejoicing in the prospect of a blessed eternity. And how were those hopes produced?—what gave them courage, to meet the King of Terrors himself?—what was it that gave a man courage (who would have trembled from head to foot

to have stood in the presence of an earthly monarch,) to stand in the presence of the King of kings? What, but the truth of God's word, and an assurance that the blood of Christ had cleansed him from all sin?—I confess I have been thankful that one speaker has intervened before I rose, after hearing the language of my Rev. Brother from America; for in truth his words fell heavily on my ear, when I heard him speak of the thousands of Bibleless men sent out from this country; and I have been thankful that this has been somewhat modified by the Rev. Brother who preceded me: but still, if there be any ground (and that there is *some* ground I very much fear,) for the accusation that was made, then undoubtedly there are special grounds for our standing forward, and endeavouring to help this work and labour of love, so that we may not hear this charge again another year—that we may not then be told that we are sending forth men without the Bible. Oh, may God indeed prosper this work! May He give us cause to be thankful more and more for His increasing blessing on the Bibles sent forth; and enable us, by means which He can rule (for the silver and the gold are His), to send forth more copies of the Sacred Volume, so that those who are driven hence for the sake of things temporal may not be found, through our carelessness, to have lost the things eternal.

I am aware that objections are still very numerous; but we fall back on that same word which we desire to send forth, for our encouragement still to proceed. There are some who say, Have I a right to interpret the word of God? Well—I find in that word, that the Bereans were praised because they “searched the Scriptures daily”—I find that they were pronounced “noble,” aye, “more noble” than others, because they acted thus, even when not the successors of Apostles, but Apostles themselves were the preachers. I find, also, that our Head—the great Head of the whole Catholic Church—declared, that we were bound to “search the Scriptures”; and if He has enjoined this, I confess I cannot understand how I am to boast in Apostolic Succession, if I do not obey the Apostles' Master.

I may be excused, perhaps, if I allude to the increased necessity, at the present time, for advocating the cause of this Society. A question was put by our Rev. Brother from America, Whether the time was yet come, that the voice of the Church should be silent—in which she should cease to exclaim against the stinking puddles of man's tradition? No answer, indeed, was given; but I am sure that there was an answer in every heart here; and that they will say, “God forbid!” No; the day is not come when England's Church has forgotten its duty. No; there may be some who are not of us—there may be some, perhaps, who have gone out from us, because they were not of us; and we are willing to bear the loss:—we speak not in bitterness—we speak not with want of charity—we speak not with any desire to encourage angry feelings, or to attribute an unworthy motive; but we would speak firmly, we would speak faithfully. We must cleave to the word of God; yea, though a host should encamp against us, yet, trusting in the word of God, we will not fear. When I compare the blessings of this Book with the tone which is pervading England so much in the present day, I confess I feel it more than ever necessary to circulate this Book, and to place it in the hands of all within my reach.

I cannot help feeling, that it is in the great work of Redemption that the character of God Himself is seen;—it is by the sight of God in Christ reconciling the world unto Himself that the poor sinner is induced to love God: and I do believe that the language of the Wise Man is yet true, that

"the ways of Wisdom are ways of pleasantness, and all her paths are peace." I believe, further, that any thing that has a tendency to separate between man and God is sinful: I believe that every thing that has a tendency to draw man to his God is beneficial: and I think, therefore, that any thing which separates him from the word of God, and from enabling him to see clearly the love of God in Christ, is sinful: and therefore I dispense with the note and the comment, and am willing to give that word alone which says to the weak and weary sinner, "Come unto me, and I will give you rest." I find not any where, that the poor, the ignorant, or even the guilty, are to be kept away from God. I find that there is an Advocate for the sinner; that a new and living way is opened for the sinner; and that, sinner as he may be, he may look unto Christ and be saved: and then, thus washed and cleansed, he may come boldly to the Throne of Grace, to obtain mercy, and find grace to help him in every time of need. It is on these terms that I feel myself bound—aye, and that I feel it one of my greatest privileges—to stand forth in advocacy of this Society.

I shall be pardoned, I am sure, for expressing my feelings. It is as a Churchman that I love this Society; and I confess I have not that fear for my Church—I have not that fear for the truth of its Articles—I have not that fear for the spirituality of its Liturgy—I have not that fear for the affection which exists for it in the hearts of others, as to think that it can be overthrown by giving the word of God.—But again, as a philanthropist, I ought to support this Society. If I go to the writings of infidels, and hear even *their* testimony to the morality of this book, I feel myself bound to spread the Bible: but when I know there is a world beyond this—that there is an eternity before us all—and when I know the means of comfort which this book can give in the hour of death—I then say, that even as a philanthropist who merely wishes to give comfort in the present life, I am bound to support this Society.—But again, as a Christian, and one who is thankful to fall into the train of thought opened by a Noble Lord just now, I feel that, for the sake of the conversion of the world, I am bound to forward this cause. I hail with thankfulness the language he used with reference to the signs of the times, and his expectations of an approaching millennium. I believe that the word of God tells us to look for that time: and when I heard of a crown being laid up for *one*, I would willingly finish the passage, and say, it is laid up for *all* who "love the Lord's appearing." I believe that there is a great work going on. We have heard of the movements among the Jews. I believe it is by the means of sending the word of God, in a great measure, that this work is to be accomplished. Not that I believe the mere distribution of the word of God will effect it: no; but I look not to *men* for more. I look for the out-pouring of the Holy Ghost, which will open men's understanding, that they shall understand the Scripture, and shall know it to be the language of the King of kings and Lord of lords.

REV. G. PRITCHARD, Missionary from Tahiti.—My Lord, Ladies, and Gentlemen—As I have spent about seventeen years in the South Seas, you will allow me to refer to the blessings conferred by this Society upon that part of the Heathen World.—For many years we have been favoured with grants of paper from this Society, which enabled us to put into the hands of the Natives certain portions of the Scriptures, as fast as we could translate them: we were many years before we could get the whole of the Sacred Volume, as we now possess it, in their language; but we were thankful to

put into their hands such portions as we could prepare for their immediate use. And in order to show you that these small portions proved exceedingly beneficial, and accomplished the very objects the Society had in view, I will refer to a single instance which occurred in the Island of Mangaia. Some attempts had been made to introduce the Gospel to that island by my much beloved Brother Williams, who afterwards fell on the shores of Erromanga, in endeavouring to carry the Gospel thither. Two Native Teachers, and their wives, were taken to Mangaia: they were respectably dressed in European attire. No sooner, however, did they land upon the beach, than a horde of savages came running down out of the bush, and pounced upon those Female Teachers, like eagles upon their prey. In a minute or two, their bonnets and garments were torn to pieces; and they began to treat them in the most brutal manner. It was with the greatest difficulty that they could be rescued from the hands of the savages, and got again on board the vessel. When my Brother Williams returned to Raiatea, the scene of his labours, he called the Church and Congregation together, and gave them an account of his voyage among the Islands—referring to this particular Island of Mangaia. A young man offered his services, to try afresh to introduce the Gospel to that island. At this time, you will understand, we had only parts of the New Testament translated and printed: those portions were bound together in one small volume. A vessel was chartered, and this young man was taken to Mangaia. When he approached the shore, he took a piece of native cloth, tied it round his head like a turban, and placed the Sacred Volume between his head and the cloth; he then lowered himself into the sea and swam ashore, having the Everlasting Gospel to preach to these savages. He landed on the beach;—he opened the word of God, and began to read it and explain it to them, and to tell them of the blessings which their neighbours were now enjoying, in consequence of having received the Gospel: he told them further, how they were now living together in harmony and love. This astonished the Natives of Mangaia: they listened with attention to what he had to say; and in a very short time, this young man, through the instrumentality of that portion of the word of God which he thus carried bound on his head to their shores, succeeded in leading the whole of that island to break down their heathen temples, to abandon their idols, and to erect a Place of Worship: and at the present time they have a Church, in which Jehovah is worshipped in spirit and in truth.

I cannot describe to you, My Lord, or to the Christian friends present, the joy that was produced in the hearts of the South-Sea Islanders, when it was announced to them that the whole of the Sacred Volume was completed. It was with intense anxiety that they awaited the arrival of the 3000 copies with which this Society kindly furnished us. I succeeded in obtaining the loan of one copy, the first that I saw—the copy that belonged to my much-lamented Brother Williams, who had brought but one with him: the others were not then finished. I had the loan of that one copy for a few weeks at Tahiti, while my Brother Williams was at some of the leeward islands; but it was very seldom I could have it in my own possession, except when in my Bible Class, and in the Sanctuary on the Sabbath:—one must have the loan of it one day; another must have the loan of it another day; another a third day, and so on;—all were determined, if possible, to get a sight of this complete volume of the Scriptures. Long before the expected books arrived, a great many of the Natives brought their money and placed it in our hands, in order that they might be sure to obtain copies

when they did arrive. Mr. Nott, who was in England a few years ago, carrying the edition through the press, had a small box of Bibles committed to his care, and placed at his disposal: he was taken ill at Sydney, and he sent forward to Tahiti this small box of Bibles along with his baggage. It came to hand along with the other things, and was delivered into my care, but with a special order that no one of his boxes should be opened until he arrived. By some means or other, it came to the knowledge of the Natives that one of these cases contained Bibles. It was kept in a storehouse in the bay, not far from my own house; and the Natives, after waiting a long time, and coming to me again and again, begging to have the Bibles that were in the case, determined at length, without waiting until Mr. Nott's arrival, to get them into their possession. The books were in rather a slight packing case; and, knowing they were placed in the storehouse, where various things were exhibited for sale, a considerable number of Chiefs laid a plan to get them. They went into the storehouse, as if to look at articles which were there for sale; and they kept going in one after the other, till the large room was almost full. The man to whom the store belonged, seeing this number of persons, said, "Why, what does all this mean?" Two or three of them got him into one corner of the room, and kept talking to him, so that he could not see what was going on among the rest. At last, he heard a tremendous crash: in went the box-lid, and the people were all scrambling for the Bibles. The storekeeper, seeing this, exclaimed, "Oh, let those things alone! put them back! I shall get into disgrace for this." "Oh," said they, "hold your tongue! we are many, and you are one. Our Secretary is putting down the name of every one that takes a Bible; and we are all ready to pay any price for them which the Missionaries shall think proper."—At length the remainder of the Bibles arrived: but those that had got any portion of the few which came at first, considered them the most valuable property they could possess; and they would scarcely even lend them to those who had not obtained a copy.—There was one elderly man, Secretary to Queen Pomare, of a neighbouring island, who succeeded in getting a copy: he had to pass the Missionary's door, to take it home; but was so pleased with the book, that he must call at the Missionary's house, to say he had got one. The family were just sitting down to dinner: the Missionary said, "Put down your book, and take a little dinner with us." In general, a Native does not want much pressing, when he has the prospect of getting a dinner for nothing; but with all that the Missionary could do on that occasion, he could not prevail on him to put down his Bible: he said, "No, not to-day—I have better food here; I want to hasten home, to feed on this spiritual food."—Rather late one evening, Mrs. Buzacott, wife of the Missionary at Raratonga, was passing through the Settlement, and had to call at a native cottage, where she found several persons had assembled; and the people were all sitting, talking in the dark. She said to them, "Friends, how comes this, that you sit in the dark? Have you no oil?" They said, "Yes, we have a little." (But oil was very scarce, because, in their fierce wars, they had cut down all the cocoa-nut trees, and they now depended upon other islands for it.) "Well, then," said she, "how is it you do not light your lamp, and have a light, so long as you think proper to sit up?" "Why," said the person of the house, "this is the reason: we have a very small quantity of oil; and we light our lamp and keep it burning just long enough to read a chapter in the Bible at our family prayer; and then we blow it out, and sit and talk in the dark."—Very

frequently, before the Bibles arrived, when the Natives saw a ship in the offing with English colours flying, they would say, "Allow us to put your boat in the water; and let us pull off to the ship, and go on board, to inquire if the Bibles are there?" And sometimes, to please them, I have gone off; though I could generally tell whether the Bibles were there, from the appearance of the ship when out at sea.

I am happy to be able to tell you, that they not only feel desirous to possess the Sacred Volume, but they are exceedingly anxious to understand its contents: hence you will see, soon after day-light, the people assembling before breakfast, in their Bible Class; and among them, Queen Pomare, Queen of one of the neighbouring islands. Her husband is to her what Prince Albert is in this country—a Royal Consort, not King. The Queen's mother, the Queen's aunt, and other members of the royal family, with persons of high rank—Church members, and others—these all assemble together, before they go to their various avocations, to read the Scriptures. They are interrogated, as many as possible, by the Missionary: but he has to appoint others to assist him in this work. They not only read the Bible at the school, but very frequently come to our houses with the word of God in their hands, which they have been reading at home, having certain passages marked, and begging us to explain the meaning. I have sometimes gone, in company with a Brother Missionary, to visit what we call our Out-stations; that is, those Islands where none but Native Teachers are labouring: and you may easily conceive that some of these Native Teachers, brought but recently to the knowledge of the truth, cannot be very profound theologians: their disciples therefore sometimes very much puzzle them by the questions which they put to them: but when the Native Teachers are not able to satisfy the curiosity of the people, then they mark down the passages in question, till the Missionary goes to visit the station. We usually go two together; and we remain on one island for a night or two—frequently but one; and it is often the case, that they keep us up most of the night, inquiring about passages of Scripture. They all come in their turn; and they have continued asking us about this and the other text till past midnight, and until we have become sleepy and drowsy: they have then allowed one of us to take a nap, while they plied the other with questions; and when they saw that he too became drowsy, they would say, "You take a little sleep now;" and they would wake up the other. We have said, "We want rest, or we cannot work to-morrow." "Oh," they have said, "to-morrow you will be on board ship, and can sleep while the ship is sailing: we must make the most of you while we can have you." * * * *

There is a very important feature in the labours of this Society, which makes it deserving of the greatest attention and encouragement; and that is, the barrier which it raises against those exertions that are now made in the Great Pacific by the Roman-Catholic Priests. I have had to sympathize with my Brethren in many difficulties they have been called to endure already; but I consider what we have passed through as trifling, compared with what yet awaits us. Only place this Volume of God, however, in our hands, and we will go to the ends of the earth, and endeavour, as God shall give us ability, to preach it with simplicity and fidelity; believing that it will, as it has already done among the Heathen, prove the power of God to their salvation. I have had an opportunity of observing the importance of putting the word of God into the hands of the Natives at as early a period

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as possible. We sent two Native Teachers to a group of islands called the *Gangeas*: they succeeded so far as to induce the Natives to abandon their idols, and to make an open profession of Christianity; but they had scarcely begun to learn the word of God, that is, certain portions which the Teachers took with them, when the Roman-Catholic Priests came and took possession, and adopted such measures as made our two Native Teachers glad to get away as soon as possible: they completely forced them out of the islands. The whole of that group of islands are at this moment, in profession, Roman-Catholic. There are about ten Priests: a Bishop has been stationed there, and several Missionary artisans. They have now taken possession of the whole of that group. The Bishop lately went to the *Sandwich Islands*, together with a considerable number of Priests; but they have not succeeded there as at *Gangea*;—and why? Because they found the people there possessing and understanding this blessed Volume in their own tongue. It is true, that at *Wahoo*, the principal port where ships call, and where I am sorry to say that some of our countrymen support the Roman-Catholic Priests, (simply because they are prejudiced against the labours of the Protestant Missionaries, and because they are not able to carry on their vile practices as formerly with the Natives,) the Priests have made the attempt, and have got a few to follow them: they are now building a large place; but they have, comparatively, few followers; and those, I find from our Missionaries, are not such as had been giving attention to Religion, but such as had paid no regard to it all, but had simply left off their heathen practices: they had not gone to school, or learnt to read, nor were they under the influence of the Gospel in any way whatever.

There is another thing that makes it highly important that this Society should carry on its operations in heathen lands; and that is, that much good has resulted to foreigners who visit those shores, from giving them the word of God. I have had the honour of distributing a large number of English Bibles and Testaments which were sent out by this Society to *Tahiti*, a place where we generally have from ten to twenty ships at anchor: some of them stay a fortnight, some three weeks, and some a month. Here is an opportunity of going on board, and inquiring how many Bibles they have; and in some instances I am glad to find them well supplied; but, as a general case, there is a great lack of Bibles among our own countrymen, when they go to distant parts of the world. One vessel that called was a large frigate, with between 600 or 700 men on board. They were Frenchmen; and as the Roman-Catholic Priests were just settling on our islands, one of our Missionaries felt anxious to procure a French Bible; and he applied to the Commander of the frigate, asking him, as a favour, to try if he could get him a copy of the Sacred Scriptures from on board the vessel. We found afterwards, although the Commander did not like to acknowledge the fact, that he directed his officers to go over the whole of the vessel, but not a single copy was to be found, from the Commander down to the lowest man on board. It is true, he did furnish the Missionary with a copy; but he obtained it from a friend on shore. Here, then, was a 60-gun frigate, with between 600 and 700 men on board, without a single copy of the Bible! And what was the object of this vessel's visit to *Tahiti*? Why, to force upon these poor defenceless Christians, rum and Romanism, at the mouth of their cannon.

We therefore look to this Society, indulging the hope, that, as far as they can, they will circulate the word of God in the various languages of

the Great Pacific;—that we shall be permitted to send our Translations home, fully persuaded that the Christian Public will ever be ready to afford all the assistance necessary;—and that thus, under the Divine blessing, the Missionaries may still preach among the Heathen the word of God.

REV. MR. DE GERLACH, from Berlin.—My Lord—I am most happy to have an opportunity of expressing the heartfelt thanks which we in Prussia feel to be due to our Mother Society in Great Britain; for in this light we are wont to regard it. Immense as are the benefits which all Nations of the globe have derived, and are still deriving, from the labours of this Society, it has been our privilege and honour to share in those labours, and to contribute our mite to the treasures of your benevolence. Allow a foreigner to add a few words more; they are words of thankfulness—a testimony of our brotherly love. The Church of Christ, though essentially one by the same Spirit which pervades the whole, is divided into so many branches and sects and parties, that no article of our faith seems more difficult to believe than that which says, “I believe in one Holy Catholic Church:” yet we Protestants, at least, have a centre of union—one standard, around which we assemble—one fountain, whence we derive all divine truth and holiness; and that is, the Bible, and the Bible alone.

It is true that some Christians, not only in Great Britain but also with us, say that Christ did not found a Bible Society; that He did not distribute Bibles among the sons of men; but that He has appointed a Ministry, and founded a Church, as the authorised medium for the salvation of men, and for teaching the truth of God. Now those who are Protestants hold that the Church ought not to put forth any doctrine, as an article of faith, except it be found in the word of God: therefore it seems to me a very great inconsistency—it seems to me a want of belief in the power of that word of God, which is “quick and powerful, and sharper than any two-edged sword, and piercing to the dividing of the soul and spirit”—it seems to me a want of belief in the power of that word, if they assert that the Church is the authorised teacher of the word of God, and yet that the power of that word itself would not lead men to join the true Church of Christ. We must believe, that all who “are led by the Spirit of God, they are the sons of God.” How delightful would it be if the Children of God would unite in one holy family of God on earth! That seems to be impossible. Still, if they cannot join in the sanctuary of the Church, (for some are led away by erroneous views, and others will not submit to the order and discipline of the Church,) yet how delightful is it to have an occasion on which we can unite in such a holy work as the diffusion of the truths of the Living God!—And this is the sentiment held by all true Christians in Prussia; and in this spirit I desire to tender the right hand of fellowship to this Society.

REV. M. ARMAND DE MESTRAL, from Switzerland.—I must begin with requesting your indulgence; as I have great difficulty in speaking the language of this country; and am ill able to express the deep feeling of joy and gratitude with which I attend this Meeting. I am a Representative, though an unworthy one, of the Churches of the western part of Switzerland—of Geneva, and Berne—who have derived important benefits from your Christian efforts. During the last twenty-five years, a great revival has taken place in our Churches; and if we have now our Bible

Societies and Missionary Societies and Annual Meetings, which are very interesting, and if the Gospel is preached more faithfully by our Ministers, we owe it in a great measure to the pious exertions of our English Brethren, whom it has pleased the Divine Being to employ as instruments for the benefit of our souls; and, it is my duty to add, we owe it most especially to the liberal support of the British and Foreign Bible Society. My countrymen are not ungrateful for this blessing: we all join in earnest prayer that the Church in Britain may continue to be the most active and powerful among the armies of the Living God.

LORD BISHOP OF WORCESTER.—Ladies and Gentlemen—It is the less necessary that I should detain you, as almost every topic has been exhausted which can be brought forward in defence of this Society. There is one, however, which appears hitherto to have been omitted; I mean, the argument from authority—the argument derived from the support which has been given to this Society by such honoured names as that of the Noble President who now sits in the chair, of the Nobleman who just sat beside him, and of other Venerable characters who have ever since the institution of the Society illustrated its annals.

My Right Reverend friend who sits beside me made allusion to a Grecian General, who, when accused by his enemies, silenced them by the single word “Marathon:” and although I cannot pretend to have my mind stored with classic lore in the way which I know my Right Reverend friend’s mind to be, yet the allusion he made has suggested to me one of similar import. When a Roman General was once called before the Roman People to answer unmerited calumnies, the reply which he gave was this: “This is the anniversary of the day on which I conquered the Gauls: let us all proceed to the temple of the gods, and return thanks for the victory then obtained.” And I would say, This is the Anniversary of our Institution, which under Providence has enabled us to conquer the Heathen, by disseminating the light of the glorious Gospel of Christ: let us thank God for the success we have achieved, instead of losing time in answering cavils with regard to any petty details in the Society’s proceedings.

We are, under Providence, very much indebted to your Lordship;—and I am sure I speak the sentiments of all present, when I express a hope that we may have the pleasure of seeing you in that Chair for many succeeding years, enjoying the satisfaction that you must derive from the gratitude of those, who feel that they owe to you a great debt, for the support you have given to this Society.

The Motion of Thanks to the Noble Chairman, having been moved by the Lord Bishop, and briefly seconded by Sir THOMAS D. ACLAND, M.P., was proposed to the Meeting by LORD TEIGNMOUTH, and unanimously carried.

LORD BEXLEY.—It is now my pleasing task to finish the business of the day, by returning thanks for the kind manner in which you have received this Motion. I have been so many years engaged in the service of this Society, that my attachment to it need not be commented upon. I only hope that it may still prosper; and that so long as my strength remains, I may be permitted to take part in its proceedings: and my last wish shall be, that it may continue to be a blessing to the world.

[The following Paragraph ought to have been inserted immediately after the opening Speech of the President.]

An Abstract of the Report was read by the Rev. A. BRANDRAN, showing that the Receipts applicable to the General Purposes of the Society had amounted to 44,045*l.* 11*s.* 5*d.*; being an increase under this head of 1300*l.* 17*s.* The Amount of Sales during the year had been 50,204*l.* 14*s.* 10*d.* The Total Amount of Receipts, including drawbacks, was 95,095*l.* 4*s.* 8*d.*; and the Expenditure had amounted to 90,968*l.* 9*s.* 5*d.* The Issues of the Scriptures had been 815,551; making the Total Issues, from the commencement of the Society, 14,038,934. The Engagements of the Society at Home and Abroad exceeded 30,000*l.*

REMITTANCES RECEIVED IN APRIL.

	Free Con- tributions.	Purchase Account.		Free Con- tributions.	Purchase Account.
Abergavenny	9 18 2	18 18 0	Mold, Buckley Association, ..	12 0 0	
Andover .....	..	2 0 0	Monmouth .....	..	9 14 7
Antigua .....	..	85 12 10	Newark .....	..	81 15 3
Arundel .....	..	2 0 0	Balderton Association	10 0 0	
Banbury .....	..	7 14 7	Claypole ditto	10 0 0	
Barking .....	..	7 4 0	Farndon ditto	14 0 0	
Battersea .....	..	3 15 9	Collingham and Langford, ..	25 0 0	
Beaminstor .....	..	10 0 0	Newbury, Ladies' Asso. ....	..	3 0 0
Berrier	1 0 0	1 10 0	New South-Wales	100 0 0	
Berwick	3 0 0	..	Nottingham .....	..	68 0 0
Beverley .....	..	20 8 0	New-Basford Association, ..	5 0 0	
Ladies' Association	10 0 0	..	Pembroke & Pembroke Dock, ..	..	20 0 0
Bicester .....	..	5 0 10	Potton Association .....	..	4 11 3
Birmingham, Ladies' Branch ..	..	115 15 11	Romsey .....	..	16 13 5
Bishop Wearmouth and Sun- derland .....	..	26 1 9	San Fernando, at Trinidad ..	..	10 8 4
Blackburn .....	..	20 14 6	Spilsby, Burgh Association, ..	10 0 0	
Bloomsbury, Red-Lion-Square Association	3 15 0	31 10 2	St. David's	50 0 0	
Brecon .....	..	15 19 2	St. Luke's .....	..	9 17 6
British Guiana .....	..	200 0 0	Stockton	15 0 0	
Burnley .....	..	15 0 0	Stourbridge .....	..	25 0 0
Bury (Lancashire) .....	..	50 16 6	Sussex, West, Legacy of the late Miss Margaret Huxby (after deducting duty and charges)	140 10 2	
Burton-on-Trent .....	..	20 9 8	Thornbury .....	..	20 4 6
Clerkenwell .....	..	9 11 1	Thrapstone	25 0 0	
Cornwall .....	..	100 0 0	Uxbridge	50 0 0	
Coventry	30 0 0	18 7 0	Ulverston .....	..	14 18 6
Ladies' Association	8 0 0	..	Wandsworth .....	..	4 8 6
Derby .....	..	59 9 10	Wareham .....	..	6 10 0
Devon and Exeter .....	..	90 0 0	Warrington	51 0 0	
Dowlais .....	..	10 0 0	Whitchurch	20 13 11	
Ely, Isle of .....	..	3 11 8	Windsor and Eton .....	..	9 13 8
Essex, South-West .....	..	1 16 9	Wotton-under-Edge	10 0 0	
Faversham .....	..	7 7 0	Wrexham .....	..	13 13 4
Gosport .....	..	7 6 4			
Guernsey	100 0 0	..			
Hadley, Barnet, &c. ....	..	1 8 0			
Hampstead .....	..	15 13 1			
Hants, North-East .....	..	73 5 8			
Huddesdon	5 0 0	5 0 0			
Hope (Flintshire)	5 0 0	..			
Horsham, Ladies' Asso.	10 0 0	..			
Huntly (Scotland)	27 0 0	..			
A few Friends at Cairnle, ..	0 10 0	..			
A Friend at Duncanstoner, ..	0 5 0	..			
Kilron-in-Lindsey	10 0 0	20 0 0			
Lichfield, Ladies' Asso.	18 0 0	..			
Llandysilio .....	..	7 7 8			
Malzey .....	..	8 17 10			
Manchester, Ladies' Branch ..	..	14 0 3			

DONATIONS OF TEN POUNDS & UPWARDS.

Foster, T. T. esq., Upper Clapton 10 0 0 | |

Wilson, Mrs. B., Clapham Common (add.) .. 31 10 0 | |

LEGACIES OF TEN POUNDS & UPWARDS.

Hore, Rev. T., late of Ross Earberry, Cork
(less duty) 100 0 0

Masters, Mrs. Sarah, late of Newton
Green, Three per Cent Cons. (less duty) 300 0 0

Pegg, Mrs. A., late of Wooburn, Bucks
(less duty) 100 0 0

THE
TWENTY-EIGHTH REPORT
OF THE
COMMITTEE OF MANAGEMENT
OF THE
THEOLOGICAL ACADEMY AT GLASGOW,
UNDER THE CARE OF
DR WARDLAW, AND MR J. M. MACKENZIE, M.A.

READ AT THE 31ST ANNIVERSARY, HELD IN EDINBURGH, APRIL 19, 1842.

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1842.

COMMITTEE OF MANAGEMENT.

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CAMERON, Portobello.
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WIGHT, Edinburgh.
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Dr RALPH WARDLAW.
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Treasurers.

Mr JOHN A. FULLARTON, GLASGOW.
Mr ROBERT KINNIBURGH, EDINBURGH.

Secretaries.

Mr G. D. CULLEN, LEITH.
Mr DAVID RUSSELL, GLASGOW.

* * It is requested that applications for admission, and all letters on the business of the Academy, be addressed for this year to Mr RUSSELL, Secretary, 96, South Portland Street, Glasgow.

Subscriptions and Donations will be gratefully received by Mr FULLARTON, 110, Brunswick Street, Glasgow; and by Mr ROBERT KINNIBURGH, Edinburgh; or by any of the Members of Committee.

FORM OF A BEQUEST TO THIS INSTITUTION.

I

do hereby give and bequeath to the Treasurer, for the time being, of the THEOLOGICAL ACADEMY, in connexion with the Congregational Union of Scotland, the sum of _____ to be paid within _____ months after my decease, with legal interest after the term of payment, &c. &c., to be applied to the purposes of the said Academy.

R E P O R T.

It is not the object of the Committee in this brief Report to vindicate the principle on which the Glasgow Theological Academy is established. In former years this might be requisite, but happily the oft-repeated argument is now in a great measure unnecessary. The experiment has been made, and with a very satisfactory result. The lingering prejudices of those who at first opposed the institution have gradually been dispelled; their fears and their fancies have been dissipated, and not by the light of Scripture and reason alone, but by the fact steadily reflecting that light and forcing it on the mind, that the cause of God in connexion with the Congregational churches in this country, is, under the Divine blessing, sustained and extended, chiefly through the instrumentality which this Academy regularly supplies. The Committee, therefore, confidently appeal on its behalf to the actual state of the ministry in the churches with which it is connected. That ministry, they are well aware, is not, in number or efficiency, all that the friends of the cause ardently and most reasonably desire; it is still far short of the point which they are eagerly endeavouring to attain; but while this is felt and acknowledged, it may, on the other hand, be asked, what would have been its present condition, if this institution had not existed,—if it had not been supported in successive stages of its history when embarrassed and in peril,—if it had not been blessed from above in bringing forward year after year such a goodly number of acceptable preachers of the Gospel? What would have been in that case the very limited influence of the churches in the urgent circumstances of this eventful time? How utterly unprepared and unprovided must they have been for the arduous struggle in which they especially are called to engage, taking a prominent place in the portentous movement we now witness. In bearing testimony for Scriptural independence and purity of communion,—in pleading for these principles, not in word only, but in deed and in truth; acting upon an honest conviction in simplicity and godly sincerity; the voice

which the churches are enabled to lift up, may, after all, be but as the voice of one crying in the wilderness, unheeded by the multitude and unheard. And when some impression is made—and the awakened people begin to listen, there may still be difficulty and delay in following up the impression, in making a stand, and maintaining the ground gained,—but let us bless God for what has been done, and for the means now possessed, inadequate as they are, to meet the exigencies and urgent calls arising out of the very prosperity we see begun and presented to us on all hands. Had the churches, by the neglect of the Divine ordinance—to commit to faithful men, able to teach others also, the things most assuredly believed among us, incurred the penalty, and brought upon themselves a dearth of the preaching of the word, the consequence must have been, that many of them, instead of flourishing in newness of life, and bearing testimony in the region round about them, would ere this have ceased to assemble themselves together, or have dwindled into insignificance. But the Committee now regard, with a great degree of satisfaction, the fruit of the labours of past years appearing in the provision which the churches actually enjoy, and they only regret that they have not been enabled to do more in the important department of the service of the Gospel it is their privilege to occupy. They deeply feel that, at the present juncture, it is peculiarly incumbent on the Congregational churches to seek the increase of faithful and able men, carefully selected, and fully furnished for the successful discharge of the duties of the Christian ministry—duties at all times arduous and important, but pre-eminently so in the position the pastors of our churches are now expected to fill.

They cannot be insensible to the ominous appearances on the ecclesiastical horizon; they cannot be indifferent to the promising openings on the plenteous field; and they are at the same time solemnly impressed with the call—whatsoever thine hand findeth to do, do it with thy might, which is pressed upon them by the removal of those who have long been distinguished as leaders in this service.

There is one event deserving a prominent place in this Report, which will of itself render the past year memorable in the annals of the Academy. The death of Mr Ewing may justly be regarded by the friends of this institution, with the feelings naturally called forth on the decease of a beloved parent, for indeed he was a father to the Academy. In this relation he has long been highly esteemed, and regarded with mingled veneration and affection by those who sat at his feet, and by those who rejoiced to see him thus surrounded. How often, when thus assembled, have his brethren been animated by his presence, and encouraged by his zeal. That light which shone

among us with softened radiance, is now removed. That voice, whose expressive tones, full of true pathos, thrilled us with delight, is now heard no more. But we sorrow not under the bereavement as those who have no hope. Rather we rejoice in the grace of God which sustained him, and enabled him to finish his course with joy, calmly entering on his rest, and gathered as a shock of corn fully ripe. In the retrospect, we are led to admire with wonder, gratitude, and praise, the good providence of Him who knows the end from the beginning, and can adapt the instrument he employs to the appointed season, and the circumstances in which it is required ; while not slothful, but followers of them, who through faith and patience inherit the promised blessing, we rejoice that other men laboured, and we are entered into their labours. When the want of a seminary for the education of those who desire to be employed in the work of the ministry, was strongly felt by the churches, and openly expressed more than thirty years ago, the eyes of all the brethren were with one consent directed to our revered friend, whose decease we mourn, as one eminently fitted as a tutor to preside over such an institution ; and from its formation in 1811 till the close of his life, in happy and honourable conjunction with his equally esteemed colleague, he laboured, by his fostering care and unremitting exertions, to sustain this Academy, and render it an extensive blessing. In many respects, Mr Ewing was a remarkable man, and a distinguished servant of the Lord ; but in no part of his varied ministry or of his abundant labours, did the peculiar features of his character shine more brightly, or his abilities, natural and acquired, appear to greater advantage, than in his intercourse as a tutor with those placed as students under his charge. He delighted in the work : with him it was not confined to the chair from which he gave forth his prelections, for in the house, and by the way, he encouraged, advised, and greatly assisted his young brethren, happily teaching them, and forming their habits, without allowing them to feel they were under restraint. He was not left without a present reward, and his best memorial on earth will appear in the extending influence of his example on others, who are now in their several spheres spreading the light they received through his instructions, and in the fruit of that seed corn which he cast upon the waters, in the assured hope that it should return after many days.

In now referring to the present state of the Academy, the Committee are happy to be able to say, that the reports they have received of the students from the appointed examiners, from the tutors, and from the churches who have had opportunity of forming a judgment, when our young brethren are engaged in preaching the gospel,

are all very favourable, and encourage the hope, that the present numerous class will in due time, by the divine blessing, prove a great accession to the ministry among us.

Mr Lothian of St Andrews and Mr Campbell of Greenock were requested at the last annual meeting to preside at the public examination of the students at the close of the session; and the Committee have much satisfaction in now presenting the gratifying statement which they have received from these esteemed brethren.

“ Agreeably to the appointment of the Committee, we have much pleasure in giving the following report of the annual examination of the students attending the Glasgow Theological Academy, which took place in the Academy Hall, on Tuesday the 29th of June, at ten o'clock A.M.

“ The exercises commenced with an inquiry into the various prophecies concerning Christ, anterior to the time of David, which led to a critical examination into the principles on which the Psalms ought to be interpreted in their relation to the Messiah, with a special reference to those Psalms which are strictly prophetic of his office and work. After this, the second and sixteenth Psalms were translated from the Hebrew, and the students were examined on the construction and syntax of the language.

“ The second part of the exercises consisted of extracts from the writings of the Greek and Latin Fathers, accompanied with questions on the authenticity and value of those writings. In this way, ~~the~~ Epistle of Tertullian *ad Scapulam*, in Latin, and the *Regula Fidei* of Irenæus in Greek, were translated and explained.

After a short interval, the students were next examined on the Greek Testament. A minute analysis was first given of Dr Paley's notes on the first and second Epistles to the Corinthians, as contained in his *Horæ Paulinæ*; after which, part of the first chapter of the first of these Epistles was translated and critically illustrated. The last part of the examination related to the department of biblical exegesis, or the interpretation of Scripture; and embraced a very full account of the principal commentaries of ancient times, commencing with the Jewish Targums, and comprehending the critical works of the most celebrated Greek and Latin Fathers, down to the period of the Reformation, with remarks on their respective merits, considered as expounders of the sacred text.

“ The students and friends of the Academy met again in the evening at 7 o'clock, when three essays were read on important subjects connected with Biblical Criticism and Systematic Theology:—*On the intermediate state*, by Mr John Smith; *On the nature*

and necessity of repentance, and its connection with faith, by Mr Johnston; and *On the authenticity of the New Testament writings, as proved by their peculiarity of style*, by Mr Fraser.

"The whole of the examination, which occupied more than seven hours, was conducted by Mr Mackenzie, (Dr Wardlaw being unavoidably absent in England), and impressed the examiners with a very high opinion of Mr M.'s qualifications as tutor; and, from the extent of knowledge and sound scholarship displayed by the students in the various exercises, proved the great advantage derived from the prolonged period of study lately adopted. The Academy appears to be in a very flourishing and efficient state, which must be highly gratifying to its friends generally, and ought to commend it to the increased support and patronage of the churches.

"WILLIAM LOTHIAN.

ALEXANDER CAMPBELL."

During the summer vacation, a considerable number of the students, by the recommendation of the tutors, were regularly employed in preaching the gospel, under the direction of the sub-committee for appointments connected with the Congregational Union. By their services, various churches and stations were supplied which would otherwise have been destitute; and so far as this Committee have been informed, the accounts received of the manner in which the preachers have fulfilled their engagements, are very satisfactory. Of the other students, some were enabled to continue without interruption the regular prosecution of their studies, having received assistance from the funds, beyond the ordinary provision, to enable them to do so.

During the past year there have been several ordinations of brethren who have studied at the Academy, indicating at once the important place it now occupies in connexion with the churches, and their approbation of those whom it sends forth. Mr Archibald Duff has been ordained pastor of the church in Fraserburgh; Mr Thomas Just, junior, colleague with his father in the pastoral charge of the church of Newport, Fife; Mr Hugh Smith, pastor of the church in Brechin; Mr Ker Johnston, pastor of the church in Perth; and Mr John Smith, pastor of the church in Ayr. Mr Alexander Gordon has also been ordained pastor of the church in Londonderry, Ireland; and Mr David Connel having returned to Canada, is there preaching the gospel in circumstances which afford him much encouragement.

The most important business requiring the attention of the committee of management in the course of the year, is connected with

the admission of new students. They deeply feel the responsibility of their office, in this view of the duty devolving on them; and they earnestly desire to be found faithful to the churches, and to their young brethren, in the judicious selection of those who are qualified by their natural capacity, as well as by their christian character, for the public service of the gospel. In the prolonged scrutiny that is made, no correspondence or careful examination is considered burdensome, if this end can be gained, and full satisfaction secured in the reception of those who are admitted to the privileges of the institution. They do not invariably enjoy the same degree of confidence in judging of the numerous cases that come before them; and with all the attention they can give to the evidence accessible to them, they may at times be deceived and disappointed; but whatever may be the result in certain individual cases, they have the satisfaction of knowing that the means within their reach have been duly employed to secure the desired end. And from all they can learn of those who are now in the Academy, or have recently gone forth from it, they indulge the hope that those whom they have received, are received by the Lord of the harvest, and will in due time prove workmen that need not to be ashamed, rightly dividing the word of truth. Hitherto they have been enabled to admit every applicant whose case appeared, on careful examination, to be perfectly satisfactory. They have not allowed the existing state of the funds to prevent them receiving applications, or giving encouragement to those who appear to deserve it; and on the other hand, they have not been induced to admit any one whose case was doubtful, even when no burden was thereby to be brought upon the institution. Their object has been, in faithfulness to the individual and to the churches, to select only those who appear otherwise qualified, irrespective of their worldly circumstances; and they have acted under the impression, that at the present time the friends of the Institution would sustain them with growing liberality in receiving every good case. At the annual examination of applicants in September and October last, the Committee had before them a very great number of applications for admission. From the correspondence that had taken place previously, containing testimonials and full statements by the applicants, a careful selection was first made, and afterwards those who were thus approved, appeared personally in Edinburgh for examination. The tutors attended with the Committee during the interesting service, which fully occupied two days. The result of the protracted investigation was, that seven were admitted fully, and one conditionally.

The following have been enrolled :—

Mr James Samson.....	from the Church in Alexandria.
Mr Alex. C. Wood.....	Roxburgh Pl. Edin.
Mr James Robertson.....	Ditto ditto.
Mr James Howie.....	Leith.
Mr Gilbert McCallum, junior.....	Campbelton.
Mr Alex. Hannay.....	Dumfries.
Mr William Ross.....	Nairn.

The class at present under the care of the tutors at Glasgow, engaged in the regular exercises of the Academy, consists of 29 students, of whom two are connected with the London Missionary Society; and there are several others who avail themselves of the advantages of the Academy, although they are not regularly under the control of the Committee.

In conclusion, while the Committee rejoice in the degree of unanimity that exists among their brethren in reference to the Academy, and in the frequent expressions of attachment to it by which they are encouraged, they are again constrained to express their regret that so many of the churches neglect to contribute to its funds, and thus to provide for its support. It will be seen by the Treasurer's accounts subjoined, that the income of the past year is greatly insufficient for the expenditure. Were it not for the extraordinary contributions they have been favoured with, the Committee would be altogether unable to carry on this work, so urgently called for at the present time, even on the scale to which they have been confined. They therefore earnestly entreat from all the churches connected with the institution an annual contribution, whatever may be the amount, their dependence being on the regular support thus received.

The Committee gratefully acknowledge the sum of L.40, sent anonymously through their Secretary, and also the payment of a bequest by the late Mr William Lethem of Glasgow. As an expression of interest in the cause which they endeavour to promote, on the part of one who had it in his heart to serve the Lord, and who attended the Academy with this object in view, they have received this latter contribution with peculiar feelings of submission to the will of God, who "moves in a mysterious way," and of satisfaction in the work which, with the word it is intended to proclaim, liveth and abideth for ever, while all flesh is grass, and all the glory of man is as the flower of the field.

LAWS AND REGULATIONS.

I. The object of the Glasgow Theological Academy shall be to furnish a suitable education to brethren of approved piety and talents connected with the Congregational churches in Scotland, to fit them for the Christian ministry.

II. The Institution shall be supported by the Contributions of Churches, and by Donations or Annual Subscriptions from individuals; and the affairs of the Institution shall be placed under the superintendence of a Committee, to be appointed annually by the contributors, and consisting of at least twenty members, six of whom shall form a quorum. The pastors of the Congregational Churches in Scotland, contributing to the funds of the Academy, shall be *ex-officio* members of Committee.

III. There shall be a meeting of the Committee regularly, at the anniversary of the Congregational Union; and the Secretaries shall be empowered to call other meetings in the course of the year, at such time and place as they may deem convenient, or when required by a quorum.

IV. The care of the education of the Students, and of their conduct generally, while attending the Academy, shall be committed to the Tutors for the time being; and in the event of any change by death or otherwise, their successors in office shall be appointed at the Annual Meeting of the Committee, notice to this effect having been duly given to the Churches.

V. The Committee shall receive and judge of all applications for admission into the Academy. They shall require that the application of each candidate be sanctioned and recommended by the church with which he is connected, and be accompanied by a full certificate of his character, circumstances in life, and previous attainments. Every application ought therefore to be communicated to the Secretary at least three months before a Meeting of the Committee, on which the Secretary shall transmit to the applicant a list of queries, and a notice of the prescribed mode of examination. Before admission, the applicants shall undergo, in the presence of the Committee, a full examination respecting their views of the doctrines and ordinances of the word of God, and of the nature of Christian fellowship. They shall be required to deliver in writing their sentiments on such subjects as may have been prescribed to them by the Secretary, and also to express their thoughts on some portion of the word of God, *viva voce*, in presence of the Committee.

Every Student, when received, shall engage to observe the special regulations drawn up by the Committee, and the terms of admission shall be distinctly stated and agreed to.

VI. There shall be an annual examination of the Students attending the Academy, at the close of the academic session, before examiners to be appointed by the Committee at the Meeting immediately preceding.

VII. The regular course of study shall consist of four consecutive terms of eight months each at the Academy, viz. from 1st November to 1st July, during which period, the Students shall not be allowed to engage in any employment that would interfere with the due prosecution of their studies. In cases where elementary education is required, a fifth year may be added; and for such as have previously attended the Language and Logic Classes in any of the Scottish Universities, three years shall be considered sufficient. Applicants who have studied at any of the theological seminaries connected with other Christian denominations, may be admitted for even a shorter period; but no departure shall be allowed from the regular course of study, except on the recommendation of the Tutors to the Committee.

VIII. The Library belonging to the Academy shall be supported by an annual grant from the funds of the Institution, while donations of books will always be thankfully received.

IX. Full or partial pecuniary support shall be afforded to as many approved applicants as the funds will permit.

X. For the period of one year at least, after leaving the Academy, Students who have completed their education, and have commenced their labours in preaching the Gospel, shall be under the direction and control of the Committee, during which time provision shall, if necessary, be made for them from the funds of the institution.

PRESENT STUDENTS.

William McNab,	From Church in George Street, Glasgow.
Thomas Lightbody,	From " Nile Street, ditto.
John Forrester,	From " Albion Street, ditto.
Hugh Hercus,	From " Greenock.
Peter W. Grant,	From " Perth.
John Gillies,	From " Kilsyth.
Nisbet Galloway,	From " Blackburn.
Daniel Fraser,	From " Nile Street, Glasgow.
James McFarlane,	From " Leven.
Ebenezer Young,	From " Denholm.
William Eyval,	From " Huntly.
Alexander Duncanson,	From " Nicholson Street, Glasgow.

George Greig,	From Church in	George Street, Glasgow.
Ebenezer Kennedy,	From	Argyle Square, Edinburgh.
James Fingland,	From	George Street, Glasgow.
John Hunter,	From	Alloa.
William Bathgate,	From	Denholm.
David M'Lachlane,	From	Montrose.
A. S. Muir,	From	Paisley.
James Samson,	From	Alexandria.
Alexander C. Wood,	From	Roxburgh Place, Edinburgh.
James Robertson,	From	Ditto, ditto.
James Howie,	From	Leith.
Gilbert M'Callum, jun.	From	Campbelton.
Alexander Hannay,	From	Dumfries.
William Ross,	From	Nairn.

MISSIONARY STUDENTS.

Walter Inglis.

Joseph V. S. Taylor.

LIST OF THOSE WHO HAVE STUDIED AT THIS ACADEMY, AND ARE
NOW EMPLOYED IN PREACHING THE GOSPEL.

. Those whose names are marked with an asterisk, speak Gaelic.

Robert M'Lachlan,	Pastor of the Church in	Paisley.
John Hill,	Pastor	Huntly.
Alexander Ewing,	Pastor	Halifax, Yorkshire.
James Spence,		Newport, Isle of Wight.
William Swan,	Missionary.	
Thomas Wodrow,		Canada.
Archibald Jack,	Pastor of the Church in	North Shields.
Neil M'Kechnie,*	Pastor	Stewartfield.
Gilbert Wardlaw,	Theological Tutor,	Blackburn, Lancashire.
George D. Cullen,	Pastor of the Church in	Leith.
James Scott,	Missionary,	Demerara.
David B. M'Kenzie,	Pastor of the Church in	Elie.
Ebenezer Miller,	Pastor	Rotterdam.
Alexander Marshall,	Pastor	Stirling.
Robert Machray,	Pastor	Dumfries.
John Arthur,	Pastor	Helensburgh.
John Smith,	Missionary,	Canada.
John Robertson,	Pastor of a Church in	Yorkshire.
William Robertson,	City Missionary in	Dublin.
John Lyall,	Town Missionary,	Montrose.
Thomas Young,	Pastor of the Church in	Garlieston.
John M'Robert,	Pastor	Cambuslang.
John Wiseman,*	Pastor	Arundel, Sussex.
William Legg,	Pastor	Reading, Berkshire.
James Drummond,	Pastor	Queen Street, London.
William Lowe,	Pastor	Forfar.
John M'Laren,	Pastor	Aberfeldy.
Archibald Farquharson,*	Pastor	Tiree.

Richard Penman,
 Andrew Russell,
 Alexander M'Naughton,
 Henry Wilkes,
 John Murker,
 James Russell,
 Robert Wilson,
 Alexander Fraser,
 William Christie,
 Anthony Gowan,
 Robert Lang,
 Alexander Campbell,
 John Moir,
 Charles Rattray,
 James Cameron,
 James R. Campbell,
 John Kennedy,
 Robert Weir,
 Adam Gordon,*
 Alexander Fraser,
 William P. Lyon,
 Robert Caldwell,
 John Stronach,
 Thomas L. Lessel,
 James Kennedy,
 David Blueloch,
 Thomas S. M'Kean,
 J. S. Wardlaw,
 Robert Massie,
 John Elrick,
 Alexander Gordon,
 David Russell,
 W. L. Browne,
 Alexander Munro,
 J. B. Laing,
 David Webster,
 John Kirk,
 Thomas Just,
 James Mann,
 John Spence,
 Archibald Duff,
 Hugh Smith,
 William Reid,
 Ker Johnston,
 David Connel,
 John Smith,
 George S. Ingram,

Pastor of the Church in Yeovil, Somersetshire.
 Pastor ~~~~ Princes Street, Dundee.
 ~~~~ Glasgow.  
 Pastor of the Church in Montreal.  
 Pastor ~~~~ Banff.  
 Missionary, ~~~~ India.  
 ~~~~ Denholm.  
 Pastor of the Church in Blackburn, Lancashire.
 Pastor.
 Pastor of the Church in Blackhills, Skene.
 Pastor ~~~~ Chorley.
 Pastor ~~~~ Greenock.
 Pastor ~~~~ Arbroath.
 Missionary, ~~~~ Demerara.
 Pastor of the Church in Portobello.
 Pastor ~~~~ Montrose.
 Pastor ~~~~ Aberdeen.
 Pastor ~~~~ Forres.
 Preaching in ~~~~ Lochgilphead.
 Pastor of the Church in Albany St., Edinburgh.
 Pastor ~~~~ Albany Chapel, London.
 Missionary, ~~~~ Madras.
 Missionary, ~~~~ Singapore.
 Missionary, ~~~~ Calcutta.
 Missionary, ~~~~ Benares.
 Preaching in ~~~~ Northamptonshire.
 Missionary, ~~~~ Tahiti.
 Missionary, ~~~~ India.
 Pastor of the Church in Peterhead.
 Pastor ~~~~ Falkland.
 Pastor ~~~~ Londonderry.
 Pastor ~~~~ Nicholson St., Glasgow.
 Pastor ~~~~ Lerwick.
 Pastor ~~~~ Banchory.
 Pastor ~~~~ Printfield, Aberdeen.
 Pastor ~~~~ Hamilton.
 Pastor ~~~~ Newport, Fife.
 Pastor ~~~~ Alexandria, Dumbartonshire.
 Preaching in ~~~~ Kirkwall.
 Pastor of the Church in Fraserburgh.
 Pastor ~~~~ Brechin.
 Preaching in ~~~~ Sbetland.
 Pastor of the Church in Perth.
 Preaching in ~~~~ Canada.
 Pastor of the Church in Ayr.
 Preaching in ~~~~ Alloa.

**EDINBURGH Treasurer's Account with the GLASGOW THEOLOGICAL ACADEMY,
from 28th March 1841, to 10th April 1842.**

RECEIPTS.

Church, Argyle Square, Edinburgh.

| | |
|-------------------------|--------------|
| Collection | L.20 0 0 |
| Mr Adam Black | 1 1 0 |
| Mr Joseph H. Stott | 1 1 0 |
| Mr James M'Laren, | 0 10 6 |
| Mr John Gibson, junior | 1 1 0 |
| Mr Robert Caldwell | 0 10 6 |
| Mr George Johnstone | 0 5 0 |
| Mr Alexander Sinclair | 1 0 0 |
| Mr James Walker | 0 5 0 |
| Mr Samuel Hopperton | 0 10 6 |
| Mr William L. Alexander | 0 10 6 |
| Mr F. Mihe | 0 5 0 |
| Mr Hugh Paton | 0 10 6 |
| Mr David Stott | 0 10 6 |
| Mr George Torrance | 0 10 6 |
| Mr Alexander Scott | 0 10 6 |
| | <hr/> 29 2 0 |

Church in Albany Street.

| | |
|--------------------------|---------------|
| Collection | 6 6 0 |
| Mr Robert Kinniburgh | 1 1 0 |
| Mr George Yule | 0 10 6 |
| Mr Thomas Russell | 0 10 6 |
| Mr Thomas Caldwell | 1 1 0 |
| Mr David Wright | 0 5 0 |
| Dr Paterson | 1 1 0 |
| Mr John Tod | 0 5 0 |
| Mr James Blaikie | 0 5 0 |
| Mr James Durham | 0 10 0 |
| Messrs Sommerville & Son | 10 10 0 |
| Messrs Murray and Son | 0 5 0 |
| | <hr/> 22 10 0 |

Church at Leith.

| | |
|---------------------------|---------|
| Collection | 6 10 11 |
| Collected by Miss Raeburn | 1 0 0 |
| Collected by Mr G. Smith | 1 17 0 |
| Collected by Mr Robertson | 1 4 6 |
| Mr William Alexander | 1 1 0 |
| Miss Carstairs | 0 10 0 |
| Miss Cathcart, senior | 4 4 0 |
| Messrs Ken | 5 0 0 |
| Mrs Cullen | 1 1 0 |
| Misses Cullen | 5 0 0 |
| Mr R. Daniels | 0 5 0 |
| Mrs Forrest | 2 0 0 |

| | |
|--------------------------|---------------|
| Miss Forrest | L.1 0 0 |
| Mr Gibla | 0 10 6 |
| Mr and Mrs Harvey | 2 2 0 |
| Mr Mirrieles, St Peters- | |
| burgh | 2 0 0 |
| Mr and Mrs Sturrock | 1 0 0 |
| Mr and Mrs Swao | 10 0 0 |
| Mr and Mrs Walker | 1 0 0 |
| | <hr/> 47 5 11 |

J. W. per Mr Cullen, (donation)

40 0 0

Church at Stirling.

Collection, per Mr Swan

8 13 0

Elgin.

| | |
|---------------------------|--------------|
| Three Friends | 0 3 0 |
| A Friend, omitted in 1841 | 0 10 0 |
| Ditto, 1842 | 0 10 0 |
| Mrs Dick | 0 2 6 |
| A Lady, pr N. M'N. | 0 5 0 |
| W. C. per ditto | 0 5 0 |
| Mr N. M'Neil | 0 5 0 |
| Miss Gordon, per ditto | 0 2 6 |
| A Friend | 0 2 6 |
| Mr Rodgers | 0 6 0 |
| Mr Alexander Anderson, | |
| Grant Lodge | 0 2 0 |
| | <hr/> 2 13 6 |

Collection, Church at Wick

6 0 0

" " Avoch

2 0 0

" " Knockando

1 0 0

" " Linlithgow

2 4 0

Mr Gowan Troup, Rhynie

2 0 0

Mr Gowan, Blackhills.—Society for

Religious Purposes

1 10 0

Mrs Samson, Dumfries

3 0 0

A Friend, per Mr Hill, Huntly

2 0 0

Church at Dunfermline.

Collection

3 16 8

Mr E. Beveridge, Dunferm-

line

7 1 0

Mr H. Kidd, Dunfermline

0 10 6

Mrs Thew, Yorkshire

5 8 2

Mr C. Spence

0 10 0

0 5 0

L.176 1 7

DISCHARGE.

| | |
|--|---------------|
| Paid Printer's account for Report | L.7 0 0 |
| Paid lodging Students while in Edinburgh | 2 6 4 |
| Paid Travelling expenses | 2 18 0 |
| Paid Collector | 0 17 4 |
| Remitted to Mr Fullarton, Glasgow | 161 19 11 |
| Paid Rent for Committee-room one year, to May 1842 | 1 0 0 |
| | <hr/> 176 1 7 |

April 11, 1842.—I have examined this account, and found it correct.—JAMES BURNET.

The following Sums have been received since the above Account was closed.

| | | | |
|----------------------------------|--------------|---|-----------------|
| <i>Kirkwall.</i> | | | |
| Mr A. Smith | L.0 5 0 | Captain Martin, Aberdeen | 0 5 0 |
| Mr D. Ramsay | 1 1 0 | Mr Jack, Edinburgh | 0 10 0 |
| Mr H. Wood | 1 1 0 | Mr John Campbell, Dunkeld | 0 5 0 |
| Mr William Wishart | 0 5 0 | <i>Church in New Lanark.</i> | |
| Mr G. Robertson | 1 1 0 | Collection | 2 14 7½ |
| Mr D. Elder | 0 10 0 | Juvenile Missionary Society | 1 15 1½ |
| Mr P. Cuister | 0 5 0 | A Friend | 0 10 3 |
| Mrs Downie | 0 2 6 | | <hr/> 4 10 0 |
| Miss Downie | 0 10 0 | <i>Albany Street Chapel, Edinburgh.</i> | |
| Miss Fraser | 0 2 6 | Collection at Annual Meeting | 6 13 0 |
| Isabella Moar | 0 1 0 | Mr J. B. Todd, Edinburgh | 1 1 0 |
| <i>Collection at Mill Street</i> | | <i>Church in Montrose.</i> | |
| <i>Chapel</i> | 0 16 10 | Collection | 8 0 0 |
| | <hr/> 6 0 10 | | <hr/> L.27 4 10 |

GLASGOW TREASURER'S ACCOUNT *with the THEOLOGICAL ACADEMY.*

RECEIPTS.

Church, West George Street, Glasgow.
Collection L. 37 10 0

| | |
|---|--------|
| Friend, per Rev. Dr Wardlaw | 25 0 0 |
| Mr Jas. Rankine, for 1841 | 0 10 6 |
| Mr James Donaldson, do. | 0 5 0 |
| Mr James Russell, Robertson Street do. | 0 10 0 |
| Mr William Govan do. | 0 10 0 |
| Mr James Laurie do. | 5 0 0 |
| Mrs Dr McLeod do. | 0 10 0 |
| Mr John Fraser do. | 0 2 6 |
| Mr Fran. Finlayson, do. | 0 13 0 |
| Mr James M. Russell, per Mr Maclehose do. | 3 3 0 |
| Mrs Geo. M. Murray, do. | 0 7 6 |
| Mr John Hamilton, Brandon Place, do. | 2 2 0 |
| Miss Janet Dickie, per Mr R. Simpson | 0 3 0 |
| Mr W. P. Paton | 5 0 0 |
| Mr William M. Leod | 0 8 0 |
| Mr John Hamilton, junior | 0 6 0 |
| Mrs Coates | 0 5 0 |
| Mr William Maitland | 0 10 6 |
| Mrs P. Lethen | 5 0 0 |
| Mr Matthew Lethen | 5 0 0 |
| Mr J. S. Blyth | 3 3 0 |
| Mr John Gray | 5 0 0 |
| Mr James M'Keand | 1 1 0 |
| Mr Alexander Naismith | 2 2 0 |
| Mrs Hugh M'Farlane | 0 6 0 |
| Mr John Brown, junior | 1 0 0 |
| Mr William Murdoch | 0 7 6 |
| Mr Andrew Robertson | 0 10 0 |
| Mr Peter M'Arthur | 0 5 0 |
| Mr John Reid | 0 5 0 |
| Miss Smith, Monteith Row | 0 5 0 |
| Mr Anthony M'Keand | 2 2 0 |
| Mr Hugh Cochran | 0 10 0 |
| Mr Duncan Stewart | 1 1 0 |
| Mr John Foulds | 0 10 0 |
| Miss Smith, per E. Hendry | 0 5 0 |
| Mr Ebenezer Hendry | 0 5 0 |
| Mr Andrew M'Queen | 0 2 6 |
| Mr Benjamin Gunn | 0 5 0 |
| Mr Thomas Gardiner | 0 2 6 |
| Mr William Gardiner | 0 2 6 |
| Mr David Smith | 0 10 0 |
| Mr A. Menzies | 0 10 0 |
| Mr William Gilmour | 1 0 0 |
| Mrs R. Hutchison | 0 5 0 |
| Mrs Arthur | 0 5 0 |
| Mrs Harvie | 0 5 0 |
| Mr Henry Langlands | 0 10 0 |
| Mr J. P. Reid | 0 10 6 |
| Misses Reid | 0 10 6 |
| Miss Brown | 0 5 0 |
| Mr and Mrs Wm. Milroy | 2 2 0 |
| Mr James Muir | 1 0 0 |
| Miss Fullarton | 2 0 0 |
| Miss Isabella S. Fullarton | 2 0 0 |
| Mr William Fullarton | 2 2 0 |
| Mr John A. Fullarton | 5 5 0 |
| Misses Leslie | 0 10 0 |
| Mr James Maclehose | 1 1 0 |
| Mr George G. Cunningham | 5 5 0 |
| Anonymous, being a birthday present, per the Deacons of George Street Ch. | 1 10 0 |
| Rev. J. M. M'Kenzie | 2 2 0 |
| Mrs M'Kenzie | 1 1 0 |
| Mr James M'Keand, junior | 0 10 6 |
| Mr A. M'Keand, junior | 0 10 6 |
| Mr James M'Keand, junior, Garnet Hill | 0 5 0 |
| Mr Charles Wish | 0 10 6 |
| Mr Colin Campbell | 0 2 6 |
| Mr William Gunn, junior | 1 1 0 |

145 17 0

| | |
|-----------------------------|----------|
| <i>Church, Nile Street,</i> | L. 2 2 0 |
| Mr John Small | 1 1 0 |
| Mr Alexander Allan | 0 10 6 |
| Mr Henry B. Duncan | 2 2 0 |
| Mr John Risk | 1 0 0 |
| Mr Andrew Oswald | 1 1 0 |
| Mr John Wyld | 0 10 6 |
| Mr Robert Walker | 0 10 6 |
| Mr Robert Laing | 0 5 0 |
| Mr John Ferguson | 0 10 6 |
| Mr Dixon Russell | 0 1 6 |
| Mr John Penman | 0 10 6 |
| Mrs John Donaldson | 1 1 0 |
| Mr Robert Goodwin | 0 5 0 |
| Mr William Russell | 0 10 0 |
| Mr John Neil | 0 5 0 |
| Mr Thomas Lochhead | 0 10 0 |
| Mr J. Stuart, Garnet Hill | 13 5 0 |

Church, Nicholson Street, Glasgow.

| | |
|--------------------------|--------|
| Rev. David Russell | 1 0 0 |
| Mr Ralph Wardlaw, junior | 0 10 6 |
| Mr William Wardlaw | 0 10 6 |

2 1 0

Church, Blackfriar's Street, Aberdeen.

| | |
|-----------------------------|--------|
| Mr Fleming | 1 1 0 |
| Rev. John Kennedy | 1 1 0 |
| Mr Mowat | 1 1 0 |
| Mr Elmslie | 1 0 0 |
| Mr Roy | 0 10 6 |
| Mr Taylor | 0 10 0 |
| Mr Barker | 0 10 0 |
| Mr Paterson | 0 5 0 |
| Two Friends, per Mr Kennedy | 0 10 0 |

6 8 6

Church, Ward Street, Dundee.

| | |
|----------------------------|---------|
| Collection | 20 13 0 |
| William Baxter, Esq. | 20 0 0 |
| J. G. Baxter, Esq. | 5 0 0 |
| W. G. Baxter, Esq. | 5 0 0 |
| Misses Baxter | 3 0 0 |
| David Baxter, Esq. | 2 2 0 |
| Mrs Mollison | 2 0 0 |
| Mrs William M'Gavin | 3 0 0 |
| Mr James Russell | 1 0 0 |
| Mr John Smith | 1 0 0 |
| Mr Thomas Low | 1 0 0 |
| Mr Daniel Urquhart | 1 0 0 |
| Mr Edward Urquhart | 1 0 0 |
| Mrs Wright | 3 0 0 |
| Rev. Dr Russell | 1 0 0 |
| Mr Langlands | 2 2 0 |
| Mr P. Watson | 1 0 0 |
| Mr George Rough | 1 0 0 |
| Mr James Fenwick (3 years) | 1 0 0 |
| A Friend, per Dr Russell | 1 0 0 |
| Mr David Cooper | 0 5 0 |
| Mr David Robertson | 0 5 0 |
| Mr Edward Watson | 0 5 0 |
| Mr David Jack | 0 5 0 |
| Mr Alexander Balharvie | 0 2 6 |

70 18 6

Church, Princes Street, Dundee.

| | |
|---------------------|--------|
| Edward Baxter, Esq. | 10 0 0 |
|---------------------|--------|

10 0 0

Church at Fraserburgh, per Mr Duff.

| | |
|-----------------------------------|--------|
| Missionary Society, Male Branch | 14 0 0 |
| Missionary Society, Female Branch | 7 10 0 |

21 10 0

Church at St Andrews.

| | |
|------------------------|--------|
| Congregational Society | 1 10 0 |
| Mr W. Smith | 0 10 6 |

2 0 6

| | | | |
|--|---------|---|------------|
| Church at Lerwick, per Mr Browne. | L.8 0 0 | Church at Helensburgh. subscriptions per Miss Findlay | L.1 14 6 |
| Church at Cambuslang. | | Church at Montrose, Society for Religious Purposes | 4 0 0 |
| Rev. J. M'Robert | 1 0 0 | A Female Friend, Bowmore, Islay | 1 0 0 |
| Mrs M'Robert | 1 0 0 | Several Friends, do. do. | 1 0 0 |
| Church at Peterhead, collection | 2 5 2 | Church at Huntly, collection | 5 1 0 |
| Church at Perth, ditto | 5 3 0 | A Lady, Blaisgowrie | 1 0 0 |
| Church at Banff, ditto | 3 0 0 | Hugh Watt, Esq., Irvine | 5 0 0 |
| Church at Hamilton, ditto | 3 11 0 | Mr Thomas Hutton, Buchanan, per Mr Gallie | 0 5 0 |
| Church at Newport, collection | 1 0 1 | Mr Thomas Gibbs, Stirling | 0 10 6 |
| Society for Religious Purposes | 1 0 0 | | |
| Mr Kennith | 1 0 0 | | |
| Miss Mackie | 1 0 0 | | |
| | 4 0 1 | | |
| Church at Forres, Society for Religious Purposes | 2 0 0 | The late William Lethem, Esq., Glasgow | 80 3 8 |
| Church at Nairn, collection | 2 0 0 | The late Miss M. Dawson | 4 0 4 |
| Church at Stewartfield, do. | 2 10 0 | Received since the account was closed. | |
| A Member of the Church at Inverury, per Mr Kennedy, Aberdeen | 1 0 0 | Mr M'Gilp, Helensburgh | 2 0 0 |
| Church at Campbeltown, collection | 3 3 0 | | |
| | | | L.336 10 9 |

The GLASGOW THEOLOGICAL ACADEMY in Account with the TREASURER.

RECEIPTS.

| | | | |
|--------|--|------------------|--|
| 1842. | | | |
| May 9. | To balance on hand from last Account | L.861 13 8 | |
| | — Collections and Subscriptions, as per list | 336 10 9 | |
| | — Ditto received in Edinburgh, per Mr Kinniburgh | 161 19 11 | |
| | — Interest per Bank to 29th May 1841 | 12 16 11 | |
| | — Bequest of the late William Lethem, Esq., L.100, less legacy duty and expenses, L.10, 16s. 4d. | 89 3 8 | |
| | — Bequest of the late Miss M. Dawson, expenses deducted | 4 0 4 | |
| | | <u>L.966 5 3</u> | |

EXPENDITURE.

| | | | |
|--------|--|------------------|--|
| 1842. | | | |
| May 9. | By Board and Class Fees to Students, as per list | L.583 11 6 | |
| | — Payment to Tutors | 270 0 0 | |
| | — Rent of Class-Room | 22 10 0 | |
| | — Books for the Library, Printing Catalogue, &c. | 32 12 5 | |
| | — Coals, Gas, Cleaning, &c. | 5 15 6 | |
| | — Expenses attending Committee Meetings | 4 9 0 | |
| | — Paid R. Picken for collecting Subscriptions | 1 1 0 | |
| | — Cash in Bank | L.40 0 0 | |
| | — Ditto on hand | 6 5 10 | |
| | | <u>46 5 10</u> | |
| | | <u>L.966 5 3</u> | |

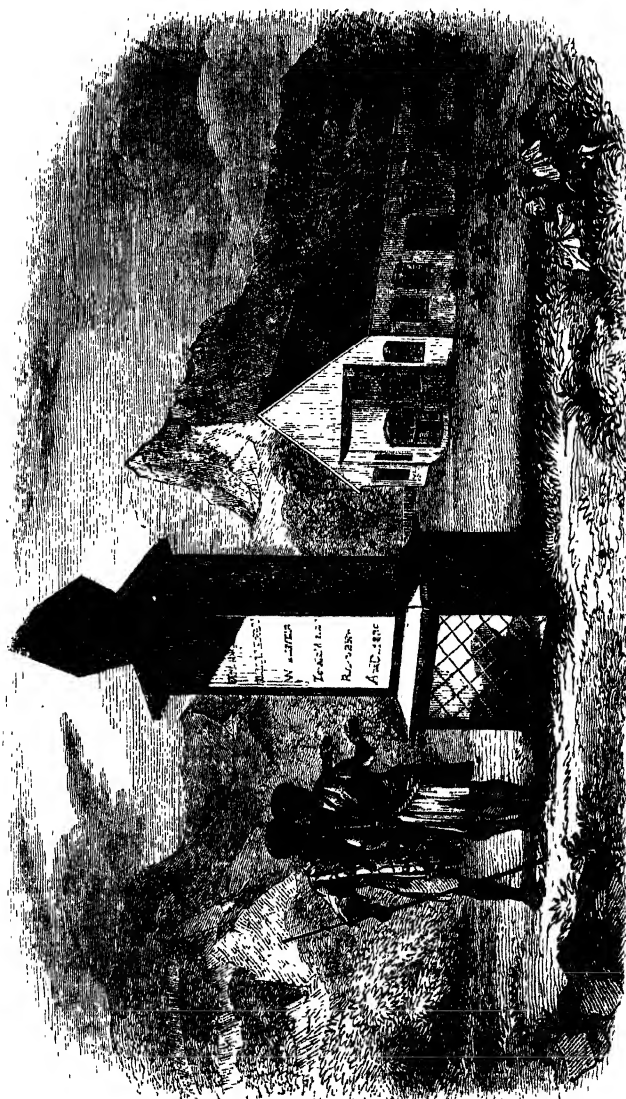
GLASGOW, 9th May 1842.—Having examined the foregoing accounts, we find them correct, and a balance of L.40 in the bank; and in the hands of the Treasurer, L.6, 5s. 10d. to be placed to the credit of the Academy in next account.

(Signed) J. S. BLYTH.
WILLIAM MILROY.

MISSIONARY MAGAZINE

CHRONICLE.

CENOTAPH TO THE MARTYRED MISSIONARY,
ERECTED BY THE NATIVES OF RAOTONGA AT ARORANGI.



INSCRIPTION.—To the Memory of the Rev. JOHN WILLIAMS, of the London Missionary Society, who, having laboured upwards of fourteen years at Raiatea, was made the honoured instrument of introducing Christianity to the Hervey and Savage Islands. In attempting to convey the Gospel to the New Hebrides, he fell a sacrifice, with his friend Mr. HARRIS, on the Island of Erromanga, to the cruelty of the deluded heathen inhabitants, Nov. 29, 1839.

CENOTAPH TO THE REV. JOHN WILLIAMS.

THE first efforts of our lamented brother, for the introduction of the Gospel to the Islanders of Rarotonga, are thus related in his *Missionary Enterprises* :—

“ On reaching the island, the canoe we purchased at Aitutaki, was sent on shore, with one of the natives of Rarotonga, Vahineino, and Papeiha.* Meeting with a most favourable reception, a consultation was immediately held with an immense assemblage of the natives, under the shade of a grove of Temanu trees ; when the teachers stated the object of our voyage, informed the people of the renunciation of idolatry at the various islands we had visited, and added, that we had brought their own people from Aitutaki, with Christian teachers, whom it was our wish to leave at their island, to instruct them in the knowledge of the true God, and the way of salvation by his Son Jesus Christ. All appeared delighted, and the king determined to come on board and conduct them to the shore.”

Pursuant to these arrangements the teachers landed, but were only a few hours on shore when they returned, bringing complaints of a serious outrage having been committed on one of their number. It was then proposed to defer the attempt, and this would probably have been decided on, had not the Christian courage of Papeiha prompted him to volunteer his services. Some devoted native Christians from the island of Aitutaki accompanied this faithful evangelist to his field of labour. He was followed with the prayer that his little flock might become the germ of a Christian church in Rarotonga ; and that, by their instrumentality, the incorruptible seed of the Word might be scattered throughout its numerous population. When our departed brethren, Messrs. Tyerman and Bennet, visited the island, little more than a twelvemonth after its discovery, the whole population had renounced idolatry, and were engaged in erecting a place of worship.

Ample information has from time to time been given of the progress of Christianity in this island, and the latest intelligence fully sustains the encouraging character of all the previous accounts. The people have recently evinced their ardent attachment to the memory of their father in Christ. At a public meeting held a few days after the intelligence of his martyrdom reached the island, Mr. Gill suggested the erection of a monumental record to their departed friend. Pleased with the thought, the natives unanimously resolved on carrying it into execution ; and in June, 1840, the monument, which stands in front of the Mission-chapel at Arorangi, was finished.

“ We have been gratified,” writes our brother, “ to witness in the people such a desire to commemorate the character and services of our dear brother Williams, whose heart was full of affection towards them ; *but there exist still more enduring monuments of his labours.* Through the power of the Gospel, brought by his instrumentality to this land, a nation has been raised from the grossest idolatry to the worship and service of the true God ; and not a few, we hope, who first received from his lips the glad tidings of salvation, are now with him in glory.”

FOURTH VOYAGE OF THE CAMDEN TO THE ISLANDS.

WE are indebted to the Rev. Dr. Ross for the pleasing information inserted below. His letter is dated, Darling Harbour, Sydney, July 13, on board the *Camden* :—

The Missionaries are all embarked. Besides the Captain, officers, and crew, there are as passengers, Rev. Mr. Murray, wife, and child ; Rev. G. Charter, wife, and child ; Rev. T. Bullen and Mrs. Bullen ; Rev. H.

Nisbet and Mrs. Nisbet ; Rev. G. Turner ; Mr. Smee ; Mr. Baker, surgeon ; Misses Bicknell and Barff ; Mrs. Morgan and child ; and seven natives of the Samoas ; making in all 41 souls.

Mrs. Turner has been obliged to remain at Sydney on account of illness.

* A native Christian of Raiatea, who still continues in the island labouring as an evangelist.

SOUTH SEAS.

PROGRESS OF SPIRITUAL RELIGION AT THE SAMOAS.

(From the Journal of the Rev. A. W. Murray, Tutuila.)

EVERY successive communication from this delightful field of labour brings renewed assurances of the very cheering progress of the Mission. By the appended statements from Mr. Murray, we have most gratifying evidence that the favour of the Lord continues to attend the labours of our brethren in the island of Tutuila :—

Moral power of the Gospel.

Jan. 7.—A vessel has just entered the harbour. What a change has been effected within a few months! I believe there is not a single female now in this village, nor in the neighbourhood, who will have any intercourse with wicked foreigners. Formerly, the approach of a vessel to our shores used to make our hearts sink within us; now we hardly fear them, knowing that they can do us but little harm. Some months ago a few young men, from a ship at anchor in the harbour, went on shore to one of the villages in our neighbourhood, avowedly for bad purposes. They went into one house, and found the inmates singing the praises of God; they went to a second, and the family were employed in reading the word of God; and to a third, and they were kneeling at a throne of grace, presenting their grateful homage to the Father of Mercies. This was more than the young men could outbrave, and constrained by feelings more easily conceived than described, they joined with the poor Samoans in their devotions, and afterwards returned on board their ship, and confessed that they had been completely defeated. Blessed be God for what his hand hath wrought!

Fruits of the revival.

Feb. 18.—Conversed to-day with a few persons, who profess to have been awakened at the commencement of the present revival. The accounts they give of their experience, in connexion with the striking change that has taken place in their characters, afford good reason to conclude that they are really the subject of a work of grace. One of them, a young man, a very satisfactory case of conversion, was at Niuuli, a village 7 miles from Pagopago, when the revival commenced, and on the very day that the work began here, he says he was seized with deep concern. He was quite ignorant of what was going on, having left this early in the morning of the day when the awakening began which was on Monday. He had been present at the Sabbath services. He described himself as having been greatly surprised when he came here, and found so many similarly affected with himself. There seems to have been a simultaneous movement on that memorable day, in various parts of the

island. The Lord give to all the members of our little church, and to myself, a heart ardently to long, and fervently to pray, for another time of refreshing from the presence of the Lord!

Addition to the church.

Feb. 29.—At our church meeting a deep feeling appeared to pervade our little assembly. We had the unspeakable happiness of receiving 21 new members, almost all the fruits of the late awakening. It appears now as if God were making bare afresh his arm among us. May his blessed name be more and more glorified among this poor people! O what a sweet time of refreshing did we this afternoon enjoy; every heart appeared to overflow with love, and gratitude, and joy; and the earnest desire of all seemed to be, that God may graciously continue his blessed presence among us, and may add continually to our number those that are saved. Blessed be his Holy name, for what we are thus privileged to see and to enjoy; and O may we yet see greater things than these!

Happy death of a native Christian.

March 10.—A messenger arrived from Vaitogi to-day, bringing us intelligence of the death of Leturi, one of the members of our church. He is the first of our members taken from us by death. He had been ill for three or four months, and manifested a delightfully Christian spirit during the whole of his sufferings, and also at the last solemn hour. A deep sense of his own weakness and worthlessness, a high estimate of the Blessed Saviour, and a constant clinging to him, were all along conspicuous. His general expressions were uttered with evident intelligence and sincerity, "O may I hold out to the end—May I stick to Christ till the end."

Matthew Hunkin saw Leturi about ten minutes before his death, when, making an effort, the latter said, "Matthew, I cannot speak much, but my mind is on Jesus,—may I stick to the cross." His last words were, "May I stick to the cross of Christ." Having uttered these words he departed in peace, to be, we humbly hope, with that precious Saviour, clinging to whom he descended into the valley of the shadow of death. His course has been short, but

* most exemplary. He was a chief of the first rank, one of seven who are acknowledged the leading chiefs of the island; but after his conversion he was remarkable for his humility. He emphatically became a little child, and as such received the kingdom of heaven. The Lord grant that very, very many on Tutuila, may live and die as he has done; and to His name be all the glory.

Indications of the spirit of prayer.

March 11.—During last night Mrs. M. was awoke by some unknown person in the woods, near our house, offering up prayer with strong crying and tears—apparently agonizing in prayer to God. Our house stands back, behind the village, close to the bush, so that we often hear the cry of the broken heart, as it unburdens itself in prayer and supplication before God. Often is “a voice heard upon the high places” of Tutuila, “weeping and supplications.” The name of Jesus is as ointment poured forth, and his blessed Cross is moving the island. Some weeks ago, a young woman of about 15, formerly the gayest and giddiest in the village, was heard in the wood weeping and exclaiming in the most earnest manner, “O Jesus, O Jesus, O Jesus!”

Jesus, on whom she called so earnestly, soon heard, as we believe, her cry, and she is now an approved member of our little church. Blessed be God for what our eyes see, and our ears hear!

June 15.—The past night has been a most remarkable one—such a night as certainly never before occurred in this district. I retired about half past 10 o'clock, and fell asleep, with the voice of prayer and weeping sounding in my ears. About 1 o'clock I was aroused by the same sounds, and going out, I found there was a general commotion throughout the village. The members of the church were pleading, some of them in the most earnest and melting language, for the conversion of their brethren, while the voice of weeping and wailing was heard in every direction, from those who have been recently awakened. It was most deeply affecting to hear and to witness what was going on, and well fitted to fill the mind with the most solemn and delightful emotions. It was a sweet, still, moonlight night, and every thing seemed to wear an aspect of peculiar loveliness. I thought of by-gone days, and experienced a thrill of grateful joy, which words cannot express, at the wonderful change which has been effected.

This delightful intelligence has been confirmed by the Rev. T. Bullen, in a letter written upon the eve of his departure from Sydney for the Navigators Islands, as follows:—

Our Missionary brother, Rev. A. Murray, who came here in the *Camden*, brought most encouraging accounts of the state of the Mission at Samoa, and especially at his own island, Tutuila, where there has been a mighty outpouring of the Spirit of God. Multitudes have been awakened and converted. I think as many as five hundred persons have been received into church-fellowship in the course of one year, all of whom have given satisfactory evidence of a change of heart. So great is the religious feeling among all classes of the people, that the whole island, containing from four

to five thousand inhabitants, seems ready to be brought under law to Christ. *I myself have been living for three months in the same house with some of these converted heathen—first fruits unto Christ in Tutuila—and am enabled to testify that they adorn the Gospel of God our Saviour in all things.* May these be indeed the earnest of the abundant harvest of redeemed souls, not only among the inhabitants of Tutuila, but all the islands of the Pacific. Mr. Murray has doubtless sent you the heart-stirring account of the rise and progress of this awakening.

DESTITUTION OF ORPHAN CHILDREN AT RAROTONGA.

THE pleasing duty has often devolved on the Directors of making their grateful acknowledgments to numerous Christian friends for contributions of clothing, and sundry useful articles for various Missionary stations. The subjoined communication recently received from the Rev. A. Buzacott, will, we trust, not only be gratifying to the contributors whose valuable assistance it acknowledges, but also stimulate others to do likewise. It is deeply distressing to know that hundreds of poor children, left by the mysterious providence of God without father and mother, are debarred, by their state of absolute destitution, from sharing the blessings of that kind and Christian instruction which is so much required by the helpless orphan.

An opportunity having offered of forwarding letters by way of Tahiti, I embrace it to thank our kind friends for the clothes so opportunely sent for our poor orphans. The contents of the bale and boxes directed to us for the orphans, were divided into three equal divisions, for Ngatangia, Avarua, and Arorangi. No little anxiety was manifested by the dear children to get their presents, as the news had got among them of their arrival. Before we began to distribute our portion, we wrote the names of the most deserving cases first, leaving out the names of those who did not bear good characters. The boys' list soon swelled to 180, and the girls' to a great number also; we were therefore obliged to make a second selection, and strike out the names of many, as our garments and cloth would by no means hold out to give something to each. This was a painful task, and we did not do it until we had searched our own boxes for

old garments to add to the number; but after all many of them were obliged to be sent home without any thing. I have not yet had an opportunity of ascertaining from my fellow-labourers the exact number of orphans in our island, but should think there are not less than 800 or 900. Those of from 10 to 16 years of age are among the most destitute. We have had but very few ships touch here lately, so that very little cloth has been obtained.

You will take the earliest opportunity of acknowledging both our and the dear children's thanks to the friends in Hampshire, and other places, for their kind presents to the orphans.

Our friends, I am sure, will not take it amiss if we again appeal to them in behalf of the schools, &c., as what we then received did not supply the present need, and it is on their liberality we are dependent for the future.

INDIA.

CHARACTER AND DEATH OF TWO TELOOGOO CONVERTS.

(From the Rev. E. Porter, Vizagapatam, Sept. 16, 1811.)

At the commencement of this year two of our first Teloo-goo converts—one male, the other female—were removed from us by death. The name of the former was Christian Thomas: he was baptized in the year 1838, at our Mission chapel, and since then has conducted himself with great propriety. He was the son of a pensioned seapoy at Chicacole, and was brought to a knowledge of the truth by means of the preaching of Poorushottum, and the reading of some religious tracts. I first employed him as a schoolmaster, and afterwards as a reader, and his conduct on the whole gave me great satisfaction. During the last five months of his life, he was able to do very little on account of great bodily weakness, and a dreadful cough with which he was afflicted. We gave him medicine at various periods; but, though it relieved him for a time, it did not reach the root of the disease. He died of consumption on January 4th, 1841.

During his last illness, he manifested great patience and resignation of mind to the will of God, and by the expressions which fell from his lips, we are led to indulge a good hope concerning his everlasting peace. He expressed a firm confidence in the Saviour's merits, and placed his entire dependence on what the Lord Jesus had done and suffered for him. A short time before his death, Mrs. Porter asked him whether he would like to go back to his former religion. He said, "O no, Jesus

is the best." He was asked if he had any wish to live, to which he replied, "O no," he was very joyful that he was going to heaven to be with Jesus. He spoke most affectionately to his wife, (who was one of our former orphan-girls,) and told her that though he was going to leave her, Jesus would not. He also told her to be sure to bring up her child to love Jesus; and also charged her to keep near to myself and Mrs. Porter.

The other convert was Christian Martha, the wife of Kamiah, a Teloo-goo Brahmin. They were both baptized in July, 1837, at the Mission chapel. Her natural temper was very irritable, and her walk not so consistent as Christian Thomas; and at times, from her strange behaviour, we were led to doubt whether she had ever been made a partaker of Divine grace. One thing, however, should be remembered, that she had been rescued from scenes of the most awful wickedness; and we cannot with reason expect to find in such persons, those ideas of Christian propriety and consistency, which have been instilled into our own minds from infancy.

I am, however, thankful to say, that her last affliction was eminently sanctified to her, and before she departed she gave the most pleasing evidence of a change of heart. Previous to my going to Madras last cold season, I had placed her and her husband under the care of our brother, Mr. Dawson, at Chicacole. Whilst with them, she was

taken ill, and died in January, 1841. With respect to her death, Mr. Dawson writes to me as follows:—

"As it regards Martha's death, referred to in your note a few days since, I was accustomed to attend her a long time, twice or thrice a day, sometimes oftener, and as far as I can judge, I have great reason to hope her soul was saved. She manifested a deep sense of her sinfulness, which she much lamented, and gave very satisfactory evidence of her confidence in the atonement of Christ as her only hope. She expected to die, and did not seem to suffer from doubts or fears about her salvation. She was entirely resigned to the will of God, though her natural irritability would sometimes get the better of her."

I cannot tell you how gratified we were in receiving this account of the first Teloo-goo adult female in connexion with this Mission, who had departed this life in the faith of Jesus. It was, indeed, like cold water to our thirsty souls: and I trust may serve to stimulate us to go forward in our

difficult work, sowing the seed of eternal truth by the side of all waters; not doubting but that in due time the harvest will appear.

At no period of this Mission have there been so many inquirers after the truth, as this year. The publication and wide distribution of useful and popular tracts, together with the preaching of the Gospel, and the education of the young, have been the chief means in the hands of God of exciting this spirit. The zealous advocates of Hindooism have lately set up a service in one of the chief temples in the town, in imitation of ours, to attract the heathen, and to endeavour to keep up the declining fame of their gods. It is not, however, open to all, but only to the privileged worshippers of Vishnoo. The principal part of the service consists in reading one of the pooranas in praise of Vishnoo, and expounding it; this is what the Brahmins call instructing the people; they find they must have the show if they have not the reality.

NATIVE AGENCY IN INDIA.

THE numerous friends, who have evinced their interest in this subject, by contributing for the support of native agents, will be gratified with the illustration which the following narrative supplies, of the benefits arising from their Christian generosity. In the personal history and evangelical labours of William Jay, a native teacher supported by the congregation of the venerable minister whose name he bears, our friends will see an eminent instance of the power of Divine grace, and a proof of what may be accomplished through the instrumentality of a Hindoo under the transforming power of the Gospel.

(Extracts of a letter from Rev. W. B. Adlis.)

The native teacher, William Jay, was one of the first fruits of my labours here, and, after a trial of faith, was baptized. At the time of his conversion he held a situation under government, but being anxious to engage in publishing the Gospel among his benighted countrymen, he relinquished his situation at a considerable pecuniary loss, and after passing the usual grades of probationer, learner, and assistant, he became "Wm. Jay's Native Teacher," and has continued so till the present time. It is not always that the native teachers continue for so long a period, as changes are required to be made, in consequence of death, &c.

Wm. Jay was located at Errode,—one of the best stations of this Mission, a town 60 miles N.E. of Coimbatore, in the same province,—amidst a dense heathen population. These places will be found in any good map of India. He is about 33 years of age, married, and has two children; he is well known and much respected, not only by the inhabitants of the town where he resides, but also by those around for many miles, and among whom he constantly iti-

nerates, and preaches the Gospel with zeal, sincerity, and diligence. He has a few stated hearers at his station, where there is also a school, supported by a gentleman in the Hon. E. I. Company's Civil Service, the master and scholars of which are placed under his superintendence. Although the mass of the population consist of zealous idolaters, Mahomedans, &c., they show him much kindness, and great numbers attentively listen to his open air preaching. They gave the ground for the erection of his house, and even assisted in the work. An instance of his general acceptance among them, may be known from the following incident, which took place about two years ago, at which time his mind was depressed in not seeing any good on a large scale as the result of his endeavours among the people, and he consulted me about his removal to another town in the vicinity.

In this I concurred, provided that after seeking by prayer for providential direction, he saw his way clear to do so. The inhabitants became acquainted with his intention of removing, and begged him to remain

among them; but when they found it was probable their request would not be complied with, they consulted together to devise a means for his detention, and for that purpose came to the determination that no person should purchase his house, in which case he would not have the means of providing himself with another elsewhere, and consequently would thus be constrained to remain among them. After obtaining a promise from several that they would attend to the things which make for their everlasting peace, and receiving what appeared both to him and me an answer to prayer, he consented to remain among them. Many among the inhabitants are fully convinced both of the sinfulness and folly of idolatry, but have not the moral courage to openly profess Christianity. And indeed, unless the influence of the Divine Spirit be with such in power, it appears almost impossible; for, to quote the language of a person who well knew such cases, "it is a living death," loss of caste, friends, property, &c., &c., of which little conception can be formed in highly privileged England.

I have also translated and enclosed his journal for the month of May, which he placed in my hands when he visited this place, and preached in the Mission chapel at the beginning of the present month. I probably might have selected others of his journals containing more interesting particulars, but I send this because it is the latest written, and it is a specimen of his

daily avocations and engagements. I intend visiting his station during a tour I shall make next month of upwards of 200 miles, but I do not like to delay sending this till after my return. He is naturally of a quiet, reserved disposition, and no high colouring or exaggeration is likely to be found in his journal, even were he not, as I believe him to be, a true Christian, and I trust both renewed and taught by the Holy Spirit, and thus it is exempt from a shadow of suspicion, and I think it contains but a mere outline of his exertions for the glory of Christ, and the good of souls.

He has lately had the pleasure of seeing his aged mother place herself under Christian instruction; his poor unhappy father died a heathen about three years ago, which was a source of great sorrow to him; he was most inveterate against his son, although the latter, in filial affection, often entreated him to attend to the concerns of his soul and believe in Christ, and was constant in prayer on his behalf.

I trust after the perusal of this sketch, and the journal, his supporters will concur with me in thinking that he is not only a faithful, diligent, and devoted servant of Christ, but also that their money spent in his support, is even at present bearing good interest, and which I hope may prove a hundredfold to their account in that day, when they shall hear the plaudits of their Lord and Saviour as well as Judge, proclaim, "Well done, good and faithful servant."

The following is a specimen of the character and effects of his labours, as described in his Journal:—

May 5.—This being the day for drawing the great car of the idol at the town of Bowany, I went thither to preach the Gospel and distribute tracts to those who should assemble. I read and preached to the people several times, and in several places during the day. After clearly showing them the sin of such doings as they were engaged in, and the evils they produce, as well as their dreadful consequences in the next world, I clearly showed them the plan of salvation through the incarnate Son of God; his excellence, love, and power to save. I also distributed some tracts. Some were evidently ashamed of the things they were doing, but some even tried to excuse themselves by saying that they followed the customs of their forefathers; but on the whole, there was but little opposition to the truths I told them.

May 8.—A great number of people still continue to pass through this town on their way homeward from the heathen feast at Bowany, and many called on me to receive books, and to speak about Christianity, and

I met with many more in the streets, nearly all of whom heard attentively while I endeavoured to show them how absurd and sinful a thing is idolatry, and to whom I spoke of the excellence and truth of Christianity, and the way to obtain the salvation of the soul through the dear Saviour, who suffered and bled to take away sin, and make a way of reconciliation for sinful men with a holy and righteous God. Some among them seemed to ponder these truths in their hearts. After family prayer in the evening, I retired to rest.

May 12.—I went into the streets of Errode to-day, and addressed the people in several places. I had many hearers, and all behaved very well, and some appeared interested in the truths they heard. In the evening I had family prayer; and it being the same evening as the congregation at Coimbatore meet for special prayer for the influence of the Divine Spirit and the spread of the Gospel, I more particularly prayed for the same.

May 13.—While out in the town (Errode)

to-day, I met with a company of men from Nootcheypallyam. I entered into conversation with them, and as they appeared very desirous of hearing the plan of salvation for the soul, through the one only Saviour, the Lord Jesus Christ, I read parts of Scripture and other books, and spoke to them about the sin and consequences of the fall of our first parents, the way of reconciliation with God through the incarnation of

his dear Son, of his perfect righteousness, of cleansing from sin by his precious blood, of death, judgment, heaven, hell, &c., &c. They all appeared very much concerned in what they heard. I afterwards left them and went into another part of the town, where nothing particular occurred, and I returned and read Matt. xv. in my open room, and spoke a little with those assembled, and had prayer.

SOUTH AFRICA.

WE are happy to present the following communications from our devoted brethren in the northern stations. It will be seen that the blessing of God continues to rest upon their labours among the Griqua and Bechuana tribes, and that the interests of social life, under providential favour, are in a state of decided improvement amongst the people.

LATTAKOO.

(From Mr. R. Edwards, Aug. 2, 1841, to the Rev. R. Moffat.)

["The brethren Ross and Livingston, with Mrs. Ross, arrived here on Saturday last. Our brethren will, I think, do well, when they are naturalized, and we shall do all we can to promote their comfort. The boxes of clothes which you previously sent have also arrived, and will be found most important in promoting the object for which the friends so kindly gave them. But what is far better, we have received 500 copies of the Sochuana Testaments. This is surely among the greatest blessings this benighted country ever received, and had we immediate conveyance (for we must not keep them all for this mission) there would not be a copy left at the end of the week. The following stations must be supplied: Griqua Town, Lekatlong, Borigelong, Motito, Moruane, Mamusa, Hamhana, and Philippolis. A few to each station will prepare the way for a more ample supply, which we are glad to hear we may soon expect.*

"Since the last annual report of the station, about forty-four members have been added to the church; and you will be surprised to hear that we have hopes of — being a changed man. It is something be-

yond common to see such a one weep in the church, and hurry out, unable to contain himself. As soon as the case of Testaments was opened, he *purchased four*, one for himself, and the others for his mother, his brother, and his wife, whom he had lately restored to his favour, after having a considerable time before cast her off. Ma Dina, (Serone,) an awful backslider, has been restored to the church, after having been separated for two years. She had all along shown a very humble spirit, and though she had generally very little to say, she gave much evidence of deep contrition for her great guilt in the sight of God. Matlobogi, the old blind woman, died two weeks ago. Her end was peace—her hopes being fixed on the Lord Jesus only."

This woman, adds Mr. Moffat, was formerly a bitter enemy to the Gospel and to us; it looked something like a miracle to see her employing her grandchildren to lead her by her staff to the house of God, and to hear her bearing testimony to the efficacy of the spiritual waters of Siloam, where she had washed and obtained light, life, and joy.

GRIQUA TOWN.

(From the Rev. P. Wright, Aug. 14, 1841.)

I am anxious you should know that notwithstanding our many and severe difficulties, our Mission is still safe and prosperous, through the Divine blessing. The Lord has, in answer to united and persevering prayer, visited this land with abundant rains, which have caused the fountains of Griqua Town, our out-stations, and the whole country, to flow, after having been

dried up for the last seven or eight years. This signal blessing has put new life into our people, and filled all hands with additional employment. Our people could not allow such a providential mercy to occur, without some public acknowledgment of their gratitude. Accordingly the first Monday in the month of June was held as a day of public thanksgiving to God. All were in-

* 2500 copies of the New Testament and Psalms have been long forwarded to the station, and farther intelligence may be soon expected.

vited on the occasion from the out-stations, and a week before the time a multitude were assembled.

Wishing to take every advantage of the opportunity, and by the Divine blessing to produce beneficial and lasting impressions, we held two preaching services every day whilst we were together. The chief part of the day appointed was spent in religious exercises. Several engaged, amongst whom were two deacons of the church at Kuruman, who were here at the time with a large party of the Kuruman members on a friendly visit. All parties found it refreshing and good to be there, and we trust that lasting results will have been produced on the occasion.

The wide spreading field of our labour, and the necessity and importance of a vigilant superintendence over the whole, render it of the last importance that one of us should be always journeying from station to station. Very much of this kind of work falls to my lot. During the last year I made twelve journeys; the period of each being

from ten days to a month, and besides these journeys, I and brother Hughes were several weeks absent.

You will be glad to be informed that the brethren, Ross and Livingston, arrived here on the 16th ult., quite unexpectedly to us, all well. We were rejoiced to welcome them as new fellow-labourers into this unbounded field, and with all our hearts we bid them "God speed." They remained with us till the 26th, and during their stay I devoted all the time I possibly could to assist them in acquiring the Sechuana language.

During their stay they were useful to us; they took a deep interest in our affairs, were delighted with their prospects of usefulness, and left us with the earnest request, that we should mutually enjoy the privilege of brotherly intercourse,—to which we most heartily and joyfully agreed. We were glad of the opportunity of promoting their comfort by the way, and rendering the remainder of their journey as agreeable and expeditious as our means would allow.

KAT RIVER.

(From Rev. James Read, Sen., Kat River, Aug. 4, 1841.)

IN addition to the encouraging accounts we have lately published of the progress of the work of God in this part of Africa, it affords us much satisfaction to give the annexed:—

In my last communication, I mentioned the accident of one of our members having had her leg shot off, and dying of a locked-jaw, but in a most happy state. A young man came forward to-day, for the first time I believe, with several others, evincing great concern for his soul. He stated that although he had grown up in Kat River, under the word of God, he had been not only indifferent, but an enemy to the Saviour and his people. The day on which that pious woman fell asleep in Jesus, he happened to call at the house, and heard her speak of her confident hope of going to heaven; and he was struck at once, and for the first time, with the importance of an interest in Christ, and led to think how unprepared he was to be brought into the situation of that dying woman. The native teacher that evening treated of death and judgment, and nailed the truth faster to his conscience. From that period, he said, he began to pray for mercy. The change wrought in him produced a favourable effect upon his wife, with whom he had been married about 14 months. She had been born and brought up at Bethelsdorp. She wept most bitterly when speaking of the bad use she had made of her privileges, but now the Lord had opened her heart, and she hoped to live and die at the feet of Jesus.

It will be recollected that I sometimes told an anecdote when in England, of a man who had been almost killed by a lion: how the lion lay before him, and observing him still to breathe, put his neck over his face, so that he could not draw his breath; how, for the first time, he then thought of, and prayed to God; and how the lion rose up and went away. I also said we had reason to believe that the circumstance had been the means of his conversion. This young man is a son of the same woman. The whole family, we trust, are now pious, and all of them but him are members of the church.

Among the recent inquirers, is an old Fingo woman, whom I had seen behind the wall of the chapel weeping, but knew not who she was. Singella, the Fingo native teacher, introduced her to me, and said she had been attending him as an inquirer for several months, and being satisfied as to her hopeful state, he brought her to me. She said that she had come to me with a heavy burden upon her heart; that she had been a great sinner; and that, with many other sins, she had been the cause of the death of her own children; one of whom she burned to death in time of war—the child was sick, and she could not take him with her. She put him into a hut, and on

leaving, set fire to it, and thus the child was burnt alive. I asked her where she thought of getting relief from her burden. She said, At the feet of Jesus Christ. She had heard that he had died for the worst of sinners,

and therefore fled to him for mercy. She had not, in former days, known what sin was, but now she knew it, and knew the remedy too.

CONTRIBUTIONS TO THE MISSIONARY CAUSE BY THE NATIVE CHURCHES.

THE Directors have long been deeply convinced of the great importance of enjoining on the churches gathered to Christ from among the heathen, the duty of contributing as God may have prospered them, to the support and extension of the Gospel; and under this conviction, they forwarded, in September last, the following resolution to the Mission-stations in the several fields of the Society's labours;—

The Directors of the London Missionary Society, cannot but renew their strong and affectionate appeal (already promptly met, in several instances,) to all their Missionaries, with the converts and the churches under their care, to employ every appropriate effort in order that the funds of the Parent Society may be relieved by the voluntary offerings, and enlarged labours of those who have themselves been turned from darkness to light, and from Satan to God; solemnly placing before their consciences the words of the Lord Jesus, when he said, "It is more blessed to give than to receive."

The very liberal contributions of the West India churches, on behalf of our exhausted funds, have already to some extent been made known to the friends of the Society, and from the communications of Missionary brethren in other parts of the world, in answer to this appeal, the Directors are happy to insert the following extracts, illustrative of the generous efforts made by other native churches, who, out of their deep poverty, have abounded in the riches of their liberality:—

INDIA.

(From the Rev. E. Porter, Vizagapatam, Sept. 16, 1841.)

I have attended to the resolution which you forwarded to me, in reference to the importance of endeavouring to increase the funds of the Society, by stirring up the liberality of the churches gathered from amongst the heathen. I would, however, wish you to consider the general poverty of native Christians in this country, and the amazing difficulties under which they labour at present, owing to the peculiar constitution of native society, concerning which our Missionaries at home will be able to give you information. On hearing of the deficiency in the Society's funds, I immediately

circulated a statement amongst the members of our church and congregation, and I am happy to say the appeal was not in vain. They have contributed, with ourselves, 180 rupees, or 18*l*. Most of this sum was subscribed by persons whose means are very limited; but, I doubt not, it was given with a willing mind, and will therefore prove acceptable to the Lord. All the members of our church who are able, subscribe very liberally to our Mission-schools, and both by their contributions and prayers help us forward in our work.

SOUTH AFRICA.

At the Kat River, the people have experienced great difficulty in the disposal of the surplus of their last harvest, for which, on account of the unusual abundance, they have not been able to find a sufficient market. In addition to this they had no contract, as in former years, to furnish the Government supplies. Notwithstanding these unfavourable circumstances, we are informed by a letter from Mr. Read, that their contributions to the funds of the Society will probably amount to 150*l*.—a sum which, with their limited and

diminished means, affords a strong proof of their love to the Saviour and attachment to his cause.

SOUTH SEAS.

The following description, by Mr. Murray, of a May Meeting, held last year at Tutuila, in the Navigators Islands; on which occasion the people manifested the most exemplary desire to aid the extension of the Gospel, according to their ability, will, we are assured, be perused with lively and grateful interest:—

The multitude that assembled was so large, that we thought it advisable to have two separate services at the same hour, the chapel not being capable of admitting more than one-third of the whole. So it was announced that those who might not find admittance there, should assemble under some bread-fruit trees in the neighbourhood, where a service would be held. This they did, and were addressed by Matthew Hunkin. The service in the chapel devolved on me. The subject of discourse at both places was Isaiah lxiii. 1, "For Zion's sake will I not hold my peace."

Shortly after the conclusion of these services, the people began to bring together their offerings to the Missionary cause. These offerings consisted chiefly of arrow-root. There were also some native mats, cloth, &c., all of which will, we hope, be saleable at the colony of New South Wales, or in England. The quantity of arrow-root collected is very considerable, considering the circumstances of the people. How much it will realize for the Society we cannot yet tell, but hope soon to be able to do so. I took some pains to make it universally understood that every individual was at liberty to act as he might think proper in

the matter; taking care, at the same time, to enforce the obligation resting on all,—especially on those "who have named the name of Jesus,"—and was much gratified to see every individual, from the child of three or four years of age, to the old man of grey hairs, approach with their "gift."

It was a deeply interesting and affecting sight, to see the various classes of character, of all ranks and ages, as they passed along in sober, joyful procession, and deposited their humble offerings on the altar of the Lord. The scene gave rise to mingled emotions, which it would be difficult to express in words. I was especially cheered to observe, that the liberality of the members of the church abounded. From them we had, in addition to arrow-root, 12 of their finest mats, which they prize as their most valuable property, and 52 pieces of native cloth, among which were some of their finest specimens. In making the collection each village came separately, with its chief and teacher at its head, and passing along in an orderly manner, each individual laid down his contribution; and the flow of grateful joy that appeared in many countenances, made it a privilege of no common order to be a spectator of the scene.

AUSTRALIA.

The Directors have recently been cheered with other efforts of Christian beneficence on behalf of the Society. Among these it gives us pleasure to advert to the generous exertions of our friends at Sydney. At the annual meeting of the Juvenile Branch of the Australian Auxiliary Missionary Society, held in July last, the Rev. Dr. Ross, who presided, announced the gratifying fact that the contributions amounted to no less a sum than 319*l.* 8*s.* 7*d.* After reading the list of collections, he observed, "That it showed what could be done, and was an incontrovertible proof that the Association was worthy of being formed, especially when it was considered to what a glorious purpose the sum was to be applied;—that of supporting Missions to our fellow-men destitute of the means of grace;—who knew not the true God, nor had heard the name of a Saviour. By collecting such a sum they had already provided for the maintenance of not less than three Missionaries in the South Sea Islands."

WEST INDIES.

Our native brethren in this part of the world continue to evince by their contributions to the cause of God, that they are not weary in well-doing. Among the recent accounts to this effect from Barbice, we gladly insert the following:—

(From Rev. James Roome, Hanover Chapel, Aug. 20, 1841.)

At the commencement of the present year I proposed to the people that they should

give the earnings of the first day of every month to God. This met with a ready res-

ponse, many of them paying in advance three, six, nine, and some even twelve months, observing that by "so doing, they would be ready for anything else that might come along."

Having advanced thus nobly to the "help of the Lord against the mighty," I was the more gratified with the conduct of the people at the new Chapel, who, of their own accord, called a meeting on Easter Monday for the purpose of "provoking one another to love and to good works."

They at the same time observed that as it was the custom for the minister to ask them to contribute, they would have a meeting "to call upon themselves to do so, to save me the trouble."

One man declared he would sell his coat, his watch, and even his body into slavery, rather than the chapel should go unfinished.

This meeting produced *considerably more than 100*l.* sterling*:—thus giving to me a very gratifying proof of the efficiency of the voluntary principle.

AID TO MISSIONS FROM SABBATH-SCHOOLS.

WE have much pleasure in transcribing the following extract of a letter addressed to our valued friend, Thomas Thompson, Esq., by an old labourer in the cause of Sabbath-school education, at Manchester; showing the efficient aid that may be rendered by the young towards the support of Christian Missions:—

I sincerely rejoice in your successful attempt to lead the teachers and scholars in our Sunday-schools to feel for the poor heathen. I am sure it must be very gratifying to your own feelings, to see school after school pressing forward with their contributions to send the Gospel to those who are perishing for lack of knowledge. I feel confident that you are quite correct in your calculations, and that a very large and permanent fund may be raised for our various Missionary Institutions, if the friends of Sabbath-schools will only try the experiment.

It has occurred to me that it might afford you pleasure to know that when Sunday-school children once embark in the cause of Missions, they do not grow weary and draw back. The Sunday-school with which I am connected was, I believe, the first to form a Juvenile Auxiliary to the London Missionary Society. In 1812, a few of the elder scholars thought they would try to raise 3*l.* 3*s.* viz. 1*l.* 1*s.* for the London Missionary Society, 1*l.* 1*s.* for the British and Foreign Bible Society, and 1*l.* 1*s.* for the Lancashire County Union. The first year they collected 11*l.* 6*s.* 6*d.*, and they gave 3*l.* 3*s.* to each of these Societies. This year we have collected 113*l.* 17*s.* 2*d.*, which has been disbursed as follows:—To our own Christian Instruction Society, 5*l.*; to the Religious Tract Society, 5*l.* 5*s.*; to the British and Foreign Bible Society, 10*l.* 10*s.*; to the Irish Evangelical Society, 15*l.*; to the Lancashire County Union, 30*l.*; and to the London Missionary Society, 40*l.* We have collected in twenty-nine years, 3,231*l.* 3*s.* 1*d.*; of which sum, 1,083*l.* 13*s.* has been given to the London Missionary Society. I do not state this with any degree of boasting, because although the amount may appear large, I am fully persuaded it might have been much greater had there been more prayerful and persevering effort put forth. We have, however, cause to be very thankful that God has been pleased to smile upon our feeble attempts to promote his glory, and to extend the kingdom of our dear Redeemer. He has fulfilled in our happy experience his own gracious promise, that "He that watereth shall be watered also himself." During the twenty-nine years, no less than two hundred and fifty of our Sunday-school teachers and scholars have been admitted into the church; nine of the teachers have engaged in the sacred work of the ministry at home; and eleven of them have been sent out by the London Missionary Society, to carry the glad tidings of salvation to the poor heathen in different parts of the world.

Other pleasing communications on the same subject have been received from friends in various parts of the country. Among them are the following:—

HULL.—I have much pleasure in sending the annexed bill for 21*l.* 4*s.* 6*d.*, being the net amount of contributions received from the teachers and scholars connected with congrega-

tional churches in Hull and its vicinity, towards the special effort now making for the London Missionary Society. The contributions have been solicited in consequence of Mr. Thompson's enlightened letters to Sunday-school teachers, copies of which were printed and circulated among the schools. Several of the schools are but small, and in humble circumstances, but they have "done what they could;" and we trust this important movement will only prove the forerunner of a more systematic plan of operation in our Sunday-schools, for the sacred cause of Christian Missions. As one of the Secretaries of our Sunday-school Union, I have felt deeply interested in the present attempt to connect Sunday-schools with the Missionary enterprise, and for this purpose the subject was introduced in our Annual Report, and a suitable resolution was cordially adopted;—a copy of which it is intended to forward to each of our 151 schools now belonging to the Union.

FAREHAM.—I read and commented on Mr. Thompson's letter to our Sabbath-school teachers and children, and requested them to bring, on the following Sabbath, the contributions he proposed. The children entered warmly into the subject, applied to the superintendents for cards, and during the week, collected and brought the sum of 7*l*. An anonymous friend sent me in a letter a sovereign, making together 8*l*.

WELLINGBORO.—I have much pleasure in forwarding the sum of 10*l*. 5*s*. for the Society's funds, as an extra-effort owing to the appeal made by Mr. Thompson. I am now glad to state, that we have formed an Auxiliary Society, consisting of the teachers and scholars of the three schools in the Union, from which I expect to send you next year, a very much larger sum than that now transmitted.

DEATH OF MRS. HOLLAND AT JAMAICA.

It has pleased the Lord to remove another useful labourer from the Missionary field. By a letter from our brother, the Rev. E. Holland, the Directors have heard with great concern that his devoted wife, after a residence of only ten months in Jamaica, has finished her course and entered into rest. Her decease occurred on the 15th of October, after a short but very painful illness. In speaking of this mournful bereavement, Mr. Holland observes:—

On the Thursday before her death, as I stood at her bed-side, she said, with tears in her eyes, "I feel that I am going the way of all flesh; the hand of death is upon me: all will soon be over—in a very short time I shall be no more on earth. But I know whom I have believed—Christ is the refuge of my soul; he has caused me, a poor helpless guilty sinner, to feel the strengthening power of his redeeming grace; my sufferings at this time are very great, but I know that when the earthly house of my tabernacle is dissolved, I have a building of God, an house not made with hands, eternal in the heavens. O, pray for me, that I may fear no evil while passing through the dark valley of the shadow of death!

Oh for a sight, a pleasing sight,
Of our Almighty Father's throne!

Blessed be God for all his mercies to me!
He will crown my unworthy soul with life
and glory for ever!"

She continued in this happy frame of

mind all that day, repeating, at intervals, those beautiful hymns,

Guide me, O thou Great Jehovah,
and,

'Tis religion that can give,
Sweetest pleasure while we live.

Several times she called upon me to read and pray for her. On Thursday night she sunk into slumber from the effects of the medicine she had taken to alleviate her sufferings; but it was an eternal sleep—she woke no more. At 11 o'clock, the following day, her happy spirit was dismissed from its prison of clay, and fled to realms of bliss and glory. I am now deprived of my best earthly friend; one who used to share my griefs, and multiply my joys; her heart burned with love to Christ, which led her to seek the salvation of immortal souls. May the Holy Spirit bless this bereaving providence to my soul, and the good of the weeping congregation she has left behind.

DEATH OF GEORGE BENNET, ESQ.

THE Christian public are already acquainted with this unexpected and solemn dispensation of Divine Providence, which occurred on Saturday, 13th of November. Shortly after eight o'clock on the morning of that day, our deceased friend left home quite well, intending to walk to town, call at the Tract Society, leave there a manuscript he had been reading connected with that Institution, and afterwards go to the Borough-road school; but while walking along Bird-cage Walk, a short distance from the Hackney-road, he was arrested by the hand of death. He staggered—fell—and died in a moment, with but a single sigh.

At the earliest meeting of the Board of Directors, subsequent to this afflictive visitation, the following Memorial was adopted and entered upon the record of their proceedings:—

That in receiving the mournful intelligence of the sudden decease of George Bennet, Esq., the Directors of the London Missionary Society, while devoutly solicitous to improve this solemn and admonitory dispensation of infinite Wisdom, cannot withhold the tribute of respect and affection to the memory of their departed friend, and fellow-labourer in the service of Christ.

With humble gratitude to the God of grace, they record his voluntary withdrawment in the vigour of life from the advantages of secular occupation, and the consecration of his time and influence to the sacred objects of benevolence and religion;—objects which thenceforth occupied his time and engaged his energies to the latest hour of life.

„But especially would the Directors embrace this solemn occasion to bear testimony to Mr. Bennet's disinterested zeal and self-denying devotedness to the cause of Christian Missions;—motives which induced him at the invitation of this Board to relinquish the enjoyments of country and home; and, in association with the late Rev. Daniel Tyerman, to persevere during a period of nearly eight years, amidst perils by sea, perils by land, and perils from the heathen, in a course of visitation of the varied fields of the Society's labours in Polynesia, Asia, and Africa, with the view of augmenting its efficiency, and promoting its great object—the glory of Christ in the salvation of the heathen.

The remains of our lamented friend and brother were interred on Friday the 19th of November, in the burial-ground adjoining St. Thomas's-square Chapel, Hackney. The funeral procession, left the late residence of the deceased, Grove-place, Hackney, at 12 o'clock. The Chairman and Vice-Chairman of the Board of Directors, with the Secretaries of the Society, attended as a Deputation from the Board. The Rev. Dr. J. P. Smith delivered an address appropriate to the solemn occasion, which was followed by a deeply impressive prayer from the Rev. Dr. Burder.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:—

To Rev. B. Slight and friends, Tunbridge Wells, for a case of useful articles for Rev. E. Davies, Berbice; to Miss Davis, for some paintings for Rev. M. Hill; to Mrs. Pritchard, Deal, for 200 pincushions and needle-cases for the Malagasy Refugees; to Mrs. Farquharson, Edinburgh, for a box of apparel and other useful articles, for Rev. James Read; to an "Old Friend to Missions," for a parcel of valuable books for the Calcutta library; to Isaac Smith, Esq., Islington, for a communion service for Rev. R. Jones, Jamaica; to Miss Arundel and friends, for a quantity of clothing for Rev. R. Moffat; to a friend at Gosport, for a box of magazines, late the property of Mrs. Millar; to friends at Galashiels, for a case of useful articles of clothing for Rev. Jas. Read; to Mrs. Budden, Hammersmith, and friends, for a case of wearing apparel and other useful articles, value 25*l.*, for Rev. R. Birt, Caffraria; to Mr. Craigmile and friends, Aberdeen, for a box of books for M^r. J. Milne, Jamaica; to Mr. Grieve, Bethnal Green, for 17 vols. of the Evangelical Magazines, Reports, &c.; to Albion Chapel Missionary Association, per Miss Sutherland, for a box of clothing for the Bechuana Mission, per Mr. Moffat; to L.

L., for a parcel of shoes for Rev. James Read; to Mrs. Alexander Curling, Walworth, for 2 bundles of clothing, 1 for Mr. Birt, Caffraria, and 1 for Mr. Moffat; to friends at Thorne, for some fancy articles for Rev. E. Davies, Berbice, per Miss S. Burton, Leicester; to the members of the church under the pastoral care of the Rev. A. Tidman, for a communion service for Rev. C. Pitman, Rarotonga; to Mrs. Crisp, Southwold, and friends, for a box of clothing for Rev. R. Moffat; to Miss Thompson, Armin, for a box of books for Rev. Wm. Morton; to a friend, for a parcel of clothing for Rev. James Read; to the Ladies of the Independent Chapel, Queen's-street, Chester, and other friends, for a box and parcel, per Mrs. Cross, value about 40*l.*, for the Rev. R. Moffat; to the Ladies of Nether Chapel, Sheffield, for a quantity of wearing apparel, per Mrs. Smith, for ditto; to a few friends of the Rev. G. S. Spencer's congregation, at Ashton, in Makerfield, for a quantity of hinges, &c. for ditto; and to Mrs. Cope, Newgate, for a parcel of Evangelical Magazines.

Mr. and Mrs. Charter beg to express their grateful acknowledgments for a variety of family and fancy articles which they have received from friends at Melbourne.

MISSIONARY CONTRIBUTIONS.

From the 1st to the 30th of November, 1841, inclusive.

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|----------------------------|-----|----|----|--|-----|----|----|--------------------------------------|-----|----|----|
| W. B. | 1 | 1 | 0 | Col. at Town Hall | 11 | 14 | 0 | For Nat. Fem. Teacher | 10 | 0 | 0 |
| A few pence by C. Thoro- | | | | R. Bird, Esq. | 2 | 2 | 0 | For Temperance Sch. | 10 | 0 | 0 |
| good | 0 | 10 | 0 | For Wid. and Or. Fund. | 1 | 1 | 0 | 62 <i>l.</i> 8 <i>s.</i> 6 <i>d.</i> | | | |
| Bank Note, No. 7,523, | | | | Mr. Wakeril | 0 | 0 | 0 | Point-in-View | 10 | 0 | 0 |
| with a report of the So- | | | | Independent Meeting | 65 | | | <i>Durham.</i> | | | |
| cietv | 5 | 0 | 0 | Countess of Hunting- | | | | South Shields, half year | 0 | 15 | 0 |
| Trinkets sold | 0 | 8 | 6 | don's Chapel | 22 | | | <i>Essex.</i> | | | |
| Miss Whalley, Brother, | | | | Less exps. 4 <i>l.</i> 5 <i>s.</i> 6 <i>d.</i> | 106 | 7 | 0 | Auxiliary Society, per W. | | | |
| and Friends | 1 | 10 | 0 | <i>Buckinghamshire.</i> | | | | Ridley, Esq. on acco. | 300 | 0 | 0 |
| Mrs. Hunter, by Rev. J. | 0 | 10 | 0 | High Wycombe, by Mr. W. | | | | <i>Hampshire.</i> | | | |
| Watson | 0 | 10 | 0 | T. Butler | 6 | | | North East Aux. Soc. per | | | |
| Mr. T. Millington | 10 | 0 | 0 | <i>Cheshire.</i> | | | | W. Seymour, Esq. on | | | |
| Major Bell, by Capt. Dou- | | | | Chester Ladies' Assoc. by | | | | account | 16 | 0 | 0 |
| gal | 1 | 1 | 0 | Miss Jenkins, for the | | | | Romsey | 72 | 5 | 6 |
| Mr. W. Byers | 1 | 0 | 0 | use of Mrs. Dyer's Schs. | | | | Miss Lacey, for Female | | | |
| Miss Dennison, for Fe- | | | | in Malacca and Pinang | 18 | 13 | 7 | Educa. in Caffraria | 0 | 10 | 0 |
| male Education in Caf- | 0 | 10 | 0 | Nantwich | 19 | 15 | 3 | For M. Romsey, J. Jack- | | | |
| fraria | | | | <i>Cornwall.</i> | | | | son, and E. E. Gray, | | | |
| Mrs. W. Fletcher, for | | | | Donations, included in | | | | in the Neyoor School | 6 | 10 | 0 |
| the Nat. Tea. W. Fletcher. | 10 | 0 | 0 | the remittance acknow- | | | | 79 <i>l.</i> 5 <i>s.</i> 6 <i>d.</i> | | | |
| For a Native Girl at | | | | ledged last month— | | | | Lymington | 47 | 7 | 8 |
| Neyoor | 2 | 0 | 0 | Falmouth, Rev. T. Wild- | | | | For A. Ford and D. E. | | | |
| Messrs. Hamilton, Adams, | | | | bore | 5 | 0 | 0 | Ford, in the Orphan | | | |
| and Co. for the Widow | | | | Launceston, J. G. | 5 | 0 | 0 | School, Berhamptore. | 6 | 0 | 0 |
| and Family of the late | | | | J. G. | 3 | 0 | 0 | 53 <i>l.</i> 7 <i>s.</i> 8 <i>d.</i> | | | |
| Rev. John Williams | 5 | 0 | 0 | Freewill Offering | 5 | 0 | 0 | <i>Herefordshire.</i> | | | |
| Mr. D. Lonsdale's Mis- | | | | Penzance, Rev. C. Moore | 5 | 0 | 0 | Bargains, near Ledbury, | | | |
| sionary-box | 1 | 0 | 0 | 23 <i>l.</i> | | | | D. Edwards, Esq. | 10 | 0 | 0 |
| Alfred Sellars's do. | 0 | 10 | 6 | <i>Derbyshire.</i> | | | | <i>Hertfordshire.</i> | | | |
| Albany Chapel, Camber- | | | | Matlock, Bath | 19 | 10 | 0 | Aux. Soc. per G. Star- | | | |
| well, per Rev. G. Ro- | 15 | 0 | 0 | Belper, for the Infant Sch. | | | | kins, Esq.— | | | |
| gers, on account | | | | at Chapelton | 10 | 0 | 0 | Bishop's Stortford | 180 | 9 | 5 |
| Albion Chapel, do. | 27 | 5 | 0 | Derby, Girls of Victoria- | | | | Buntingford | 21 | 10 | 0 |
| Hoxton Academy Chapel, | | | | street Sunday-sch. for a | | | | Hadham | 5 | 1 | 2 |
| ditto | 30 | 0 | 0 | Nat. Girl at Nagercoil, | | | | Hatfield | 2 | 7 | 0 |
| Kensington, do. | 42 | 13 | 8 | to be called Eliza Gaw- | | | | Hertford | 41 | 13 | 2 |
| Kingsland Ladies' Br. do. | 15 | 10 | 0 | thorn | 2 | 10 | 0 | Hitchin | 43 | 13 | 0 |
| Juvenile Assoc. do. | 12 | 0 | 0 | <i>Devonshire.</i> | | | | For Schools in India | 4 | 1 | 0 |
| Islington Chapel, do. | 15 | 0 | 0 | Plymouth, Devonport, and | | | | For Mary Wayne, at | | | |
| Surrey Chapel, do. | 238 | 17 | 11 | Stonehouse Aux. Soc. | | | | Nagercoil | 2 | 10 | 0 |
| Ladies' Society, do. | 43 | 0 | 10 | on account | 129 | 0 | 0 | For J. Hitchin and S. | | | |
| Legacy of late Mrs. M. B. | | | | Beeralston | 12 | 14 | 6 | Maberley | 5 | 10 | 0 |
| Batt | 90 | 0 | 0 | Tavistock | 82 | 8 | 9 | For Schools in the Na- | | | |
| Ditto of late R. Foster, | | | | For Nat. Tea. William | | | | vigators | 1 | 18 | 4 |
| Esq. | 45 | 0 | 0 | Rooker | 10 | 0 | 0 | Sawbridgeworth | 16 | 0 | 8 |
| <i>Berkshire.</i> | | | | | | | | Ware Old Meeting | 15 | 17 | 8 |
| F. S. | 1 | 0 | 0 | | | | | | | | |
| Maidenhead, per Mr. J. | | | | | | | | | | | |
| Poulton— | | | | | | | | | | | |

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|---------------------------|-----|----|----|--------------------------|-----|----|----|---------------------------|----|----|----|
| New Indept. Chapel. | 4 | 16 | 8 | Tooting Sunday-school .. | 1 | 2 | 6 | L. Park, and J. Fra- | | | |
| Less exps. 6l. 17s. 7d. | 336 | 10 | 6 | Warwickshire. | | | | serburgh | 22 | 10 | 0 |
| Including 90l. previously | | | | Aux. Soc. per W. Beau- | | | | For Infant Schools in | | | |
| acknowledged. | | | | mont, Esq.— | | | | the South Seas..... | 1 | 0 | 0 |
| <i>Ile of Wight.</i> | | | | Birmingham, Ebenezer | | | | 59l. | | | |
| Ryde | 15 | 10 | 6 | Chapel Juv. Soc..... | 326 | 4 | 3 | Dundee— | | | |
| Cowes | 24 | 19 | 1 | For Ebenezer School, | | | | W. Baxter, Esq. | 20 | 0 | 0 |
| For S. J. Smith in the | | | | in-Africa | 9 | 0 | 0 | J. G. Baxter, Esq. | 10 | 0 | 0 |
| Neyoor School | 2 | 5 | 6 | For Nat. Tea. in Af- | | | | W. G. Baxter, Esq..... | 10 | 0 | 0 |
| 27l. 4s. | | | | rica, J. Hill, and J. | | | | Misses Baxter..... | 3 | 0 | 0 |
| <i>Kent.</i> | | | | W. Percy | 20 | 0 | 0 | | | | |
| Gravesend, Princes-street | | | | For Fem. Education | 20 | 13 | 0 | Glasgow, Friends by Mr. | | | |
| Sunday-school..... | 3 | 4 | 6 | For Native School ... | 5 | 0 | 0 | R. Gemmel | 2 | 0 | 0 |
| <i>Lancashire.</i> | | | | For N. Tea. in India, | | | | Glasgow Aux. Soc. per J. | | | |
| Liverpool, Great Geor- | | | | C. Glover, T. East, | | | | Risk, Esq.— | | | |
| street Ladies' Working | | | | J. Hardy, J. Dicken- | | | | Subscriptions | 15 | 17 | 0 |
| Soc. T. Milne, Esq. for | | | | son, and J. A. Salt | 50 | 0 | 0 | Mrs. Robertson, towards | | | |
| Mrs. Turnbull's School, | | | | For the So. Sea Mis. | 5 | 0 | 0 | purchasing Commu- | | | |
| Madras | 10 | 0 | 0 | | | | | nion Cup for Chapel- | | | |
| Southport Sunday-school, | | | | Walsall | 435 | 17 | 3 | ton | 0 | 10 | 0 |
| for a girl in India, to | | | | Tutbury | 90 | 18 | 6 | Workmen at Messrs. | | | |
| be called Sarah Great- | | | | Brewood and Wheaton | 18 | 8 | 4 | Pullarton and Co.'s | | | |
| bach | 3 | 3 | 0 | Aston | 17 | 11 | 8 | printing-office | 3 | 10 | 6 |
| Birkdale | 1 | 4 | 7 | | | | | Black Quarry, Young | | | |
| Mauchester, for the Mala- | | | | | | | | Men's Association ... | 0 | 11 | 0 |
| gasy, first earnings of a | | | | | | | | Bridgetown Sab.-sch. ... | 2 | 18 | 6 |
| young man, by Rev. R. | | | | | | | | Dunnett's Class, do. | 3 | 2 | 0 |
| Fletcher | 1 | 0 | 0 | | | | | Irvine Relief Cong. | 3 | 0 | 0 |
| <i>Leicestershire.</i> | | | | | | | | Kilsyth Mis. Society ... | 3 | 0 | 0 |
| Loughborough, per Rev. | | | | | | | | Paisley Relief Divinity | | | |
| E. Leighton— | | | | | | | | Hill | 4 | 10 | 0 |
| Mr. Smith..... | 1 | 0 | 0 | | | | | Parkhead, Female Class | 0 | 14 | 6 |
| Mr. Peck..... | 1 | 0 | 0 | | | | | Pempton Reformed Pres. | | | |
| <i>Lincolnshire</i> | | | | | | | | Cong. for Erronga | 1 | 0 | 0 |
| Stamford, in addition to | | | | | | | | For the Sacred Scrip- | | | |
| 6l. 2s. 1d. acknowledged | | | | | | | | tures in the S. Seas | 2 | 0 | 0 |
| in October..... | 23 | 17 | 11 | | | | | No. 109, Tringate Sab.- | | | |
| Louth | 47 | 5 | 1 | | | | | school | 0 | 10 | 6 |
| <i>Northamptonshire.</i> | | | | | | | | Glasgow Ladies' Assoc. | 5 | 17 | 7 |
| Indept. Association, per | | | | | | | | Less exps. 4l. 1d..... | 43 | 1 | 6 |
| Rev. B. Hobson, on ac- | | | | | | | | Tain, for Nat. Tea. Angus | | | |
| count | 174 | 14 | 8 | | | | | Mackintosh | 10 | 0 | 0 |
| Yelvertoft and Swinford | 19 | 2 | 1 | | | | | Edinburgh Aux. Soc per | | | |
| <i>Northumberland.</i> | | | | | | | | G. Yule, Esq.— | | | |
| Berwick, Young Men's | | | | | | | | Musselburgh Yo. Men's | | | |
| Society | 8 | 10 | 0 | | | | | Society | 3 | 0 | 0 |
| <i>Shropshire.</i> | | | | | | | | Broughton-place Juv. | | | |
| Shrewsbury, on account.. | 47 | 1 | 1 | | | | | Soc. for school at Na- | | | |
| Newport, do. | 15 | 0 | 0 | | | | | gecoil | 5 | 0 | 0 |
| <i>Somersetshire.</i> | | | | | | | | Louthian Road Cong. Soc. | 13 | 0 | 0 |
| Bath, Legacy under the | | | | | | | | Wigton United Secs. Ch. | 5 | 0 | 0 |
| Will of the late Miss | | | | | | | | 28l. | | | |
| Sarah Browning, per E. | | | | | | | | <i>IRELAND.</i> | | | |
| Wren and W. H. Salt- | | | | | | | | Cook's Town, for N. Tea. | | | |
| well, Esqs. duty paid.. | 500 | 0 | 0 | | | | | W. Weir, and A. D. on | | | |
| Horningsham, additional | 3 | 14 | 6 | | | | | account | 12 | 10 | 0 |
| Shepton Mallet | 5 | 14 | 5 | | | | | <i>JERSEY.</i> | | | |
| Clifton, Hope Chapel Sun- | | | | | | | | Congregational Aux. Soc. | | | |
| day-school | 0 | 18 | 8 | | | | | per Lieut. Saint-Hil. | 20 | 0 | 0 |
| Portsmouth, do. | 0 | 2 | 6 | | | | | <i>NICE.</i> | | | |
| <i>Staffordshire.</i> | | | | | | | | Rev. John Hartley, per | | | |
| Stone | 7 | 18 | 6 | | | | | Mrs. Boss..... | 5 | 0 | 0 |
| <i>Surrey.</i> | | | | | | | | <i>VAN DIEMEN'S LAND.</i> | | | |
| Putney, on account | 5 | 0 | 0 | | | | | Mrs. W. per Mr. John | | | |
| | | | | | | | | Stubb | 5 | 0 | 0 |

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and
 Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London.

No. LXIX.]

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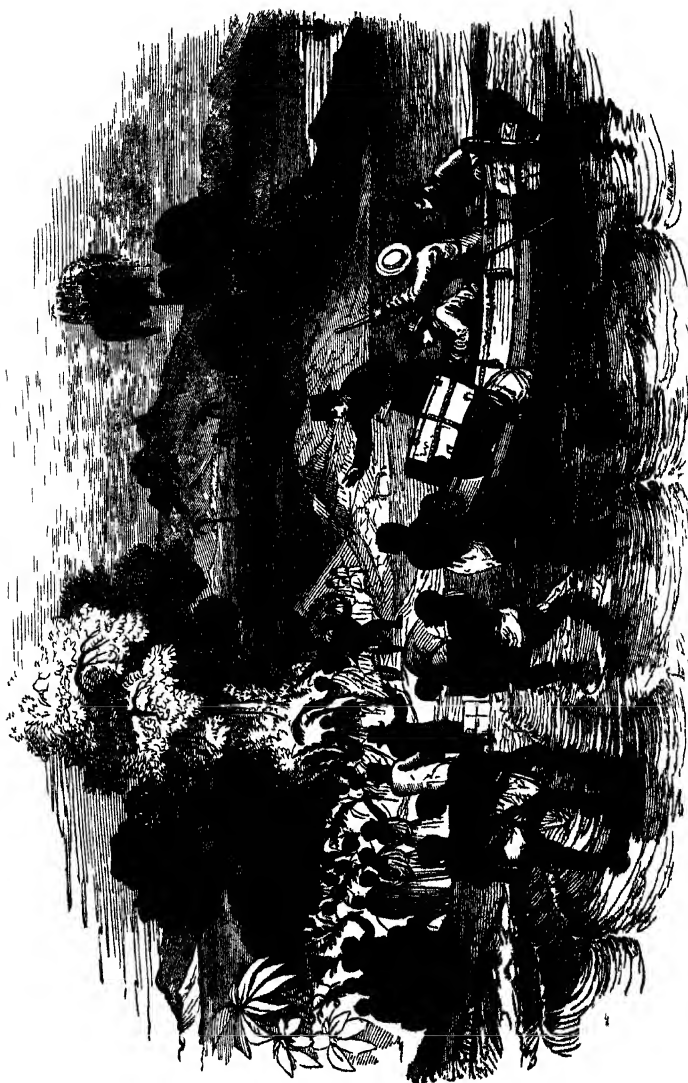
[FEBRUARY, 1842.

MISSIONARY MAGAZINE

AND

Chronicle.

NATIVE TEACHERS WELCOMED.



"O it was a cheering and interesting sight to see them collected in crowds upon the beach, and, with their sign of peace, (green boughs,) welcomed the messengers of peace to their shores. The natives waded in to us, and took the articles belonging to the teachers on shore."—p. 18.

SOUTH SEAS. NEW HEBRIDES MISSION.

LANDING OF NATIVE TEACHERS AT EKEAMU.

(From the Journal of the Rev. A. W. Murray.)

EARLY on the morning of the 30th of March, 1841, we were close alongside the island of Anatom, the native name of which is Ekeamu. We spent the whole of the day in endeavouring to place teachers on this island, and, through the great goodness of God, happily succeeded. We found great difficulty in making our object understood, and in gaining the confidence of the natives. After various unsuccessful efforts on board, we entered our boat, and went close in to the shore, taking with us two of the Samoan teachers. Our object was to find the Chief, gain his confidence, and ascertain the disposition of himself and his people, in reference to placing teachers among them.

We had but little difficulty in finding the Chief. Our teachers went on shore, and soon returned, bringing him with them. He evidently had very little confidence in us, but was induced, after some time, to come sufficiently near the boat to receive a present; and he intimated, to our great joy, his willingness to receive the teachers. They too, having been on shore and seen the people, felt greatly encouraged, and were satisfied they might land with perfect safety, and take up their abode. Having seen our way clear, we returned to the ship, collected the little property belonging to the teachers, conducted them back to the shore, and had the satisfaction to see them receive a very cordial welcome from the natives.

O it was a cheering and interesting sight to see them collected in crowds upon the beach, and with their sign of peace (green boughs) welcome the messengers of peace to their shores! (p. 17.) The Lord grant that they may soon welcome them and their message to their hearts! *The natives waded in to us, and took the articles belonging to the teachers on shore, (p. 17.)* Having effected our object in landing the teachers, we returned on board. I feel that we have only cause for adoring gratitude to Him, who hath done so great things for us.

This is a fine noble-looking island, immensely superior in every respect to Fotuna. We had a pretty full view of the north side, from the one extreme point to the other. It appears in length about 15 or 20 miles; its breadth we cannot conjecture. The general appearance is very inviting, though it is poor and barren when compared with the rich luxuriance of Samoa.

The natives are rather a poor looking race, much inferior to the Samoans, and many of the other islands to windward; yet, I apprehend, much superior to the New Hollanders, and some of the other tribes to the westward. They are a mixed race—many have woolly hair and a decidedly negro cast of countenance; others have straight hair, and evidently belong to the numerous class that people the whole of the eastern islands. They do not much practice tatooing, but they smear themselves over, especially their faces, with some red substance mixed sometimes with black, which gives them a very savage appearance. They wear long hair generally, and have it twisted up in small folds with a sort of grass. In regard to clothing, they can hardly be said to have any; what they have is really indescribable. The females, several of whom we saw on shore, appear decently covered. Their condition, on the whole, is one of the deepest degradation and wretchedness. O that the pure and holy Gospel may speedily take root among them, and exert its transforming influence through the length and breadth of their land!

The following day was marked in a high degree by the mercy and goodness of our gracious God. We went on shore in the morning, at Ekeamu, and were highly gratified to find the teachers Fuataiese and Iavita, whom we had landed the previous day, safe and in good spirits.

SUMMARY.

From the ISLANDS OF THE PACIFIC, where, till the year 1830, the people sat in darkness, perishing for lack of knowledge, the word of the Lord now sounds forth to the regions beyond them; and the natives of Samoa, who were so lately degraded idolaters and cruel savages, now hazard their lives as the messengers of peace to other islands of those mighty waters, on which the curse of heathenism still abides. In our ENGRAVING the inhabitants of EKEAMU are seen welcoming to their shores the Samoan Evangelists; and, we trust, that the devout aspirations of every reader will be found in harmony with those of our devoted brother, Mr. Murray, that the God of Missions, who inclined the barbarous people to show his servants no little kindness, will open also their hearts to receive the message of salvation which they bear!

In the brief BIOGRAPHY OF MAKEA, the deceased CHIEF OF RAROTONGA, we witness the bright triumphs of redeeming mercy, and the rich reward bestowed upon the faithful Missionary by the Master whom he serves. "A Chief, born in heathenism—brought up in all the superstitions and cruelties of heathen idolatry—a despot, who had frequently imbrued his hands in the blood of his subjects for trifling offences, or perhaps, for no offence at all;—who had been accustomed, during his heathen state, to exercise his savage brutality in hewing to pieces the wretched victims of his caprice, and having the mangled portions of their bodies hung up in various parts of his premises." Such *was* Makea,—but he was washed, but he was sanctified, but he was justified in the name of the Lord Jesus, and by the Spirit of our God; and *now* the spirit, which was once the scourge and terror of his island, is *with* his Saviour; and, *like* his Saviour, in the mansions of glory. What hath God wrought!

Through the CHINESE SETTLERS AT PENANG, we have a glance of the absurd superstitions and abominable idolatries of the Celestial Empire; while the friendly and inquisitive disposition of the people warrants the hope that when the providence of God shall open, China (*and while we write may it not be opened?*) the Christian Missionary will not be an unwelcome visiter to the untold millions of that dark land.

With the paramount importance of a WELL QUALIFIED NATIVE AGENCY, the friends of Missions cannot be too frequently reminded, or too deeply impressed. European resources are limited, European labourers are too few, and European life is too frail, to meet the necessities of a perishing world. The Gospel *must* be introduced to heathen lands by *foreigners*, but it can never be adequately supported and extended but by *native evangelists*. The hope and prayer of the church for the salvation of the world should daily ascend to the exalted Saviour, that he would raise up, from among the heathen whom he has called by his word and sanctified by his Spirit, pastors and teachers for the work of the ministry, among their fathers and their brethren. In the sketch of RAMSEY PATERSON, we have an encouraging specimen of a Hindoo pastor, of a Hindoo church; and again we say to the generous supporters of our native brethren, "Be not weary in well-doing;" behold the men who are supported by your Christian love, and who, as your representatives, minister the Gospel of salvation both to the christians and the heathen of their native land.

Every succeeding month brings glad tidings from AFRICA. When the London Missionary Society commenced its operations in that degraded quarter of the globe, (says the Report of the Cape Town Auxilliary,) "*one station only* had been commenced by the Moravian brethren, and it is probable that a few Christians felt the necessity of instructing their domestics; but *this was the whole amount of labour* rendered by the Christian church for the inhabi-

tants of this vast continent: they were without knowledge, without civilisation, without God and without hope, in the world." Now, says our intelligent and conscientious friend, the Rev. S. Dyer, "The Scotch brethren, the Moravians, the Wesleyans, and our own Missionaries, are all doing much good. In Caffreland, and other quarters, education, civilisation, and conversion, are all progressing; and as for Cape Town, I have seen and heard for myself. The principal booksellers' shops are stocked with Bibles and religious books—the work of education goes on well—infant schools, and adult schools are thriving; and there are many missionary hearts besides the hearts of Missionaries. From the Minister of the Dutch church I obtained some interesting accounts of the working of *negro emancipation*; and had the friends of Africa heard his statements their hearts would have leaped for joy like mine. Many of the Dutch boors are indignant with the Missionaries—and why? Because, say they, the Missionaries have done them an irreparable injury. Oh! what a testimony to the fruits of Missionary Societies! What they call injury is only justice to Africa." With joy and thankfulness may we adopt the expression of assurance from our valued brother, "The blessing of Africa will surely come upon Britain."

With mingled feelings of sorrow and delight we turn from the continent of Southern Africa, where the Sun of Righteousness is thus widely extending the power and glory of his healing beams, to clouds charged with death, and sending forth desolation on THE ISLAND OF MADAGASCAR. But why do the heathen rage, and the people imagine a *vain thing*? The tree of life has been planted in that soil, and though it has been shaken and despoiled by rude and ruthless hands, yet when the race of persecutors shall have passed away, it shall thrive and grow, and extend its branches over their dishonoured ashes. When the Missionaries were silenced, and their flocks left as sheep without a shepherd, the number of the faithful was less than 180; now, after seven years of bonds and imprisonment, slavery and death, that number is *not only undiminished but increased*. Thus persecution in our own times, as in the days of our fathers, defeats its own design, and the "blood of the martyrs is the seed of the church."

LIFE AND DEATH OF MAKEA, A CHIEF OF RAROTONGA.

His character before conversion.

THE subject of this memoir was one of the principal Chiefs of the island. He was descended from a family of Chiefs of the highest order, and could trace his ancestry back to the peopling of the island. Makea was considerably above the common size, his height six feet four inches, of a very commanding aspect, and his legs and arms beautifully tattooed. He was naturally of a proud and haughty disposition, which had been fostered by the unlimited power possessed by the Chiefs of this island, life and death literally depending on their nod. He was one of the last Chiefs of importance who embraced Christianity, and it was many years after that period ere he appeared to receive the truth in the love of it.

When we arrived at Rarotonga early in 1828, Makea and his people had nominally embraced Christianity; but on becoming acquainted with their private characters it appeared, that although they regularly attended to all the external duties of religion,

few of their evil practices, and those of a licentious kind especially, had been abandoned. Makea had professed to give up all his wives except one, but was in reality keeping secretly as many, if not more, than while in his heathen state.

From this time to 1833, many trials and difficulties were experienced by the Missionaries from various causes, but one of their principal trials arose from the secret and determined opposition manifested by a number of bad people to the progress of the Gospel. They not only opposed us in our work, but did all that lay in their power to distress and annoy all those who were willing by their services in any way to assist us; and as Makea was now a regular professor, and friend of the Missionaries, he also suffered with them in those persecutions. Three times during this period was our school-house set fire to; twice it was burned to the ground; the third time it was discovered in sufficient time to save a part of it; and well do we remember how regu-

larly he would come to our house, accompanied with some of the steady people, immediately after such a conflagration, to console with us, and resolve the next morning to commence rebuilding it. This was always done with a promptness and dispatch which surprised us, but which must be mainly attributed to his decision in the affair.

In May, 1833, a church was formed at this station. Only six, including the native teacher, Papeiha, were to be found who gave sufficiently decided evidence of piety to be received as communicants; and in consequence of the then low state of religion, the necessity of visiting their neighbours and countrymen from house to house, was suggested to them, that they might in their own peculiar and familiar phraseology urge upon them the necessity of an immediate attention to the state of their souls. The good effects of this were soon apparent. Many became concerned, and a spirit of anxious inquiry was manifested.

His first inquiries after the truth, and admission to Church-fellowship.

Makea began to evince some concern respecting his state as a sinner in the sight of God, and many things of a pleasing nature were reported of him. Towards the close of the year, he appeared to be earnestly inquiring after the best things.

From this time to 1835, he became a diligent inquirer after truth. His conviction of sin was very deep, and from being a haughty proud individual, he became as meek and quiet as a lamb. Almost as soon as he was acquainted with his state as a sinner, and his need of an interest in Christ, he proposed himself as a member for church fellowship. He was not, however, admitted till more than twelve months after. Knowing, as we did, his former character, we were desirous of obtaining more decisive evidence of the sincerity of his profession by his continuance in well-doing. In May, 1835, he with six others were admitted to church-fellowship, and continued to adorn the doctrine of God his Saviour until he was called to join the church above. The account which he gave of his conversion and religious experience, when admitted, was of the most pleasing kind.

His love to the word of God.

For some years, Makea and several other Chiefs composed my class at the adult school at daybreak. I attempted to teach them to read, but found my efforts useless; and placing a monitor over them, devoted what time I could spare to the children, and with better success. But no sooner did he begin to desire sincerely the word of God, than he applied himself diligently to learn-

ing, embracing every opportunity, and was willing to be instructed by any little boy who could teach him; and it was not long before he could read not only the Rarotongan with tolerable fluency, but also the Tahitian dialect. He became a diligent student of the Divine oracles, and often spent a great portion of each day in reading and meditating on them. He was equally diligent in attending on all the means of grace, whether public or private, never absenting himself from any except prevented by indisposition.

His humility and faith.

On Monday especially, and also on other evenings, our house was generally crowded with persons who came to talk over the subject of the preceding sabbath, and other portions of the word of God; and often, at the conclusion of the meeting, when they were about to leave, have I been much affected to hear him, with deep concern, address the people, and apply the solemn truths, which had been the subject of inquiry, to his own and their individual cases, saying, "Don't let us think that other people are intended; these truths deeply concern ourselves. What do we personally know of them?" Eternity, with its realities, awakened in him the most solemn thoughts, and, at times, the most fearful apprehensions, which nothing could calm but the exhibition of divine mercy in the gift of the Lord Jesus Christ. This appeared to be his only hope, his only trust. What a monument of divine mercy was here! A Chief, born in heathenism,—brought up in all the superstitions and cruelties of heathen idolatry—a despot, who had frequently imbrued his hands in the blood of his subjects for trifling offences, or, perhaps, for no offence at all; who had been accustomed, during his heathen state, to exercise his savage brutality in hewing to pieces the wretched victims of his caprice, and having the mangled portions of their bodies hung up in various parts of his premises. When reflecting on this part of his conduct in connexion with the solemnities of an approaching judgment, he would at times be filled with consternation and horror at the thought of meeting those whom he had formerly sacrificed to his cruelty. But then he would say, "I did it ignorantly. Why did you English people delay so long the sending the Gospel to us?" This unanswerable question has frequently been put to me. While others have said, "Oh, if you had come before, such an individual, such a Chief, such a father, and such a brother, would not have been killed."

He had a numerous family. The eldest son, our present Chief, and eldest daughter, are both members of the church; but he

was much tried in some of the younger branches of the family.

His efforts to do good.

From the time of his joining the church, he united with several of the other members in visiting the sick from house to house, to converse with them on the all-important concerns of their souls. In this employ he frequently spent one day in the week. He was very partial to a poor man who lived not far from his own house, named Teatai, a person greatly afflicted, having lost his fingers and toes, by a disease, called by the natives, the "kovi." He was one of the first members of our then little church, and, notwithstanding his great afflictions, had been a very useful person; for having learned to read himself, he taught many others to read also, and acted as a father over a class of young men who have most of them turned out well. One of them is a native Missionary at Samoa; and another, who dates his conversion to the good old man's counsel, is now a student in the institution.

His last illness.

For many months before he died, having also lost his eye-sight, he was confined to his house. Makea was very kind to him in sending him cloth and food when he was in need, and would frequently spend many hours in the old man's hut, conversing about the wonderful things brought to light by the Gospel.

In May, 1839, Makea was taken ill; he took some medicine, and partially recovered, but unfavourable symptoms soon returned, and every means used proved ineffectual. The state of his mind during his illness was

very pleasing: then, as when in health, he always seemed prepared to talk on religious subjects, and, whenever I called, he generally inquired into the meaning of one or more passages of the sacred Scriptures, which he had, in the course of his reading, marked for the purpose.

Death of Makea.

His disease now increased rapidly, which brought on a stupor, from which he did not recover. While in this state he was continually muttering, but little, however, of what he said, could be distinctly understood. Sometimes his friends could catch a few words, such as, "Regard well. Prepare! prepare! Let us go to the teacher to inquire about the word of God." And when the bell was rung for divine service, he would make many attempts to rise, and make signs that he wished to go; and in this state he continued till October 28th, when he breathed his last, and was admitted, we trust, into the presence of his Saviour—a monument of saving grace. A coffin was made for him of Tamaun wood, and the next day he was carried into the chapel by his mourning tenants, followed by his disconsolate widow and weeping children. All the principal Chiefs were present; and the solemn service was improved from the words, "Blessed are the dead which die in the Lord." After which, his remains were carried back, and deposited in a vault prepared for the purpose, adjoining his house, which is surrounded by a low wall, built of lime and stone; and the following inscription cut into the plastering of the vault:—

This is Makea's grave—he died in the month of October, the 28th day, 1839.

ULTRA GANGES. CHINESE MISSION AT PENANG.

(From the Journal of the Rev. A. Stronach.)

Celebration of a Chinese festival.

Feb. 6.—This being the fifteenth day of the Chinese new year, was the principal day of the feast of lanterns. I went out among the Chinese, and spoke to a good number of them. They seem to recognize me as a known friend, and are always ready to show little obliging attentions. The exhibition this evening consisted, first, of a great number of little Chinese boys and girls standing in a long line at one side of a Chinese street, having paper cut and coloured, and formed into the shapes of horses, fishes, or drums, with a candle in each, to make them appear as fire-horses, &c. Then there was a procession. First

appeared a very large and artfully contrived representation of a dragon, made of coloured paper and neatly joined, each part of its lengthened form being lighted with a candle. Ten or twelve men carried this dragon,—the emblem of Satan, yet the symbol of the Chinese imperial majesty. These men caused the head of the dragon, and its whole body, to move along in serpentine curves through all the streets inhabited by Chinese. Behind this dragon there followed three separate platforms, with two beautiful and interesting-looking girls on each,—one with her feet on a level with the heads of the bearers, and the other elevated on an iron frame, adorned with

flowers, to a considerable height above them. A multitude of high torches, and a succession of brilliant lights, accompanied this procession. At a little distance these elevated girls appeared like the idols which the Hindoos bear aloft as objects of worship. It struck me that this Chinese exhibition displayed the folly of idolatry very strongly. If wooden idols may be worshipped, surely these interesting creatures were more worthy of being worshipped than they. These were not only exquisitely formed, but they were full of life. Their eyes could see, their ears could hear, their noses could smell, their feet could walk, and their hands could handle. Still they were only young girls; and no one fancied for a moment that he should worship them. Yet the Chinese themselves are generally degraded idolaters; and such is their low opinion of the idols which they worship, that they think they are pleased with their little variety of plays, which are fit only for the amusement of children. Ah! how dark is the human mind, when unenlightened by the gospel!

The Gospel preached in a Chinese temple.

March 8.—As there was again a great concourse of Chinese at their temple this evening, I went in among them to distribute tracts and preach the Gospel. At a table opposite the principal door of the temple I laid down my books, and began to speak to the people of the truth which has been revealed from heaven, and which alone can guide men thither; then I gave some books to those who came forward requesting them. I took up one book and opened it, and immediately some persons around requested me to read and expound its doctrines. The people now came crowding round to hear, while I read of the Lord Jesus, and proclaimed mercy through his blood. After a while the loud sounds produced by the beating of gongs, &c., in the temple and on the stage opposite, quite

drowned my voice,—so I rested a little while. After the noise was abated I went in to the centre of the temple; where a seat was provided for me. I opened a book and read and discoursed at considerable length to a large congregation of Chinese, many of whom seemed to enter with something like intelligent interest into the views I brought before them, of the glorious and inspiring truths which cluster around the name of Jesus. I felt grateful to the Lord that I was permitted again to preach the Gospel to idolaters even in the place held by them most sacred,—no one forbidding me. Oh to see this people awaking and arising from the dead, that Christ may shine upon them!

The Scriptures distributed at a Chinese wedding.

March 16.—Went this evening, agreeably to an invitation received from the mother of one of our scholars, to attend a Chinese marriage feast. Mrs. Stronach also being invited, we went there together. The bride,—a pleasant, modest-looking young woman,—was clothed in crimson silk, and decked with a profusion of ornaments. After remaining some time there, talking to the women who were with the bride,—for the bride herself did not speak a word,—we were led to the other end of the house to see the bridegroom. There we were provided with tea and a variety of sweetmeats. The women seemed very favourable to Christianity. The mother of another of our scholars,—who also was related to the bridegroom,—said that her son, when at home, speaks much of the religion of Jesus, and is trying to teach his younger sister to sing the Saviour's praise. All the Chinese there seemed much pleased with our visiting them; and we would hope that what was said will not be in vain. To some men, who requested them, we gave copies of the Gospel which we had taken with us.

INDIA.

RAMSEY PATERSON, NATIVE TEACHER AT CALCUTTA.

BY REV. W. MORTON, OF CALCUTTA.

RADHANATH, or Ramsey Paterson, was brought up in one of our village schools, where he evinced much diligence, intelligence, and an amiable disposition. The instructions he there received were divinely blessed to his illumination and conversion. He has now been several years engaged in the work of village preaching, both to the converts and the surrounding heathen.

His natural talents are above mediocrity,

and they have been diligently cultivated. His attainments are respectable, and he is far beyond most in accurate knowledge of his own language. I have often heard him preach, and deem him, in many respects, the most qualified of all our native preachers. He has great fluency of speech; his style is highly correct, idiomatic, and easy; his delivery graceful, and unaffected. His discourses show considerable compass

of thought, and are always grave, solid, practical, and impressive. He never appears to labour, or to aim at self display; his seriousness, gentleness, and freedom of manner, are very engaging, and his gift in prayer is most remarkable. I have heard no native so richly endowed with the spirit of grace and supplication, or who possessed so evident an unction in addressing the fountain of light and mercy. It was always to me refreshing and edifying to hear him, and I could always join my hearty amen to his prayers; they were simple, yet full; varied, yet unostentatious; pointed, direct, and fervent.

Radhanath is, I should suppose, about 27 or 28 years of age; he is married, and has a young family. His character for steadiness, regularity, zeal, and personal piety, is unalloyed: he is, I think, quite void of selfishness and covetousness, vices from which it is hard for a native of India to become free, even when he has sincerely embraced the Gospel. Nor is he chargeable with apathy and indolence, but performs the duties of his station with laudable activity and cheerfulness. So that his Christian character exhibits a very favourable specimen of the efficacy of the Gospel as the instrument of the Holy Spirit in regenerating the soul, and raising the fallen mind and

affections of man to the love of truth and holiness.

It will be very gratifying to his supporters in Scotland, to learn so much that is pleasing of their representative, for whom, no doubt, while contributing of this world's good, they have offered many prayers for a divine influence on his soul and on his labours. These prayers have been heard, united as they have been with those of the Missionaries, who have watched his opening mind, and laboured to direct his studies, and guide his earliest efforts.

In consequence of the pressing demand for assistance in the churches south of Calcutta, the brethren in that city set apart Ramsey Paterson by regular ordination to the work of the ministry, and he is now the pastor of the Church of Christ, gathered from among the heathen at Ramakalchoke. He is the first native who has been called to sustain that responsible character. He will need the prayers of his friends, and the friends of the Missionary cause, that he may be made an able minister of the New Testament,—kept humble, faithful, and devout, and be endued with the grace required for building up the believers in faith and purity, as well as for operating on the surrounding masses of yet dark, idolatrous, corrupt, and debased heathen.

On the important subject of native agency in general, Mr. Morton adds the following:—

The friends of our cause ought to be informed that they cannot more effectually serve it than by engaging for the support of suitable native converts; first, while under preparatory Christian and general education in our Indian seminaries, and afterwards when employed as teachers, catechists, and itinerant preachers. It is not till they are settled as pastors that we can anticipate their receiving any pecuniary assistance from our converts, and even then they will be too

few in number, and, with very few exceptions, too poor to be able to do much in that way. *At present*, therefore, we must look to our churches at home for nearly all the means of carrying on the great and holy work of evangelisation. From 14 to 20 rupees a month, *i. e.*, 1*l.* 8*s.* to 2*l.* a month, will support a native preacher in our part of India very respectably, at least in country places.

SOUTH AFRICA.

PROGRESS OF MISSIONARY LABOUR AT CAPE TOWN.

WE have much pleasure in stating that the Rev. Samuel Dyer, with Mrs. Dyer, arrived in safety at Cape Town, Oct. 13, on their return to the Ultra Ganges Mission. From Mr. Dyer we have received the following grateful testimony to the character and progress of the work of God at Cape Town.

Upon reaching this place, my first inquiry was for Dr. Philip; but he had left Cape Town for the interior, three weeks before. Mrs. Philip was kind enough to read to me two letters from the Doctor, dated from the Caledon Institution: these were of a highly gratifying nature; and as they contain the testimony of a gentleman from India, who accompanies Dr. Philip, and

who travelled in the interior ten years since, and now perceives the change, the evidence is doubly satisfactory. I am cheered exceedingly with the accounts I have received. The Scotch brethren, the Moravians, the Wesleyans, and our own brethren are all doing much good. In Caffreland, and other quarters, education, civilization, and conversion, are all progressing; and as for Cape

Town, I have seen and heard for myself. One gentleman told me, that in Cape Town every body may do just as much good as he likes; another told me, that people go into the principal booksellers' shops, and express their surprise to find them so stocked with Bibles and religious books. Many of these are bought by visitors from India: but whence such a taste for religious books in India? Surely our countrymen there, are now what they were not once; and the change may most readily be traced to the establishment of Missions by the London and Baptist Societies. The work of education goes on well at Cape Town. Infant schools, and adult schools are thriving; and there are many Missionary hearts besides the hearts of Missionaries. The blessing of Africa will certainly come upon Britain; and Christians have only to persevere in their blessed efforts, and in due season they shall reap.

On Sunday the 17th, I was invited to go on board a ship in the bay. An individual, according to his usual custom, had been to the shipping, and had persuaded the Captain of one of the vessels to hoist the Bethel flag. I was thus summoned to preach under the Bethel flag, which I did to a very attentive audience. After the morning service, a gentleman, a visitor of the Christian Instruction Society, invited me to accompany him to his district in the town. Here we found some Malays; in one house, two aged men were conning over an Arabic MS. in which they appeared to be much interested. Being seated, my acquaintance with the Malay was in requisition; and I preached to them Jesus. The next Malay house which we visited was occupied by a very intelligent and interesting man. He told us that he was once a Christian, but at that

time nobody taught him "one single thing;" the Hadjees, he added, were more considerate; they had taught him; and he was now a Mohammedan, and if we wanted to teach him Christianity, it was now too late.

After dinner, I went by invitation to the Scotch chapel. Here was a noble congregation of coloured people; the chapel is large and quite full; and the minister preached a most animated discourse in Dutch. I was highly gratified to behold such a noble sight. From the minister I obtained some interesting accounts of the working of negro emancipation: had the friends of Africa heard his statements, their hearts would have leaped for joy as mine did. Many of the Dutch boors are indignant with the Missionaries—and why? Because, say they, the Missionaries have done them an irreparable injury. Oh! what a testimony to the fruits of Missionary Societies! What they call injury is only justice to Africa.

In the evening I preached at Union chapel. To-day (Oct. 18,) I visited the Scotch brethren's schools; in one sense Cape Town seems to be all alive. Never was I more delighted than in my visit to the adult school. I could have wept for joy at the sight which I beheld. Perhaps there were 200 persons of colour manifesting an insatiable desire to learn to read, instructed by pious members of churches. The pupils were of all ages, from 20 to 80, and of both sexes. At one time the teachers were teaching them to read; at another, pouring into their hearts religious instruction, *viva voce*; and then they sang and prayed—to me it was a truly refreshing season, for the Spirit of the living God seems to be moving on the face of these waters.

We embark again on Wednesday next, the 20th instant. We are all quite well.

MADAGASCAR.

A LETTER has lately been received from Mr. Baker, at Mauritius, containing some account of the Christians, who are still suffering cruel persecution in Madagascar. On the one hand, these accounts are cheering and encouraging, as proving that God is preserving there a faithful band, and even augmenting its numbers, notwithstanding the "fiery trials" to which it is constantly exposed. On the other, the accounts are calculated to awaken deep sympathy and fervent prayer. The sufferings of the little flock are truly severe, and they are evidently enduring far more than they are able to describe. The expressions of their faith and patience, and of their attachment to the holy volume, the source of their consolation, are truly delightful. Surely we may hope God has mercy in store for them, and, to use the beautiful language of the letter which accompanied theirs to Mauritius, that the "Great Shepherd of the sheep will never forsake them!"

(Extract of a letter from Mr. Baker, dated Port Louis, Mauritius, August 30, 1841.)

I have just received from Mr. Le Brun a letter addressed by Mr. — to him, en-

closing two letters from the poor Christians of Madagascar. I copy them for you with-

out a moment's delay. It would appear that Mr. — must have written to the Christians after Mr. Johns' visit to Tamatave, and yet not a word appears in any of their letters to indicate that they had any knowledge of Mr. J.'s or Mr. G.'s intentions to attempt their rescue, or even that they knew of Mr. Johns' visit to Tamatave. It is not unlikely that Mr. G., who left about the 22nd of July, and has not yet been heard of at Mauritius, turned into some port on the coast of — in order to effect a communication with them, and it is not improbable he will in that case succeed.

It is quite obvious no large number can be rescued by way of Tamatave; and when the danger is considered, I think we ought

to pause seriously before we encourage the attempt to rescue any. I shall now write a second time for permission to go up to the capital, although the savage and infuriated conduct of — in giving the ordeal or *tangena* to 3,000 people in one district, leaves me but little chance of success. Every thing I hear demonstrates how that madman is hurrying the government forward to utter ruin. The sufferings of the people who do not take refuge in the woods are inexpressible, and the banditti are increasing in all directions. A man was sent here a few weeks ago from a band of 200 sufferers, to ascertain if there was any way of their getting to this island.

(Translation of a letter from a friend on the coast of Madagascar, addressed to Rev. J. Le Brun, Mauritius, and enclosing the two letters from the Malagasy Christians.)

I wrote to you about a month ago by the "Etoile," and then explained to you the painful position of the Christian fugitives who are persecuted in this country in the cause of our Lord. I have not yet received a reply to my letter.

The messenger, whom I sent off a few weeks ago, met with these poor Christians. He reached them, with much diligence, after eight days' journey. On receiving my communication, they sent me two of their number to ascertain what reply I had received from you. I know not yet what reply to make to them. I cannot permit myself to do *nothing*, and yet without some instructions I am not prepared to adopt any measures. I do not know what the Society may have decided on with respect to them; and whether I ought to assist in getting them out of the country or not.

These suffering Christians, on whose behalf Christian piety and charity loudly speak, are wandering, and live as fugitives, to the number of about two hundred.

(Translation of a letter from Native Christians, dated Tananarivo, say June 25, 1841.)

Our salutations to you, say the little flock in Madagascar. Through the blessing of God on us, we are yet alive, and do not forget you and all our friends. This is what we have to communicate to you, beloved Father!—the affliction which has occurred to us, and of which you have heard, greatly increases. Executions, ordeals, and miseries increase throughout the country, so that 3,000 persons have lately taken the *tangena*, in Vonizongo, by order of the sovereign and the officers; and at other places it has been the same. The wretchedness of the people is unutterable,—it is exceedingly great through the country, and we announce it to you, our friends in the Lord! However, through the blessing of God, we are able to send you this letter.

Their utter destitution constrains them to wander about from mountain to mountain in search of something for food, and at the same time to escape the pursuit and rage of their deadly persecutors. Those who remain at the capital, and have been reduced to slavery, on account of their faith, seek the Lord under cover of the darkness and the silence of the night.

You will see by the letter which they have written to me, and which I forward you under this envelope, how fearful is their condition. Still, they do not lose courage. They place their confidence in God, and in the great Shepherd of the sheep, who will never forsake them.

If I do not receive a reply from you, I have resolved on bringing one of these Christians with me to Port Louis, that his presence and voice may serve as the echo of his unhappy brethren who are in the midst of suffering, and enduring every kind of calamity.

Do not forget us; do, Sir, let us all be remembered by you!

We have received your letter conveying your salutation to us all. We now send you the bearer of this letter to see you, and his meeting you will be the same as if we ourselves met you in person. He has our entire confidence, and he is acquainted with us all. You may safely tell him whatever you have to communicate to us, and whatever he tells you, that you may receive as our communication. He has done all he possibly could to preserve the little flock; tell him what you advise us to do. Do rescue us, beloved Father! if possible. If God be not our defence, we are dead men; we are as a city set on a hill, that cannot be hid. The bearer of this letter cannot

write—will you please to put in writing what you have to say, lest he should forget it?

Our government service continues to be excessively severe. When the children of Israel served under Pharaoh, perhaps they obtained some little respite, at any rate, by night; but *ours* is incessant labour; we must work both day and night.

With regard to the number of our little flock, the bearer of this will tell you, if you ask him.

We further beg of you not to trust too

much to the people of the — country. They have caused death among us already. We do not feel able to write all the particulars to you, but the bearer of this conveys all that we have to communicate. Our especial salutations to you; you are as our anchor, and we have seen how zealously and devotedly you have laboured for us, and not only for us who survive but for them that have fallen asleep. May the Lord bless you in all your work, and may you not lose your reward!

(Second letter, dated say June 26, 1841; written by four persons to the same friend.)

To you, beloved friend, health and happiness! We have received your letter, and the various things which you sent with it,—cloth, soap, and salt. May God bless you; may Jehovah God lift up upon you the light of his countenance, for the compassion you have shown to the suffering and afflicted people of God. We have, indeed, in you a friend. It is not in our power to repay you. May He bless you, and all that is yours, whether in going out, or coming in.

You desire us to come to you. That is good. But as yet there is too much public business on the road to permit the attempt: many are engaged going and returning, in conveying timber from the forest, for building houses for the Queen. The path is therefore, dear friend, too narrow as yet; but, through the blessing of God, we do hope to meet you.

You exhort us to take courage, and not to be cast down. We accept your exhortation, and we all take confidence, and rejoice; and you further ask us if there is

anything we want, adding, that we should write and tell you. Now there is one point on which we are much afflicted—our want of Bibles; we can conceal them, though there are many enemies. Those we possess are quite worn out. Many thanks to you!

And, with regard to the means of our support, it may be said we have, and we have not. All our property was taken from us before we were reduced to slavery formerly, and we are not yet free, but remain in service. However, this is the word of the Lord; “Consider the ravens, they sow not, they reap not, yet God feedeth them:” and just so, beloved friend, the Lord has pity on us.

We have been in very great affliction and danger, but God has mercifully preserved us hitherto. Salutations to all the congregation with you, from the little flock scattered, for the shepherds are gone. However, we meet and visit one another occasionally. Our trustworthily companion conveys this. Do not hesitate to feel confidence in him.

JUVENILE ZEAL.

OUR long-trying and devoted friend, Dr. Leifchild, has employed his pastoral influence among the Lambs of his flock on behalf of Missions, in a form somewhat novel, but which we sincerely hope may possess very extensively among our churches, *the force of an example*. We know not of a better method in which the Christian pastor can promote the happiness and improvement of ‘the little children’ under his oversight, or more effectually and permanently serve the cause of the heathen, than by thus awakening the sympathies of the young in their wretched and lost condition.

A VERY interesting meeting took place at Craven Chapel, on Wednesday evening, January 5th, of the children connected with the church and congregation; at which Dr. Leifchild presided.

In the spring of last year, Dr. L. invited some of the parents, and many of the children, to meet him, and a Children’s Auxiliary to the London Missionary Society was formed. Miss Brown was chosen the Treasurer, and Miss Burn, Secretary. Mana-

gers were engaged, and several collectors volunteered, who each undertook to collect a halfpenny or a penny per week from twelve children. Books were distributed for the purpose, with a blank leaf at the end, for the gifts of those adults who chose to assist the little ones with donations. *The plan has answered beyond the most sanguine expectations*. Many of those parents who dedicated their children to God from the birth, enrolled the names of their infants

as subscribers, and paid up their subscriptions. The children being at home for the holidays, the first public meeting was held on the above evening; and the numbers who attended, filled the lower part of the spacious building to overflowing. A concise and interesting Report was read, from which it appeared, that in the portion of the year during which this auxiliary had existed, the sum of 65*l.* had been collected without infringing on the contributions to the Adult Association. In the course of the evening, a letter was handed to Dr. Leifchild from a parent, enclosing sixty-four penny pieces, which had been collected by a little girl, under four years of age, who was to have presented them to the meeting; but she had died, and her mother felt a mournful pleasure in the fact, that her dear little one had done something for the cause of Jesus, before she joined the thousands of children who sing his praise around his throne in heaven.

The children were also much interested by the introduction to the meeting, by the eldest daughter of the Rev. R. Moffat, of Sarah, a Bechuana girl. This girl was found when an infant only a month old, buried in the earth, where she was supposed to have been placed by her mother, and had remained all night. Her feeble

cries were heard; and, after a search by Mr. Moffat, his wife and others, the little creature was discovered and released from her perilous situation; and Mrs. M. took her home and brought her up with her own children. She then came with Mr. Moffat's family to England, and is now in course of education to fit her for future usefulness in her own country. She is intelligent and docile; acquainted with three languages, Bechuana, Dutch, and English, the last of which she speaks distinctly and correctly; she has been taught to sing, and has a powerful and pleasing voice. Dr. Leifchild most pathetically alluded to Him who had heard her infant cry and sent his Missionary to her succour, when a helpless babe buried in the earth; as affording encouragement to her and all the children present, in every difficulty to direct their prayer, and place their confidence in his goodness, his mercy, and his love.

The interest of the meeting was well sustained to the close. The children pledged themselves to renewed and increased exertion, during the current year; and many additional names were given as subscribers.

It is hoped, that this effort will be a stimulus and example to other pastors and churches, to go and do likewise.

PERSEVERANCE IN SELF-DENYING LIBERALITY.

WE have derived much gratification from the following letter of one dependent on the labour of his hand addressed to the Directors of the London Missionary Society. Did the heart of every friend of Missions thus "devise liberal things," and his hand give "as God hath prospered him," instead of having to lament over exhausted resources, to reject overtures of service from "men of God," whose hearts beat with compassion for the heathen, and allow the calls of perishing millions to remain unanswered, we might prosecute the sacred enterprise with redoubled energy, and under the promised blessing of the Saviour, with ever growing success:—

DEAR SIRS,—From an early period of my religious history, the following portion of Scripture has been deeply impressed upon my mind: "Honour the Lord with thy substance, and with the first-fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine," Prov. iii. 9, 10; and though I have endeavoured ever since to obey these injunctions, and believe these promises, yet, for a considerable period, I was often pained and perplexed as to what I ought to give to the service of God, and what I ought to reserve for my own use.

About four years ago I was led to cast a seventh part into the treasury of the Lord, but some time after altered it to a fifth, from having heard the Rev. W. M'Kerrow preach an excellent sermon in behalf of Home Missions, in which discourse he gave utterance to sentiments like the following: "That while under the Gospel dispensation, God accepts every man's gift according to his ability and willing mind, without prescribing the actual amount in each particular case, yet the claims of the Gospel upon the liberality of Christians were as great and binding, and even more so than the requirements of the

law upon the Jews, which demanded, as some have calculated, at least one fifth of their increase.'"

Through grace I have been enabled to make the following practical improvement of the above remarks :—

When I have been in a situation in which I received a salary exclusive of board and lodging, I have given a fifth of the whole amount—when I have had to board and lodge myself, I have done so according to my salary, and then given a fifth of the remainder. By this means my contributions to the cause of God are not regulated by the expense of my dress, or other comforts and conveniences, but these last are made to depend upon the amount of salary left when the cost of the necessaries of life and the first-fruits have been deducted. I have also redeemed many presents I have received, by giving a fifth of their supposed value to the service of the Redeemer, and purpose redeeming the whole of them when I have the requisite funds. I may also add, that so far as my recollection serves me, I believe that I have been enabled for the last three years, annually to double (at the least) my donations to your Society, though at times the carrying out of this plan has been a work of faith.

It was my intention to have made the above communication last year, to my then pastor, and I have been induced to make it on the present occasion by observing that those whose means were apparently much greater than mine, gave but little, if any more than myself at the late Missionary Anniversary held at the place where I am at present residing; and also from the conviction that many young members of our churches by adopting this rule, would be able to give annually their five pounds or more to your Society alone, who now give much less, (including all their donations to every other religious object in the course of the year,) because they first provide for their dress and comforts, and afterwards for the spiritual wants of the heathen at home and abroad; or else are unduly seeking to lay up for themselves treasures on earth, which may soon take to themselves wings and fly away.

I am quite aware that there are many persons who have not only personal, but relative claims upon their property, and that these claims must first be discharged or provided for before they are at *liberty* to give any thing to the cause of Christ, for God hath said, "I hate robbery for burnt-sacrifice."

By giving to this a place in your Chronicle of next month, if you think it worthy of it, you will oblige one who, though he sometimes thinks he does not give as liberally as he ought, and often sorrows that he feels such little love to Christ, and so little desire for the salvation of souls, still hopes he may with sincerity subscribe himself,

A FELLOW-HELPER TO THE TRUTH.

MISSION LIBRARY AT CALCUTTA.

We gladly insert the following, at the request of the Rev. W. Morton :—

May I be permitted to call renewed notice to the plan of raising a Mission Library in Calcutta, for the benefit of our native students. Some very handsome contributions have been already made to this laudable object by our lay friends in several parts of the country, and by a few of our ministers, who are themselves authors; but as yet the number of these latter who have sent us copies of their publications is very limited indeed; and some who kindly promised, have not yet sent in their contributions. As my departure for India is close at hand, I would respectfully urge an

immediate expression of their zeal and readiness, and liberality, in this good cause. We have many admirable writers among the members of our churches, to whom a single copy of one or more of their works could be no great sacrifice, and would be of great value to our object. The government, and other collegiate institutions in India, are extending respectable education very widely and rapidly: our native Christian labourers must not be behind the natives of their class, or they will fall into contempt and inefficiency. But how shall they be taught, or learn, without books?

MISSIONARY STORIES.

Our Publisher, Mr. SNOW, is now issuing under this title, a series of little books for little children. They are true stories, composed with great simplicity and piety, and presented in a form truly beautiful and attractive. We are at no loss to trace the hand of the writer; she has our best thanks for her labour of love, and we earnestly hope she will be encouraged to prosecute this department of usefulness to which her heart is so warmly attached, and for which the productions of her pen are so admirably adapted.

ORDINATION OF MR. A. E. WALLBRIDGE.

ON Monday evening, Jan. 17, Mr. Angel Edwin Wallbridge, appointed to Demerara, to labour as an Evangelist and Superintendent of the Normal school, George Town, was ordained at the Weighhouse Chapel. The

following ministers officiated:—Rev. T. Binney, Rev. S. S. England, Rev. J. J. Freeman, Rev. W. S. Palmer, Rev. A. Tidman, and Rev. H. Townley.

ORDINATION OF MR. DALGLEISH.

ON Wednesday evening, October 13, Mr. John Dalgleish was ordained at Edinburgh, as a Missionary to Berbice. The following ministers were present, and assisted in the service:—Rev. W. S. Alexander; Rev. W.

Bruce; Rev. J. Cooper; Rev. G. Deans; Rev. Dr. Paterson; Rev. J. Robertson, Portsburgh; Rev. J. Robertson, Musselburgh; Rev. W. Thomson.

ARRIVAL OF MR. AND MRS. PETTIGREW IN BERBICE.

ON Thursday, October 28, Mr. George Pettigrew and his wife, arrived at New Amsterdam, Berbice, by the ship *Margaret*, Capt. Robertson. They immediately proceeded

to their sphere of labour at Lonsdale, and entered upon the discharge of their appointed duties under circumstances of great encouragement.

ARRIVAL OF MISSIONARIES AT MADRAS.

ON Sunday, Oct. 31st, the Rev. J. H. Budden, on his way to Calcutta, and Mr. and Mrs. Paine, proceeding to Bellary, arrived at Madras by the ship *Pekin*, and all

well. Mr. Budden embarked again on the 4th of November, and Mr. Paine expected to leave for Bellary about the 15th.

MISSIONARIES ON THEIR VOYAGE OUTWARD.

By a letter written at sea, and dated Dec. 10th, we are informed that Mrs. Johns, and our Malagasy friends, on their voyage to Mauritius, had, after touching at Madeira, arrived under very favourable circumstances,

in lat. 13° 15' S., long 32° W. They were each in the enjoyment of health, and were cheered with the prospect of a speedy and safe arrival at their destination.

RETURN OF MRS. C. CAMPBELL FROM INDIA.

ON Saturday, December 5, Mrs. Colin Campbell arrived on a visit to this country, by the ship *Anna Robertson*, via Madras, from her station at Mysore, South of India. She has repaired to England to obtain medical advice for the removal of a painful

ophthalmic affection with which she has been for some time afflicted; and, upon recovery, purposes to return to her devoted husband, and resume the important labours in which she has been long employed.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz. :—

To Mr. Mercer, Kingswood near Wotton-under-Edge, for a sacramental service, per Rev. R. Knill, for Krishnapore church, Calcutta; to the young adies of Holywell Mount Chapel, for a box of useful articles for Rev. E. Davies, Berbice; to D. B. and P., for a parcel of stationery for the South Seas;

to the Missionary Working Association, above Bar Chapel, Southampton, for a box of useful and fancy articles, value 25s., for the benefit of the Surat Institution, under the superintendence of Messrs. Clarkson and Flower; to Mr. Le Blond, Upper Hemerton; to Rev. W. Hall, Kingsland; and to Mr. Holtwhite, for some Reports, Evangelical, and other Magazines, &c.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of December, 1841, inclusive.

| £ | s. | d. | £ | s. | d. | £ | s. | d. | | | |
|--|-----|----|----|--|-----|----------|----|--|-----|----|----|
| A Servant, by sale of bones | 0 | 1 | 6 | For G. and M. Cortis, in | | Penywain | 4 | 0 | 6 | | |
| New Broad-street Aux. | | | | Surat School | 5 | 0 | 0 | Morfa | 1 | 10 | 1 |
| Society, on account | 50 | 0 | 0 | For W. Randell, C. Fletcher, T. Adkins, and R. Lankester, in Berhampore school | 12 | 0 | 0 | Basaleg | 2 | 6 | 6 |
| Clapham, a few young friends, by Rev. G. Browne | 3 | 14 | 0 | Sunday-sch. for Surat School | 4 | 7 | 0 | Less exps. 2s. | 115 | 14 | 0 |
| Friends, per Mrs. Fleming for Native School | 7 | 0 | 0 | Do. for School in Jamaica | 4 | 7 | 0 | <i>Norfolk.</i> | | | |
| Fitzroy Rooms, Legacy of late Mr. W. Mitchell, per Mr. W. Fletcher and Mrs. Mitchell | 19 | 10 | 0 | Mrs. Forbes, for Benares School | 1 | 0 | 0 | Collections by Rev. M. Hill— | | | |
| Walworth, York-street, one-third of annual collection | 30 | 0 | 0 | 156l. 1s. 3d. | 161 | 1 | 2 | Wortwell | 7 | 18 | 6 |
| J. L. per Miss Eggbrecht, for an Orphan Girl at Benares | 3 | 0 | 0 | <i>Herfordshire.</i> | | | | Harleston | 4 | 10 | 0 |
| For Sch. at Trevandrum, Mrs. Cuff for Elizabeth Cuff | 2 | 5 | 0 | Bedwell-park, Sir C. E. Smith, Bart. for the Chapel at Kingston | 5 | 0 | 0 | Long Stratton | 1 | 14 | 0 |
| Mrs. Raymond, for Harriet Raymond | 2 | 5 | 0 | <i>Kent.</i> | | | | Watton | 2 | 10 | 0 |
| W. S. Cuff's Mls. Box | 1 | 1 | 2 | Sheerness, per Mr. R. Brightman— | | | | Burnham | 5 | 10 | 1 |
| 5l. 11s. 2d. | | | | E. B. to fulfil the request of her late husband | 1 | 0 | 0 | Creak | 1 | 7 | 0 |
| Mr. D. Murray, for Providence Chapel, New Amsterdam | 5 | 0 | 0 | J. W. | 0 | 10 | 0 | Walsingham | 1 | 7 | 1 |
| <i>Berkshire.</i> | | | | 1l. 10s. | 5 | 0 | 0 | 24l. 17s. 2d. | | | |
| Windsor, on account | 120 | 0 | 0 | Tunbridge, on account | | | | <i>Northamptonshire.</i> | | | |
| <i>Cheshire.</i> | | | | <i>Lancashire.</i> | | | | Asso. of Indept. Ministers— | | | |
| Chester Aux. Soc. on account | 190 | 0 | 0 | East Aux. Soc. per S. Fletcher, Esq. on acco. | 119 | 19 | 0 | Harborough | 35 | 6 | 2 |
| Minshull Vernon | 12 | 8 | 0 | Bolton, Duke's Alley Ch. | | | | Weldon | 9 | 10 | 0 |
| <i>Derbyshire.</i> | | | | Mrs. Walker | 100 | 0 | 0 | Ashley and Wilbarston | 9 | 0 | 0 |
| Aux. Soc. per J. Harrison, Esq.— | | | | Ulverston | 11 | 7 | 6 | Kettering | 88 | 2 | 11 |
| Heage and Fritchley | 12 | 7 | 7 | Liverpool, Mr. D. Davies | 1 | 1 | 0 | Welford | 28 | 0 | 7 |
| For a Girl at Nagercoil, M. R. Hunt | 2 | 5 | 0 | <i>Lincolnshire.</i> | | | | Old | 10 | 13 | 1 |
| Repton and Barrow | 24 | 2 | 10 | Brigg | 43 | 16 | 6 | Weedon | 12 | 0 | 0 |
| For Wid. & Or. Fund | 1 | 10 | 0 | Mr. J. Hopkins, for Macomo's daughter | 1 | 0 | 0 | Long Buckley | 22 | 2 | 6 |
| Derby | 118 | 18 | 7 | 44l. 16s. 6d. | 13 | 14 | 8 | For Nat. Tea. D. Griffiths | | | |
| Belper | 21 | 19 | 0 | <i>Monmouthshire.</i> | | | | 5ths | 10 | 0 | 0 |
| Middleton | 8 | 3 | 6 | Welsh Association, Tredegai, per Rev. H. Jones | 42 | 7 | 6 | Creaton | 12 | 0 | 0 |
| Less exps. 9s. 6d. | 188 | 17 | 10 | New Inn, per Rev. D. Davies | 15 | 14 | 6 | Brigstock | 7 | 2 | 6 |
| <i>Devonshire.</i> | | | | Per Rev. M. Ellis— | | | | Wellingtonborough | | | |
| Kingsbridge | 8 | 7 | 0 | Mynyddyslwyn | 11 | 16 | 3 | West End Chapel | 20 | 17 | 3 |
| Barnstable | 17 | 9 | 10 | Ebenezer Pontypool | 8 | 5 | 2 | Salem Chapel | 87 | 18 | 9 |
| Ford | 2 | 0 | 0 | Trosnaut do. | 0 | 12 | 3 | Cheese-lane Chapel | 42 | 1 | 2 |
| Dartmouth on account | 31 | 0 | 0 | Siloah | 1 | 2 | 0 | Public Meeting of the United Congregations | 12 | 1 | 2 |
| <i>Durham.</i> | | | | Cefn y Crib | 1 | 0 | 0 | For Mrs. Mault's Sch. | | | |
| Chester-le-street | 12 | 0 | 0 | Horeb | 2 | 10 | 0 | by Mrs. Taylor | 7 | 0 | 0 |
| <i>Gloucestershire.</i> | | | | Pen y main | 3 | 11 | 11 | Orlinsbury | 1 | 14 | 7 |
| Shipston-on-Stour, Col. by a Female Friend | 0 | 12 | 0 | Jerusalem | 4 | 2 | 0 | Doddington | 4 | 0 | 0 |
| <i>Hampshire.</i> | | | | Salem | 1 | 12 | 9 | Yardley Hastings | 12 | 5 | 4 |
| Southampton | 129 | 7 | 3 | Tabor | 1 | 2 | 0 | Kilsby | 9 | 10 | 6 |
| | | | | Blaenafon | 4 | 0 | 0 | Less exps. 2l. | 339 | 1 | 6 |
| | | | | Per Rev. J. Jones, Newport— | | | | * Including 185l. 0s. 2d. previously acknowledged, on account. | | | |
| | | | | Mill-street | 3 | 7 | 0 | Peterborough | 28 | 17 | 0 |
| | | | | Hanover | 4 | 4 | 0 | Mr. B. L. Ward, per Rev. E. Stallybrass | 28 | 0 | 0 |
| | | | | Macallech | 2 | 2 | 7 | Whitesea | 3 | 8 | 4 |
| | | | | | | | | Market Deeping | 4 | 14 | 1 |
| | | | | | | | | Less exps. 2l. 19s. 5d. | 58 | 0 | 0 |
| | | | | | | | | <i>Oxfordshire.</i> | | | |
| | | | | | | | | Oxford, per G. Davenport, Esq., on account | 34 | 0 | 0 |

THE
MISSIONARY MAGAZINE
AND
Chronicle.

THE BLIND CHIEF OF SAMOA.



"Teacher Williams, I am a blind man, but I have a great desire to go with you to the dark lands. Perhaps my being blind will make them pity me, and not kill me, and whilst I can talk to them and tell them of Jesus, my boy, (placing his hand on the head of his son, an interesting youth,) can read and write, and so we can teach these things."—Page 54.

SOUTH SEAS.

THE BLIND CHIEF OF SAMOA.

(Communicated by the Rev. W. Mills, of Upolu.)

How little did I think on the morning I accompanied the brethren, Williams and Harris, out of our harbour, that in a few days they would finish the voyage of life. It was affecting to witness the feeling displayed by our Samoan teachers when parting with their families and friends; and, with a devotedness which could not be surpassed, accompanying their faithful leader to lands of heathen darkness; while he, in the midst of them, endeavoured to cheer their minds under the sorrow of separation. Cold but the friends of Missions at home have beheld the scene, their hearts would have burned within them with delight, and with desire to send forth the word of truth.

We mourn the loss our Mission and the Church at large has sustained; but we mourn not as those who have no hope. We feel assured that God can raise up other labourers, endow them with talents, and inspire them with zeal and courage adequate to the difficulties and dangers of the undertaking. Let us have the prayers and support of our friends at home, and I trust that many will be found among us who, undismayed at what has occurred, are ready to carry out the plans of our departed brother, and who count not their lives dear unto them, if they can but advance the kingdom of their Lord and Master.

The evening previous to brother Williams leaving us, a very interesting circumstance occurred. Whilst sitting in our house talking over our plans, a blind Chief, who is an intelligent and good man, entered. He said, "*Teacher Williams, I am a blind man, but I have a great desire to go with you to the dark lands. Perhaps my being blind will make them pity me, and not kill me, and whilst I can talk to them and tell them of Jesus, my boy, (placing his hand on the head of his son, an interesting youth,) can read and write, and so we can teach these things.*"—Page 33.

I never saw Mr. Williams more deeply affected than he was at the earnestness with which poor blind Sepataia entreated permission to follow him.

Writing at a subsequent period, on the subject of native agency, and the extent to which it might be employed at the present time, Mr. Murray observes:—

"I would strongly recommend that some of our number should devote three or four months annually to the important work of visiting the recently formed Missions; exploring new fields, and introducing to them the Gospel. Without such an arrangement, a long time must elapse before we can fully occupy the New Hebrides; the Loyalty Group; the New Caledonia Islands; the Solomon Archipelago; and the immense islands of New Guinea, New Ireland, New Britain, and many others.

The teachers are ready—ready in almost any number—to become the pioneers of Missions. At Rarotonga, there is at present no difficulty in obtaining men: there are numbers in that island not only willing but most desirous to leave all for Christ. On some occasions, when we have been selecting a party to proceed in the *Camden*, the teachers of an entire district have offered themselves in a body, and when declined, the refusal has been received with the deepest emotion, and the most affecting expressions of regret.

Thus there is no lack of native agency; and Missionaries in the field are most ready to assist them in the prosecution of the great object. Missionaries, I doubt not, could also be found to follow up the labours of the native teachers; and surely the British churches will not fail to furnish the means of sending them forth to the field, and supporting them there.

By the help of the Lord, Christian teachers might, in a very few years, be placed on every island of importance between the southern islands of the New Hebrides and New Guinea.

SUMMARY.

IN the annals of Missionary enterprise we have rarely met with an instance of Christian tenderness and holy zeal exceeding that with which we introduce to the readers of the *Missionary Magazine* our present number. What generous compassion for perishing souls—what fervent love to the Friend of sinners glowed in the heart of the blind Chieftain, who longed to leave his home and country, and hazard his life in the “dark land,” in the humble hope that he might commend to savage men the mercy he had found! And such is the spirit with which the Lord of Missions has baptized many whom he has called out of darkness into his marvellous light. *That light will shine*, and penetrate the darkest recesses of pagan misery and crime—native teachers well suited to the service, are saying to their fathers in Christ, “here are we, send us;” and the heathen of distant islands, who have begun to feel their degradation, welcome to their shores these humble messengers of peace. Thus led on by the finger of Providence, and thus assured of the presence and power of the Holy Spirit, let the churches at home amidst the difficulties and discouragements of the passing times, thank God and take courage. “Not by might, nor by power, but by the Spirit of the Lord of Hosts,” the primitive churches in the feebleness of their infancy overthrew the idols of the heathen, and spread the triumphs of the Saviour through the world: and with the infallible marks of apostolical faith and godliness in our Mission Churches, sustained by our own importunate and persevering prayers, we may cherish the confident assurance that the devoted evangelists whom the Saviour is sending forth, strong in his strength, and valiant for the truth, will soon be heard lifting up their voices in the high places of the field, exclaiming, “Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.”

Our readers will not fail to mark with peculiar pleasure, indications of improvement in some of the churches of *Tahiti*. The hearty welcome given to their old Missionary on his return, after a temporary absence—the rapture with which they beheld the book of God in their own language, and the eagerness which they displayed, *not in begging but in buying* the sacred volume, together with their zeal in the erection of Christian sanctuaries, and their increased desire for Christian instruction, are surely indications that the spirit of better times is reviving among them.

The communications of our Missionary brethren often evince that the most painful and formidable obstructions to their progress, arise, *not from the heathen, but from their countrymen, and others* “who profess and call themselves Christian,” but who dishonour and blaspheme the sacred name they bear. Our present Number contains sad and humiliating records of the character and influence of these nominal Christians. “*They are the gamblers—they are the drunkards,*” writes one of our brethren; and a second, labouring in India, observes, “A native said to me at a time when the Parsees were very bitter against us, ‘The Europeans are a greater stumbling-block to the progress of religion in this place than any of the natives.’” With these facts before us, we cordially recognise, as fellow-labourers, the friends of Home Missions, City Missions, and especially of British seamen, and earnestly pray that by the Divine benediction on their various and valuable labours, every vessel that leaves our shores may convey to distant shores the piety, and not the vices of our country.

The intelligence which we have now the pleasure to communicate contains delightful proofs of the power of Divine grace in the conversion of “the chief of sinners.” Moteebe, the aged chief of Lattakoo, who remained the influence of the gospel, and remained wedded to his vices for more than twenty years, to the con-

sternation of the surrounding heathen, who regarded him as *the father of their cause*, has embraced the faith of Christ, and become a little child in the kingdom of God. An African *robber* also, to whom a faithful and intrepid Missionary addressed kind and solemn warning in the desert when he found him with his wicked companions, seeking to perpetrate their deeds of darkness, is now seen with the return of every sabbath, receiving from the lips of his kind reprover the word of life. An Indian Goroo, or religious teacher, formerly depraved in his habits in proportion to his assumed sanctity, has been led, through the silent instrumentality of a tract, to suffer the loss of all things for the excellency of the knowledge of Christ Jesus our Lord. These are the *present fruits* of Missionary labour, which more than repay our anxiety and toil; but with equal pleasure should we also regard these vigorous and extended efforts which afford a sure promise of still "greater things." The cause of *Christian education*, in connexion with our several Missionary stations, is every where advancing; and from the thousands of little children who are thus brought up "in the nurture and admonition of the Lord," we look in dependence on the Divine Spirit for that holy seed, which thickly scattered over every land, shall, at the set time, produce the harvest of the world.

GRATIFYING INTELLIGENCE FROM TAHITI.

JOY OF THE PEOPLE ON THE RETURN OF THEIR MISSIONARY.

(From Rev. J. M. Orsmond, Aug. 2, 1811.)

THERE are periods when the harp must be taken from the willow, newly tuned, and loudly sounded to *his* praise who is plentiful in mercy.

My short absence from Tahiti has proved of the most essential service to my health. During that period my native schools were well kept up, and I was comforted on my return by witnessing the great joy of my people in again beholding me. As soon as it was said, "Here is our Missionary, he has not abandoned us, he is come indeed," all were in motion. First, the children of each school came in separate bodies, with food of all sorts, fish, fowls, crabs, crawfish, plantains, oranges, &c., which they threw down in a heap before me. After shaking hands they retired, exclaiming as they went, "Because of the goodness of God you are brought to us again."

Almost every family came separately to show their pleasure on the occasion of my return. A hog was presented by one; a huge bunch of bananas, or mountain plantains, by another; a fowl or fish by another; others brought a selection of fruit; and tears of joy were shed by all. The poor people sat about my doors, in my rooms, about my feet, and under my table for hours; some weeping, some shouting, "Salvation to you our pastor;" while at a little distance outside, others expressed their delight by dancing about and singing, "Our parent is come, is come; our parent is come, and God brought him back."

The services of my respected brethren

Platt, Darling, Joseph, Howe, Johnson, and Blossom, proved highly beneficial to my people in my absence. All who were left in the capacity of candidates for church fellowship are earnestly urging on to the enjoyment of that privilege, and since my return, many whom I have often warned with tears, have come forward to offer themselves for admission to the church. I will sing of the mercy of the Lord for ever.

On my return to Bogue Town, I brought with me about 60 new Bibles. The solicitude of my people to obtain them was, indeed, great. For months they had been waiting with the money in their hands. By far the greater number of those who have displayed so fixed a determination to obtain a copy, are the persons that, in past years, gave us the greatest trouble; but this year the use of ardent spirits has been almost given up, and the reading of the Bible substituted in its place. Good chapels are in a forward state where, some time ago, there were none. This is all the result of deep conviction on the part of the people. Let us not give the palm of victory to those who (after the natives are moralized, civilized, and christianized,) come with their abominable practices, their accursed covetousness, their destructive liquors, and tongues full of guile, to pervert the righteous ways of the Lord, and to lead astray the unwary. I have now the pleasure to say, that the evils imported by foreigners, as they originate, so they abide, chiefly with themselves. They are the

gamesters; *they* are the drunkards; and though our people see so many vile practices among the swarms of seamen who come to our shores, are so often tempted by cunning men, and so often ridiculed by the children of the world, only a very few have fallen victims.

Our congregations increase, and many are pressing into our churches. For goodness

of temper, general moral conduct, correct scriptural knowledge, decided attachment to the Gospel, and, in the aggregate, pleasing consistency, as church members, I am bold to say, that they are fit to be placed on a footing with any equal number of professing Christians of any church in any part of the globe.

DYING WORDS OF A NATIVE CHRISTIAN.

(From Rev. J. M. Orsmond, Tahiti, Oct. 4.)

A short time since a man called Faau, was called to his eternal rest. From the time he embraced the Gospel till his last breath, his supreme delight was to hear of Jesus. He was an orator, and in all his public speeches aimed to show that there is nothing comparable to the Gospel. His eldest son had, for a short time, made a profession, but fell into sin, and was excommunicated. When on the point of death, he called all his family to his bed-side, and said, "My land and office I care nothing about—that I leave to the living—my last voyage is come,

but Jesus is my floating raft, and I shall reach the true landing place: I cannot sink while he lives. My son, how long will your ear be as that of a ship's figure head? Murder was all I knew in the reign of Oro—my club was my pillow—I knew no rest. But Jesus has now the government; his word is an ocean without a swelling surge, and if you will come on this raft with me, Jesus will not push you off to the endless flame. Go to the Missionary, abandon your wicked companions, pray to Jesus, and you will be happy."

ANXIETY OF THE PEOPLE TO POSSESS THE SCRIPTURES.

(From Rev. David Darling, Burder's Point, Dec. 12, 1840.)

THE *Camden* arrived at Tahiti about the 12th of September last, bringing our respected brother Mr. Nott. We were glad to see him once more among us, especially as he brought with him a good supply of the Tahitian Bible, which he has been spared to carry through the press. A sufficient number came in the *Camden* to afford a supply of one hundred copies for each station on all the islands, both to windward and leeward. I believe at every station they have been bought with the greatest eagerness possible. At our meeting on their arrival, the price was fixed at two dollars each: the people would have given three as readily as two, but as Mr. Nott proposed the latter price, and the brethren immediately agreed to it, they were sold for that sum.

It has been most encouraging to the brethren to witness the great desire which has been manifested by all classes to obtain a copy; and now that they have got them, they are daily reading them, not we hope, without benefit.

When our portion was brought home, the people came flocking to my house with the money in their hands, and would not leave until they received a copy each. Some, who had not dollars, ran for their fishing utensils, went to sea, caught fish, and took them to market to get money to purchase a Bible; others ran about and borrowed from their friends, until they raised the sum required for a copy. It is very pleasing to see the people, not only church members but others, so anxious to possess the word of God.

* HERVEY ISLANDS.

IN a letter recently received from a pious seafaring man who visited these islands early last year, the following testimony is borne to the social and religious advancement of the people in the island of Mauki:—

At Mauki, a small solitary island about 16 miles in circumference, I landed on Sunday, February 15, 1841. As the reef joins the land, there is no entrance even for boats, and I was therefore taken through

the surf by the natives. I suppose the population to be 300 to 350, men, women, and children; not a single white man among them—they are all Christians, under the care of a Tahitian teacher and his wife.

They have the finest church I have seen in the Islands. They received me with great kindness and hospitality, feasting me three times a day on baked hogs, fish, bread-fruit, and other things, spread on a large table *dubbed* out of a tree, which was strewed with large leaves for a cloth, and lighted up in the evening with two chandeliers of eight burners each, of cocoa-nut shells.

The whole population kept me company from Sunday evening till Tuesday noon, when I left them. We had prayers and a hymn morning and evening; and the deacon of the church, who said grace at meals, gave me a Tiputa for the striped shirt I wore. They offered me many presents of fruit, &c., when I came away.

INDIA.

THE CHRISTIAN INSTITUTION AT CALCUTTA.

(Extract of a letter from Rev. John Campbell, Oct. 5, 1811.)

The public school at Bhowanipore continues to flourish, and to increase in numbers daily. We have nearly 400 on the list at present. A great many of our lads have ceased to be idolaters; of some of them I have good hopes. Most of our lads are from the country, from distances as great as 500 miles, so that the institution is known, and its influence felt, far and wide. Will not the Lord bless the seed thus scattered on these mighty waters? Of the nature of this influence, I may give you the following example:—

One of our brethren being recently on a Missionary tour, passed through the district of Krishnaghur, where so many have lately embraced Christianity. He saw a number of Christians sitting under the shade of some trees, attentively listening to a man who was reading and explaining to them a chapter of the New Testament. On inquiry, he found that the young man was a Hindoo, who, as he was passing, had observed these poor Christians trying to read the Scriptures, but not understanding what they read. The lad asked them to lend him the book, and he would explain it to them,

as he had learned it in the Missionary school at Bhowanipore.

The lads of my first class, in particular, are seriously inquiring after truth, and their minds are in a very interesting state. These have renounced idolatry; they believe in the truth of the Gospel; and some of them, to my knowledge, are in the habit of reading the Scriptures in private, and praying in the name of Jesus, and yet they have not made a public profession. This may appear strange, but it must be remembered that there is no people in the world so devoid of moral courage as Bengallees. They believe the doctrines of Christianity; they will profess and defend them publicly, but they are not prepared to suffer persecution by public baptism. This is the only barrier. O pray for them, pray for the outpouring of the Spirit. All is ready, the seed is sown, the conscience is impressed, the mind is enlightened: we wait for the influence of the Spirit to make it produce fruit,—to make them willing to leave father and mother, houses and lands,—yea, all things for Christ.

MIRZAPORE.

(Extract of a letter from Rev. W. Glen, Oct. 16, 1841.)

When entering into the city, I am often quite amazed at the length and breadth of it; and at the large crowds to be seen in every quarter. The population, according to the last census, is about 60,000. Of these 7,000 are Mussulmans, and the rest Hindoos. At Benares there are many learned pundits, but here very few are to be found. Indeed learning is proverbially neglected at Mirzapore, while trade is carried on upon a large scale both by the natives, and by ten or twelve Englishmen, either on their own account, or as agents for Calcutta houses.

The Gospel is preached in the city several mornings every week at one or other of the three stations, to attentive audiences.

During this cold weather we shall endeavour to get a few native chapels built, as we have in hand 500 rupees given for that purpose; and the city is so large that we might preach ten times a week in various parts of it, to entirely different audiences. My Urdu preaching has hitherto been confined to the Mission premises, where with the children and native Christians, we have about seventy souls under daily instruction.

In the school-room we have Hindoostanee worship every day, morning and evening; when Genesis in the morning, and Corinthians in the evening, are expounded and catechised upon. On Sunday, two discourses are preached. There are besides,

classes both for boys and girls for religious instruction.

The girls, 28 in number, are under the charge of Mrs. Mather and Miss Thomson. The boys, 25 in number, go to the city school, where, in Urdu only, they are taught reading, writing, arithmetic, and geography. About as many more boys from the city attend the school; some of them have made considerable progress in the English language; the books used are those of the Christian School Book Society. With the orphans I spend one hour reading and expounding the Scriptures; in this exercise the other boys do not join. The more advanced of our orphan boys will now commence the study of English. With the first

class who have finished the Urdu geography, we shall commence the elements of astronomy, and use concurrently the Khair Khwah i Hind, which contains many scientific, as well as religious articles. We have two native teachers from Benares, well acquainted with English; they are competent and vigorous young men.

Some of the boys must be printers and bookbinders, some are engaged in the manufacture of scented soap lately commenced, others work at carpets, &c. &c. The girls work at tape and bobbin, and making calicoes. The orphans are all improving in general and religious knowledge; and some, we trust, are truly pious, or at least not far from the kingdom of God.

SURAT MISSION.

STATE OF RELIGION IN THE PROVINCE OF GUJURAT.

(From Rev. W. Clarkson, November 28, 1841.)

AFTER staying at Bombay a week, I returned to Surat overland, with the double purpose of recruiting myself, and making known the Gospel in the villages on the road, where the Gujurathi is spoken. The general reception of the message on the part of the villagers, formed a very striking contrast to the natives of Surat. The former were interested, and seemed somewhat open to conviction, employing no perverted argument in their defence, while the latter have hardened their hearts against the truth. This difference, however, does not, I fear, result from a difference of disposition, but from the ignorance of the one, and the comparative knowledge of the other. The villagers do not see that the Gospel is at once subversive of their own system; the natives of the cities by experience know that it is so. Let both understand the Gospel alike, and comprehend its bearing on all that they are interested in upholding, and in both cases alike will hostility, I apprehend, be manifested.

In the villages I found a few of the natives not wholly unacquainted with Christianity, but the mass of the people were, of course, perfectly ignorant. These villages are very large, some of them containing from one to four thousand inhabitants. Oh! would that each had a Missionary! It is a

most distressing sight to go through a country with so large a population, and know that the people never hear the Gospel; a Missionary may pass through once in five or ten years, and they may receive a few books, but what can be expected from this? The Maulavi accompanied me, and was very useful; he spoke to the Mussulman well on the subject of Mohammedanism and Christianity, and gave away books.

The English institution at Surat, which had been closed in September, was re-opened in October. The examination had been well prepared, but was not well attended. There are none here interested in native education on our principles; indeed the generality of the Europeans are hostile to it. A native said to me, at a time when the Parsees were very bitter against us, "The Europeans are a greater stumbling-block to the progress of religion in this place, than any of the natives." This, I fear, is too true of Surat. The number of scholars was, at the examination, 101, being an increase on the preceding year of 15; we have not now so many. The prospect of a government school has caused many to keep away, and we have lost in this way some good scholars.

SOUTH TRAVANCORE.—NEYOOR MISSION.

(From the Rev. John Abbs, Neyoor, Nov. 1, 1841.)

General character of the work.

I FEEL a pleasure in telling you of our state and prospects. Our path is not a little chequered; we are called to pass through alternate scenes of joy and sorrow, hope

and disappointment. At times we are called to mourn over the apathy and exclusive spirit manifested by some of our people, the direct opposition of the heathen to our testimony, and the gross ignorance by

which we are surrounded: while at other seasons we find causes of rejoicing in the evident improvement of many of our hearers, the accessions made to our cause from the ranks of idolatry, and the gradual, but certain influence which Christianity is gaining over all classes. We labour and pray for a blessing; daily endeavouring to make known the truth by the living voice, and by the distribution of tracts and Scriptures; we are sowing in hope and waiting for the harvest, and we rejoice in the expectation that, as we publish the word in humble dependence on the Divine promises, it shall "not return void, but prosper in the thing whereunto it is sent."

Persecution of native Christians.

In one of my former letters, I mentioned the vexatious course of conduct which some of the more powerful heathens had pursued towards the Christians. I am sorry to inform you, that even now there are signs of approaching trouble, and threatenings of evil directed against those who profess the faith of Christ. Perhaps the time for the trial and purification of the church in Travancore is not far distant. This, however, we leave in the hands of Him under whose direction and disposal all events proceed, remembering that "He is faithful, who will not suffer his people to be tempted above that they are able; but will with the temptation also make a way to escape, that they may be able to bear it." The afflictions which the people of this land are called to endure for the sake of Christ, cannot be termed either fiery trials or bloody persecutions; yet they are excessively trying to the faith of our weak believers. The nature of them will appear from these two instances. According to the custom of the country, a person of the Shanar caste is prohibited from marrying again after the decease of his first wife. As this prohibition was the cause of much evil, the Missionaries, some years since, obtained a dispensation in favour of the native converts, and the consequence was that such as had learned so much of the Gospel as to prefer lawful matrimony, availed themselves of the privilege, and were married according to Christian form. There are attempts now making to set aside this exemption, and to punish those who have married a second time, as offenders against the rules of caste. A poor man was lately apprehended on this pretence, and imprisoned for several days, until an agent of the Mission remonstrated with the individual who confined him, and obtained his release. It is by no means unusual for Christians to be kept in prison under false charges, until we can send persons to expose the injustice of their prosecutors.

A trial of faith.

Another circumstance which has lately happened, is also operating on the apprehensions and fears of our people. A decree has lately been issued against a rich Nadan (or chief of a village) who professes our religion, by which he will be deprived of property that has been in his possession many years, on the ground of his being a Christian, and not having performed certain ceremonies at the funeral of his relatives, in compliance with the directions of the Dhurma Shastrum. I mention these things not from any desire to complain, but to show the obstacles which lie in our path, and to secure an interest in your prayers.

I have had much pleasure during the past year in meeting the candidates for baptism, and the Lord's-supper. My object has been to elicit their views of Divine truth, and to ascertain as far as possible, their personal interest in the great salvation. While a few have manifested ignorance both of the nature and design of the ordinances, the greater number have displayed a correct knowledge of their intention, and expressed an earnest desire for further instruction. These meetings have been profitable; a candidate said to me, "I like to come and be examined about my sinfulness: it does my heart good." On one of these occasions, our departed brother, C. Miller, was present, and expressed great satisfaction, especially with the answers given by some of the women. Those who appear to hold the most erroneous notions concerning these subjects are generally converts from the Romish profession.

Idoltrous ceremony.

The annual ceremony of bathing an idol took place on Saturday, at Trevandrum. The common people who receive our doctrine, speak of these follies with ridicule and disgust, even laughing at the idea of a god that required to be cleansed, and referring in contrast to the Scriptural representations of the infinitely holy Jehovah. Mr. Ramsay informs me, that he has received a letter from a military gentleman of Trevandrum, who states, that this year, in consequence of an earnest request made by himself and brother officers, their attendance at the festival was dispensed with by the native government.

Conversion of a Gooroo by means of a tract.

As we have not many opportunities of preaching to the higher castes, we are accustomed to deliver tracts to such of them as we meet on our journeys. I have given many both to Brahmins and Mohammedans, who thankfully receive them, and often solicit more "good books." A young man who was formerly a Gooroo, or teacher, and

officialiated in the village pagoda, a few months since received one of these little messengers, probably from one of the readers, and under a conviction of its truth, has left his employment and his heathen friends, to study the New Testament. He now resides on the Mission premises, and gives us every reason to believe that he is deeply convinced of the iniquity of his nature, and is sincere in his inquiries after the way of salvation. I do not wish to speak with confidence, as his time of trial has been short; but this I can testify of him, that having renounced many worldly advantages, and the friendship of his former patrons and rela-

tions, he receives a small pittance for his necessary expenses, and spends his time in reading the Scriptures, and conversing about his soul, and the heavenly kingdom. If he be, indeed, as I believe him to be, a child of God by faith, it will be an encouragement for us to sow the precious seed beside all waters, since his conversion cannot be attributed to direct preaching or personal discourse, (for I had never seen him before he came to speak of his state,) but to that God who caused the tract to be conveyed to his hand. May the Lord preserve him, and keep him from falling!

SOUTH AFRICA.

LATTAKOO.

CONVERSION AND BAPTISM OF A BECHUANA CHIEF.

(From Mr. R. Edwards, Sept. 21, 1841.)

LATELY an old man, feeble from age, stood forth with others to make a public profession of his faith in Christ, by being baptized. This individual, Matebe, our old king and chief of the Batlapi, has been considered "among the dead," having neither influence nor power over his people, who view him as one of a former generation. He never possessed energy or decision of character, and was generally ruled by his queen. Latterly, his sons divided his property among themselves, so that now he is poor; and as they do not care for his appearance, we have given him a suit of clothes, furnished by kind friends in England, who are, perhaps, not aware that even royalty in this country is no security against being clothed in rags.

I had heard a few months before he last visited us, that he was becoming much concerned about the state of his soul, and could no longer conceal his fears, which only increased the longer he kept silent. Being quite overwhelmed, he made known his alarm to the believers, and requested their counsel and sympathy. Mousinyane, the native reader at his residence, was made useful to him. Matebe at length urgently entreated his sons "to take him to Kuruman to see his own Missionaries;" immediately on his arrival, he bent his feeble steps to the Mission-house. Never before, I believe, did he visit a Missionary with so much anxiety and diffidence. I found him not inclined to speak much, but rather to hear what might be said to him. He said, however, that "he had come to speak about his soul—that he was an old man, great from age, but without understanding; there is nothing left," he ex-

claimed, "but my old bones and withered skin; I heard 'the word' from the beginning (twenty-five years ago,) but never understood, and now have no rest night or day; my soul is sorrowful, and burning with anguish; my heart is sick, and rises into my throat; my mind is dark, and my memory cannot retain the good word; but though it forsakes me, it does me good; it leaves something behind in my soul, which I cannot explain, but which causes me to hope. I wish to cast myself at the feet of Jesus the Son of God, in hope and expectation that he will have mercy on me. I feel that it will be my wisdom to sit at the feet of believers, who are grown to manhood in knowledge, to be ever instructed by them in the paths of duty and salvation."

On inquiring among those who had observed him of late, I found that they all thought favourably of him, for they had seen him weep repeatedly over his sins, and his lost state as a sinner. He expressed ardent desires to live and die at the feet of Christ, and to be united to his people; and there being no Scriptural objection, he was proposed, and received by the church in this place. Though the rightful chief of 20,000 Bechuana, Matebe stood with as much humility as others of his people beside him, whom he formerly considered as his "servants" or dogs," to receive the ordinance of baptism. He may not be a bright star among the believers, but if enabled to follow up his desire, "to live and die at the feet of Jesus," though he go halting the few remaining days of his life, he will be at last received to glory, a monument of what grace can do even in the eleventh hour.

GRIQUA TOWN.

(Extract of a letter from Messrs. Wright and Hughes, Oct. 15, 1841.)

Value of native agency.

EXPERIENCE has taught us a more excellent way to evangelize our large district than that which we formerly adopted. We confined our individual efforts to one spot, allowing the gifts of the church to lie dormant, whilst numbers around us were sitting in darkness and the shadow of death. Circumstances at length compelled us to call into exercise all the sanctified talent of our church to meet the exigencies of the case; the Lord in his rich mercy granted a blessing on the instruments and means which we used for the benefit of the heathen around us; and during the last seven or eight years, we trust that many hundreds have been turned from darkness to light, and from the power of Satan unto God. Many of these have been, and still continue to be made blessings to others, and we rejoice to behold our brethren around us applying to the public to assist them with the means of support for native agents, adopting the same arrangements as ourselves for multiplying their own energies, and saving the people, and that there is the promise of an abundant harvest, as the result of these efforts.

State of the native churches.

The additions to our churches during the year afford us much encouragement, and matter for devout thanksgiving to Him who still manifests himself as mighty to save. The three branch churches gathered from among the heathen around us, as well as the large number gathered into the fold of Christ at the head station, continue, by their order and stability, the assistance they render in our efforts to advance the knowledge of salvation, and particularly by their firmness in the cause of temperance, to afford us solid satisfaction. Still we feel we have need to double our diligence and earnestness, both in our labours and prayers, and we beg a special interest in the prayers of the Directors, that God would continue to revive his work among and around us.

Among the events of the year, it has been particularly pleasing to us to witness the desire of our people to obtain the Sacred Scriptures, and elementary books of instruction. Griquas, Corannas, Bechuana, and even Bushmen, have given us ground

to hope that the desire to search the Scriptures is extending throughout the country. It ought to be remarked, that the number of Bibles, Testaments, &c., sold, and not the number given away, is the surest ground of hope that they are valued and read by the people. We rejoice in this fruit of the Mission, even though its increase should lessen the ability of our people to contribute to the Society's funds by the more direct and usual way of subscriptions. For Dutch Bibles, 5*l.* 5*s.* has been received; for Dutch hymn-books many applications have been made. Of Sichuana Testaments received from Kuruman, 64 copies have been sold, producing 9*l.* 7*s.* 6*d.* We have distributed among the poor, and the native teachers, 16 copies, making the total disposed of 80; and we should have far exceeded this number had we possessed the needful supply. Of Sichuana hymn-books 105 copies have been sold.

Dutch and Sichuana spelling-books, Scripture lessons, tracts, catechisms, &c., have been distributed to the number of 500 copies. About 50 of the Dutch elementary books, with five Testaments, have been applied for by Corannas and Bushmen. Many of the applicants, among whom is a Coranna chief, residing on the Great River, 110 miles west of this, have urgently requested teachers to instruct them how to use the books thus put into their hands.

It will be observed among these payments, that one large item is from the Bechuana part of our people for Sichuana Testaments, which now for the first time are published in that language. Scarcely a week had elapsed after the arrival of the Testaments from Kuruman at this place, before we were beset by people from all parts of the country with payment in hand, eager to receive them as a gift from Heaven, and as a boon from the Bible Society.

Both translator and publisher are worthy of sincere praise for the general fidelity, correctness, and beauty of this first edition. We hail it as a great blessing to the Bechuana nation; it is a volume just in season for the converts among that people, and a mighty weapon in the hands of our native teachers. May the Spirit of truth rest upon it, and show it to be indeed the sword of the Spirit.

PACALTSBOP.

(From Rev. W. Anderson, Dec. 4, 1841.)

Efforts of Christian beneficence.

At a Missionary meeting, held at this station in October, and at which Dr. Philip

was present, we endeavoured to impress upon the minds of the people the duty of rendering more pecuniary aid to the Pa-

rent Society, as a mark of their gratitude for what God had done for them. They seemed to be fully sensible of the truths stated to them; readily agreed to exert themselves to do more than they had previously done; and each person present had his or her name put down as monthly subscribers. If they fulfil their promise, (as I trust they will,) the amount will be next year upwards of 100%; and this they have promised to repeat annually.

The amount of their subscriptions from October, 1840, to September, 1841, amounts to 42*l*. 18*s*. They certainly seem to be very earnest to meet the urgent necessities of the Society. Among other instances of this, they intend to divide the station into four divisions, and they have chosen a male and female collector for each division; the one to collect from the men, the other from the women. A short time ago a woman stated to me, that she had, on account of the circumstances of her large family, thought it to be her duty to give up her subscription to the Auxiliary Society; but having heard me one evening speak from

Prov. xi. 24, There is that scattereth and yet increaseth; "My heart," said she, "smote me, and my conscience charged me with having done wrong, being convinced that it went better with me when I gave that money to God, than it did afterwards; therefore I will begin again." This woman is now one of the female collectors.

I am happy to tell you, I do not remember a period since I came to Pacaltsdorp, when there was a more regular attendance of the people on the Sabbath, or a more general interest and inquiry among them about the concerns of their souls, than at present. I have baptized this year eight men, five women, and fourteen children; and persons now come to me daily to converse about the things of eternity, and the salvation of their souls. It is very cheering to my heart, that the Lord is pleased still to own the labours of his poor aged servant. I hope I shall continue to have a share in your united prayers, that I may remain faithful to the end, and finish my course with joy.

UITENHAGE.

(Extract of a letter from Rev. W. Elliott, Oct. 5, 1841.)

A Fingoe baptismal convert.

THE class of candidates for baptism contains from twenty to thirty persons. I cannot refrain from mentioning a somewhat remarkable fact in connexion with one of them.

One evening I was struck with the wild appearance of a stranger in the chapel. He was a tall man of a very ferocious aspect, dressed in a dark brown blanket, such as the Fingoes usually wear. I asked him who he was. "Don't you remember me?" he inquired. "No," I replied. "Don't you remember," he rejoined, "a long time since speaking to some Hottentots near a dam of water, at the Kadeau?"

It now occurred to me, that in May, 1840, on my way to Graham's Town, I saw a number of people a little way off the road, and thinking their appearance somewhat suspicious, I rode up to them, and asked them what they were doing. As they could give no good account of themselves, I spoke to them of the impropriety of living in a state of idleness, advised them to get employment among the farmers, and talked for some time seriously with them on the importance of caring for the salvation of the soul. I now asked the man, what those people were. "Sir," said he, "we were a gang of robbers, and had been living some time as well as we could, but after you had spoken to us, I and two or three

others went immediately into service, and the gang was broken up. What has become of my comrades I don't know, but from that day I have had no peace of mind, and am now come to Uitenhage to learn something of God's word."

I have not the means of verifying this statement, but I have no reason to doubt the veracity of the man; he is now a regular attendant at all our public services, and at the school.

Baptism of Fingoe women.

About thirty Fingoes regularly attend the house of God. Two of the women have given such satisfactory evidences of piety, that I have had no hesitation in baptizing them. I conducted the baptismal service in the Caffre language, in the presence of a very large congregation, among whom were more Fingoes and Caffres than I had ever seen together. This being the first baptism these people had ever witnessed at Uitenhage in their own language, considerable interest was excited. In the afternoon I preached in Caffre, on the subject of baptism, to a larger congregation than usually assembles here.

When a Fingoe embraces Christianity, he is generally exposed to a good deal of persecution from his fellow-countrymen, so that, were it not for the restraining power of the law, the most serious consequences

might be apprehended. In consequence of this state of things, when a Fingoe professes the Christian religion he generally separates himself entirely from his countrymen, enters into service, and almost loses the Fingoe character. While this is advantageous in regard to themselves, it is to be regretted in respect of the Fingoes generally, who are

thus left without the salutary influence of a Christian leaven among them.

About the same time with the above event, I baptized also a female who had been many years of the Mohammedan creed. We have every reason to regard her as sincere.

WEST INDIES.

APPLICATION FROM THE REV. G. WILKINSON, JAMAICA.

IN presenting the subjoined appeal, received in a letter from Mr. Wilkinson, under date of December last, the Directors are constrained to express their hope that it will meet with the generous consideration of the Christian public:—

May I ask the favour of an appeal being inserted in the *Missionary Magazine*, for aid towards the erection of the contemplated new chapel at Kingston? I have written to several influential individuals in England, and intend writing to others, soliciting subscriptions towards this object. Circumstances have arisen to darken my prospects of obtaining so much assistance in this island as I had anticipated. Among these I may notice the great commercial distress which prevails here at the present time, and which, I fear, will greatly affect the amount of contributions.

Exclusive of sums already received, nearly 1,500*l.* remain to be collected; and though further assistance is anticipated from our people, yet as they consist, for the most part, of those who have recently been emancipated from a cruel and an unjust bondage, and whose means are very limited, they will be quite unable to contribute any thing like the large amount required.

I hope this appeal may meet the eye of some friends to Missions in the building or ironmongery line, who might be willing to furnish gratuitously, some of the materials specified in the accompanying list. I make not this request for myself, but for the benefit of those who have lately received from the hands of British justice and benevolence their natural freedom, that they may enjoy the means of attaining to that "liberty wherewith Christ has made us free."

I would suggest to those kind friends who may be disposed to respond to my appeal, that it is desirable that subscriptions or donations, (especially of materials for building,) be sent to the Mission House, as early as possible, as we are anxious to have the chapel in course of erection.

Nails of all sizes, fine drawn, in kegs.—4-inch and 9-inch spikes, fine drawn, in kegs.—Brads, fine drawn, of various sizes, from $\frac{3}{4}$ inch to 3 inches.—Screws, fine drawn and stout, from 1 to 3 inches.—Patent axle sash pulleys, in pairs, very large (with screws).—Iron but hinges for pew doors, in pairs, (with screws).—Brass fasteners for ditto, (with screws).—6-inch wrought iron but hinges, (with screws).—Square iron but fasteners for doors, some 1 foot 6 inches, and some 4 feet long, (with screws).—12-inch best iron lock with large brass handles (complete).—Quires of sand paper (assorted).—Sash cord to fit the pulleys.—A quantity of best London white lead; dry red lead; litharge; yellow paint; best green paint; burnt umber; sugar of lead; burnt terra sienna; linseed oil, raw and boiled; lamp black; turpentine; Thornley's copal varnish.—Flags for paving, 18 inches square, (squared and dressed).—Half-barrel of very fresh plaster of Paris; 80 thousand best bricks.—300 feet light iron railing, with dressed stones to receive the same, (as shown in plan;) 2 iron gates, (dimensions laid down in plan.)

Anniversary Sermons in May.

NOTICES.

THE Directors have great pleasure in announcing to the Members of the Society, that they have engaged to preach, at the next Anniversary in May:—

Rev. JOSEPH SORTAIN, B.A., Brighton.

Rev. WILLIAM BUYERS, Missionary from Benares.

Rev. Dr. BYRTH, Rector of Wallasey, near Liverpool.

TO THE AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies in London and its vicinity are respectfully requested to meet at the Mission House, Blomfield-street, Finsbury, on Wednesday, the 30th instant, at twelve o'clock at noon, to pay their subscriptions, and the amount of their respective collections, &c.

The Rev. ROBERT MOFFAT, Missionary from South Africa, is engaged to deliver an Address on the occasion.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House on or before Thursday, the 31st instant, the day appointed for closing the accounts. The lists of contributions should be forwarded to the Mission House on or before that day, in order that they may be inserted in the Society's Annual Report for 1842.

TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their contributions, so as to be received at the Mission House on or before Thursday, the 31st instant, together with correct lists of subscribers of ten shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

They are also requested to mention the number of Reports and Abstracts, respectively, that will be required for Subscribers, and how many of the *latter*, at seven shillings per hundred, will be wanted for circulation, to be stitched up with their own Local Society's lists of Subscribers and officers. The Abstracts are printed in an octavo form for that purpose, and the Directors recommend to the Auxiliaries the purchase and circulation of them on the principle of economy.

PROGRESS OF MISSIONS AMONG THE YOUNG.

(To the Editor of the Missionary Magazine.)

DEAR SIR,—The subject of Juvenile Missionary Associations, in connexion with our churches, is, I rejoice to see, taking deep and permanent hold on Sabbath-schools. It is, I conceive, absolutely requisite that our young people should be made familiarly acquainted with Missionary operations, in order that their sympathy and prayers may be elicited on behalf of the heathen world. It is by bringing the subject before their young and tender minds that they are induced to give their halfpenny to send the Gospel to those who are perishing for lack of knowledge.

You will be delighted to hear that, in connexion with the Independent Sunday-school of this place, a Juvenile Missionary Association has been formed. The first meeting was held in October last, and it was determined that meetings should be held quarterly for the purpose of communicating Missionary information. Not only has a Society been formed, but there are a number of the children who assemble of their own accord to unite in

prayer to Almighty God on behalf of the heathen world; they meet in the vestry on the Sabbath afternoon, as soon as the school is dismissed.

Our Juvenile quarterly Missionary meeting was of the most interesting character. The chair was taken by the Rev. Wm. Lamb, the pastor, and the platform was occupied by the deacons of the church, and teachers of the School, who severally addressed the audience. The meeting, which was very numerous, seemed strongly interested in the proceedings of the evening.

After an opening address by the Pastor, the report of the monies raised by the various classes was read. Most of the classes are organised. A Secretary, Treasurer, and Collector, have been chosen by the children of the class; by which means they are led to take deeper interest in the work. The sum total for the quarter was 2*l.* 17*s.* 11*d.*; there were also nine boxes, the contents of which have not been ascertained. Last year the sum raised by the school, and the children who are weekly collectors, was upwards of 11*l.* We hope this year almost to double that sum.

The addresses on the occasion were full of Missionary anecdotes and information. At the close of the meeting a collection was made.

I may also state that I believe ours was the first Juvenile Missionary Association formed in Cheshire. I remain, dear Sir, yours very truly,

Northwich.

J. G.

ARRIVAL OF MR. BUDDEN AT CALCUTTA.

ON Friday, the 3rd of December, the Rev. John Henry Budden arrived at Calcutta, by the ship *Pekin*, Capt. Laing, on his way to Benares.

RETURN OF MR. BARRETT FROM JAMAICA.

ON Monday, the 18th of January, the Rev. W. G. Barrett arrived, with Mrs. Barrett and their child, from Four Paths, Jamaica, by the Packet, on a visit to this country to obtain medical advice.

EMBARKATION OF MISSIONARIES FOR THE WEST INDIES.

ON Monday, January 31, the Rev. E. A. Wallbridge, Mrs. Wallbridge and children, embarked for Demerara; and Misses Hick and Scrymgeour, Messrs. Dalgleish and Parker for Berbice, in the ship *Carib*, Captain King.

DEPARTURE OF THE REV. W. MORTON.

ON Saturday the 19th of February, the Rev. William Morton, accompanied by Mrs. Morton, embarked in the ship *Malacca*, Capt. Shettler, on his return to Calcutta.

ARRIVAL OF MRS. SHURMAN FROM INDIA.

ON Saturday the 19th of February, Mrs. Shurman, of the Benares Mission, arrived in London, with two children, by the ship *Marquis of Hastings*, Capt. Carr.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1840-41. — Rarotonga, Rev. C. Pittman, March 1. Rev. A. Buzacott, March 4. Upolu, Rev. W. Day, Jan. 18. Mr. J. B. Stair, Jan. 4. Tutuila, Rev. A. W. Murray, June 30. Sydney, Rev. Dr. Ross, May 15, June 30, July 15, 19, 26, and 31. Mrs. Williams, May 19. Rev. J. M. Osmmond, May 31. Rev. A. W. Murray, May

3, and 17, July 2 and 6. Rev. G. Charter, July 19. Messrs. Bullen, Turner, Nisbett, and Smece, July 13. Rev. T. Bullen, July 13. Capt. Morgan, July 12.

ULTRA GANGES, 1841-42. — Macao, Dr. Lockhart, July 26. Malacca, Rev. Dr. Legge, July 16, Aug. 17. Singapore, Rev. Messrs. Stronach and

Keasbury, Sept. 1. Penang, Rev. A. Stronach, April 2, June 26, July 1. Rev. T. Beighton, Aug. 16.

EAST INDIES, 1841-42. — Calcutta, Rev. G. Gogery, Aug. 17, Sept. 16, and 20, Nov. 15. Rev. J. Campbell, Oct. 5. Rev. A. F. Lacroix, Nov. 15. Benares, Rev. Messrs. Shurman, Kennedy, and Watt, Sept. 13. Rev. J. A. Shurman, Sept. 14, Oct. 15. Mirzapore, Rev. R. C. Mather, Sept. 16. Rev. W. Glen, Oct. 16. Sriraj, Rev. W. Flower, Oct. 28. Rev. W. Fyvie, Oct. 27 and 28. Madras, Mr. B. H. Paine, Nov. 13. Bangalore, Rev. E. Clisp, Sept. 22 and 30, Nov. 10. Rev. J. Sewell, Oct. 21 and 22, Nov. 22. Coimbatore, Rev. W. B. Addis, Oct. 17. Salem, Rev. J. M. Leckler, Nov. 22. Nagercoil, Sept. 16. Neyoor, Rev. C. Mead, Sept. 14. Rev. Messrs. Mead and Abbs, Sept. 14. Rev. J. Abbs, Nov. 1. Quilon, Rev. Messrs. Thompson and Cox, Sept. 13. Rev. J. C. Thompson, Nov. 18. Trevandrum, Rev. J. Cox, Sept. 14.

SOUTH AFRICA, 1841-42. — Cape Town, Rev. Dr. Philip, Sept. 14. Rev. S. Dyer, Oct. 14 and 18. Rev. H. Calderwood, Oct. 18. Mrs. Philip, Nov. 20. Pinaltsdorp, Rev. W. Anderson, Sept. 10,

Dec. 4. Port Elizabeth, Rev. A. Robson, Sept. 5 and 17. Uitenhage, Rev. W. Elliott, Oct. 5. Cradock, Rev. J. Monro, Dec. 1. Cape of Good Hope, Rev. J. Brownlee, Aug. 6. Griqua Town, Rev. F. Wright, Aug. 14. Messrs. Wright and Hughes, Oct. 15. Rev. H. Helmore, Aug. 30. Lattakoe, Rev. W. Ross, August 5.

AFRICAN ISLANDS, 1841-42. — Mauritius, Messrs. Kelsey and Baker, Oct. 15. Messrs. Kelsey, Le Brun, and Baker, Oct. 20.

WEST INDIES, 1841-42. — Demerara, Rev. Messrs. Watt and Rattray, Oct. 5. Rev. T. Henderson, Nov. 9. Rev. C. Rattray, Dec. 1. Barbice, Rev. D. Kenyon, Oct. 22. Rev. E. Davies, Sept. 29, Nov. 8 and 19. Rev. S. Haywood, Oct. 28. Rev. J. Waddington, Nov. 9. Mr. G. Pettigrew, Nov. 8. Jamaica, Rev. E. Holland, Oct. 5, and 18. Rev. Messrs. Barrett and Holland, Oct. 7, Oct. 26, Nov. 16 and 25. Rev. R. Jones, Oct. 22, Dec. 13. Rev. T. H. Clarke, Oct. 2, Nov. 24. Rev. R. Dickson, Dec. 9. Rev. F. W. Wheeler, Dec. 9. Rev. G. Wilkinson, Dec. 8. Rev. W. Alloway, Dec. 3.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz. :—

To S. and J. Gorbell, for 15 pianofortes, for Rev. R. Moffat; to the Maberly and Kingsland Juvenile Working Association, for a case of useful articles of children's clothing, &c., for sale at Malacca, value 30l.; to Mr. Pettingell, Mount-street, for Watt's works, 6 vols., Brown's Bible, 2 vols., and Bunkin for the New Testament; to Mrs. Frederick Alexander, for a parcel of "Patriots"; to Mr. Wallace, for a parcel of red cloth for Rev. J. Heath; to Z. Z., Ulfculm, for a Bible for Rev. M. Hill; to Mrs. Willis, and the two Misses Dandos, Bristol, for a parcel containing wearing apparel; likewise from the friends at Hull, by Mrs. Stratton, for a box of wearing apparel, for Rev. Robt. Moffat; to friends to the Missionary cause in Greenbank, Derbyshire, per Mrs. Statham, for a case of useful articles for Rev. R. Jones, Jamaica, including a box of articles from the children in the Sabbath schools there; to the members of the Ladies' Association for Working on behalf of Missions, Sherness, for a box of clothing for Rev. J. Morris, Cradock; to

Miss Nollett, Exmouth, per Mr. Wightman, for a parcel of fancy articles; to Mrs. Pine and friends, Ougar, for two boxes of fancy articles, one for Rev. J. Dalgleish, and one for Mr. Parker; to the Juvenile Missionary Working Society in the Rev. S. B. England's congregation, Hoxton, for a box of useful and fancy articles, value 15s., also some sundry volumes of school books, for the Rev. E. A. Wallbridge, Demerara; to Miss Foster, Tottenham, for a parcel of useful articles for Rev. E. A. Wallbridge; to friends at Kingston and Bideford, for a parcel of useful articles for the children under the care of Mr. A. Jansen, Barbice; to ladies at Dunfermline, per Rev. G. Thompson, for a box of useful articles for Rev. H. Calderwood's station, South Africa, value 30l.; to the ladies of Ebenezer chapel, Shadwell, for a box of native garments for Mrs. J. C. Williams, Upolu; to Mr. George Smith, Aberdeen, for a book for the Calcutta library; to a friend at Hoxton; to G. G. Parson's-green; to Mrs. John Adams, Battersea; and to a lady at Camden-town, for numbers of the Evangelical and other magazines.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of January, 1842, inclusive.

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|----------------------------|-----|----|----|--------------------------|-----|----|----|-------------------------|------|----|----|
| H. J. G. R. | 100 | 0 | 0 | to be called John Reid | 16 | 0 | 0 | For Wid. & Or. Fund | 5 | 18 | 3 |
| Anonymous, by Messrs. | | | | Surrey Chapel Aux. Soc. | | | | Batter-street Chapel | 37 | 10 | 4 |
| Hoare | 50 | 0 | 0 | on account | 37 | 6 | 9 | Rehoboth Chapel | 15 | 13 | 8 |
| Peter O'B. | 1 | 0 | 0 | Legacy of Mr. Jas. Buck, | | | | Devonport, Princess-st. | | | |
| Mr. W. Herne, fourpenny | | | | late of Piccadilly, less | | | | Chapel | 58 | 14 | 0 |
| pieces saved in the year | 1 | 10 | 0 | duty | 22 | 10 | 0 | Mount-street do. | 34 | 9 | 7 |
| A Friend, half for Bibles | 3 | 0 | 0 | Bedfordshire .. | | | | Salem do. | 4 | 14 | 6 |
| M. G. Russell | 3 | 10 | 0 | Roxton | 28 | 7 | 4 | Stonehouse | 2 | 10 | 0 |
| A. Band C. per Mr. J. Nis- | | | | For Female Education | 2 | 5 | 0 | Torpoint | 7 | 0 | 0 |
| bet | 100 | 0 | 0 | For N. Tea. H. Winzar | 10 | 0 | 0 | Cawsand | 6 | 2 | 2 |
| Mrs. Bushby, for Rev. W. | | | | For Wid. and Or. Fund | 1 | 8 | | | | | |
| Thompson, Bellary .. | 5 | 0 | 0 | 42l. 1s. | | | | Less exps. 7l. 3s. 9d. | \$09 | 2 | 3 |
| C. J. | 1 | 1 | 0 | Berkshire .. | | | | | | | |
| Kensal-green Missionary- | | | | Farrington | 31 | 3 | | * Including 269l. pre- | | | |
| box, per Mrs. Wood .. | 1 | 1 | 7 | Buckinghamshire. | | | | viously acknowledged. | | | |
| Finbury Chapel Ladies' | | | | Wingrave and Aston Ab- | | | | Topsham | 3 | 18 | 0 |
| Aux. Soc. on account .. | 12 | 17 | 11 | botts | 13 | 0 | 0 | Ilfracombe | 37 | 14 | 1 |
| Holywell Mount Aux. Soc. | | | | Cambridgeshire .. | | | | Exmouth, per Rev. R. | | | |
| on account | 21 | 4 | 9 | Cambridge | 49 | 10 | 3 | Clayson | 2 | 16 | 5 |
| Iditto, Juv. Soc. do. .. | 6 | 12 | 3 | Cumberland .. | | | | Beza .. | | | |
| Maberly Chapel Aux. Soc. | | | | Workington | 6 | 0 | 0 | Horden and Gryps | 11 | 1 | 6 |
| on account | 20 | 0 | 0 | Devonshire .. | | | | Gloucestershire. | | | |
| Peckham, Rev. Dr. Col- | | | | Plymouth, &c. Aux. Soc. | | | | Cheltenham, for schools | | | |
| lyer and friends, for a | | | | per W. Stuart, Esq., | | | | at Surat | 3 | 5 | 0 |
| Nat. Teacher at Bellary, | | | | Plymouth, Norley Cha. | 143 | 7 | 6 | | | | |

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|--------------------------|-----|----|----|----------------------------------|-----|----|----|------------------------------|-----|----|----|
| Gloucester | 8 | 7 | 6 | Bank Interest..... | 3 | 17 | 9 | Birmingham, B..... | 1 | 1 | 0 |
| For Ann Leeworthy, | | | | Less 10s. 18d. 17s. 6d. 17s. 6d. | 4 | | | Worcestershire. | | | |
| Ann Randall, and | | | | | | | | Kidderminster, on ac- | 40 | 0 | 0 |
| Mary and Devota Ni- | 6 | 0 | 0 | * Including 1140L. pre- | | | | Yorkshire. | | | |
| cholls, at Nagercoil... | | | | viously acknowledged. | | | | Bradlington, L. for the | | | |
| 141. 7s. 6d. | | | | Nashington and King's | 3 | 17 | 0 | Nat. Girl Lestita Porter | 2 | 10 | 0 |
| <i>Hampshire.</i> | | | | Cliffe | | | | Sheffield, Mrs. Parker (A.) | 10 | 9 | 0 |
| Southampton, Rev. T. | | | | <i>Monmouthshire.</i> | | | | Shearborough, for the Nat. | | | |
| Adkins and friends, to- | | | | Per Rev. H. Jones— | | | | Girl, Mary Jane Ward.. | 2 | 0 | 0 |
| wards the enlargement | | | | Sardis, Varteg..... | 3 | 2 | 6 | Wales. | | | |
| of Mr. Barrett's Chapel, | | | | Morlah, Rumney | 0 | 15 | 7 | Narbeth, Templeton Cha- | | | |
| Jamaica | 62 | 0 | 0 | Sion, do. | 0 | 10 | 6 | pel.. | 21 | 2 | 6 |
| <i>Hertfordshire.</i> | | | | Soar, do. | 0 | 10 | 0 | Brecon, per Rev. D. Blow | 37 | 14 | 0 |
| Bushey, on account | 15 | 0 | 0 | Sharon Pencae | 3 | 0 | 0 | Scotland. | | | |
| <i>Huntingdonshire.</i> | | | | Catalst | 36 | 0 | 3 | Musselburgh, Indept. Se- | | | |
| St. Neols | 22 | 14 | 0 | 431. 15s. 10d. | | | | cession church..... | 3 | 0 | 0 |
| For Nat. Tea. E. Mus- | | | | <i>Norfolk.</i> | | | | Glasgow, first payment | | | |
| cult | 10 | 0 | 0 | Haileston, Mr. E. Grim- | | | | under the deed of set- | | | |
| For Mrs. Maul's school, | | | | wade, for an Orphan at | | | | tlement of the late Mr. | | | |
| including J. Museutt, | | | | Berhampton, to be call- | | | | J. Kirkwood..... | 10 | 0 | 0 |
| and Ann Barker | 6 | 0 | 0 | ed Frederick Shep- | 3 | 0 | 0 | Stonehaven Prayer Meet- | | | |
| 381. 14s. 6d. | | | | pard Grimwade | | | | ing at Seces. Church... | 2 | 0 | 0 |
| <i>Kent.</i> | | | | Norwich and Yarmouth, | | | | Aberdeen, Rev. R. Forbes | 1 | 1 | 0 |
| Swatscomb, Mr. White | | | | per Miss Davey, for Mrs. | 12 | 10 | 0 | Stirlingshire Society in aid | | | |
| and family, Fm. Oph. | | | | Maul's school..... | | | | of Missions | 7 | 10 | 0 |
| at Calcutta | 3 | 10 | 0 | <i>Northumberland.</i> | | | | Edinburgh, per Rev. Dr. | | | |
| <i>Lancashire.</i> | | | | North Shields, Miss Booth's | | | | Paterston, for the Mala- | | | |
| East Aux. Soc. per S. | | | | young Ladies, for a gh | | | | gasy sufferers | 1 | 12 | 6 |
| Fletcher, Esq. on acco. | 103 | 11 | 8 | at Chinsurah, to be call- | | | | Glasgow, S. a Bank Note | 100 | 0 | 0 |
| Burley, on account | 35 | 3 | 6 | Rackael Milne | 3 | 0 | 0 | Macduff, per Misses Mit- | | | |
| Lancaster, Soc. Col. for | | | | <i>Nottinghamshire.</i> | | | | chill | 3 | 0 | 0 |
| Wid. and Or. Fund | 3 | 0 | 0 | Nottingham, Mrs. Wilson, | | | | Do. for Fem. Education. | 3 | 0 | 0 |
| Liverpool, S. and M. | | | | for the Chapel at Chapel- | | | | Den's Mill Sabbath-sch. | | | |
| kl, per Rev. J. Aru- | | | | ton, Jamaica | 1 | 0 | 0 | Dundee | 4 | 8 | 0 |
| nd | 5 | 0 | 0 | <i>Shropshire.</i> | | | | Keith, the produce of a | | | |
| West Aux. Soc. per S. | | | | Oswestry, on account ... | 37 | 0 | 0 | lamb, the property of an | | | |
| Joh. Esq.: | | | | Tilstock, a Friend, by | | | | industrious female.... | 0 | 15 | 0 |
| Liverpool— | | | | Rev. W. Henton | 10 | 0 | 0 | Montrose Indept. Ch. ... | 4 | 0 | 0 |
| H. Benson, Esq. | 25 | 0 | 0 | <i>Somersetshire.</i> | | | | Praverburgh, I.W. for | | | |
| W. Fry, Jan. Esq. ... | 1 | 1 | 0 | Bath, Aux. Soc. per W. | | | | Female Education in Caf- | | | |
| D. Rosbottom, Esq. | | | | T. Blair, Esq. | 140 | 0 | 0 | rieland | 15 | 0 | 0 |
| for Nat. Teacher to | | | | Dr. Bell, for the family | | | | J. W. for the education | | | |
| bear his name | 19 | 0 | 0 | of the late Rev J. | | | | orphan children in | | | |
| Llyceard | 2 | 12 | 6 | Williams | 1 | 0 | 0 | India | 15 | 0 | 0 |
| Waverley | 10 | 0 | 0 | Somerset Aux. Soc. per J. | | | | Cleish by Kinnos, for Th- | | | |
| Woodside | 45 | 18 | 11 | Bunter, Esq.— | | | | Amia | 1 | 0 | 0 |
| Claremont Chapel, Kirk- | | | | Somerton | 6 | 8 | 11 | Rumfermline, Pub. Meet. | | | |
| dale | 32 | 0 | 0 | Glastonbury | 25 | 4 | 10 | in Rev G. Thomson's | | | |
| Prescot | 61 | 11 | 8 | Kilshop's Hull | 3 | 6 | 6 | Chapel | 2 | 17 | 6 |
| Toxteth Chapel | 64 | 15 | 0 | Linwood | 41 | 1 | 3 | Dundee, "First earnings" | 0 | 11 | 0 |
| W. Kay, Esq. | 100 | 4 | 0 | Norton | 11 | 0 | 0 | Edinburgh Aux. Soc. per | | | |
| Southport | 13 | 0 | 10 | Solih Chinton | 6 | 3 | 0 | G. Yule, Esq.— | | | |
| Churchtown | 15 | 0 | 0 | Briggwater | 44 | 17 | 6 | H. Patterson, Esq..... | 1 | 0 | 0 |
| Great George-st. Cha. | 359 | 0 | 5 | For Roy at Berham- | | | | Balance of Legacy, by | | | |
| T. Bulley, Esq. for Nat. | | | | pore, Joseph Corp. ... | 3 | 0 | 0 | a disciple of Christ, | | | |
| Teal T. P. Bulley ... | 10 | 0 | 0 | Knowle | 0 | 16 | 0 | his 's. expenses..... | 2 | 5 | 0 |
| Ladies' Working Soc. | | | | Broadway | 3 | 10 | 0 | J. Young, Esq. | 1 | 1 | 0 |
| for special objects .. | 40 | 0 | 0 | Bruton | 12 | 0 | 0 | Roseworthy Soces. Cong. | 2 | 0 | 0 |
| Public Breakfast | 9 | 19 | 8 | Himsteter | 10 | 0 | 0 | Berwickshire Bible Soc. | | | |
| Do. Meeting | 64 | 17 | 4 | Taunton | 133 | 11 | 6 | for Bibles | 5 | 0 | 0 |
| Newington Chapel | 86 | 6 | 2 | 2901. 18s. | | | | Miss Gilhes, per Rev. | | | |
| Hanover do. | 11 | 13 | 9 | <i>Staffordshire.</i> | | | | J. Watson | 10 | 0 | 0 |
| Higher Tranmera | 3 | 0 | 0 | Leek | 24 | 5 | 6 | H. M. Gibb, Esq. | 5 | 5 | 0 |
| Crecent Chapel | 351 | 7 | 0 | For N. Tea. J. Ashton | 10 | 0 | 0 | Arbroath Mis. Assoc. | | | |
| For Wid. & Or. Fund | 38 | 10 | 0 | For Ann Ashton at Be- | | | | per Rev. J. Hay | 2 | 0 | 0 |
| For Mary Williams .. | | | | hampton | 3 | 0 | 0 | A Friend, ditto | 1 | 0 | 0 |
| at Benares | 3 | 0 | 0 | For Goodwin Chapel .. | 20 | 0 | 0 | 291. 12s. | | | |
| For Female School .. | | | | For Wid. & Or. Fund | 0 | 10 | 0 | IRELAND. | | | |
| Calcutta | 3 | 4 | 0 | 171. 18s. 6d. | | | | Waterbrook, per Rev. R. | | | |
| Radhill | 12 | 15 | 2 | <i>Sussex.</i> | | | | Hamilton | 1 | 0 | 0 |
| For Mrs. off, Esq. | 20 | 0 | 0 | Aux. Soc. on account ... | 300 | 0 | 0 | Cork, George's-st. Chapel, | | | |
| Mrs. Morcock | 10 | 7 | 0 | <i>Wiltshire.</i> | | | | for Nat. Girl, to be call- | | | |
| Orcill | 4 | 0 | 0 | Covey's Branch, on ac- | 100 | 0 | 0 | Catherine King | 3 | 0 | 0 |
| Warrington | 25 | 0 | 0 | count | | | | | | | |

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and
 Rev John Atwood, Trade Secretary, at the Mission House, Bloomsbury-street, Finsbury, London.

THE
MISSIONARY MAGAZINE
AND
Chronicle.

SACRIFICIAL OFFERINGS OF A HINDOO FAMILY.



“In its little hand it carried a Plectrum; I asked, ‘What is this for?’ They replied, ‘It is for sacrifice.’” — (Page 2.)

SUMMARY.

OUR article on Female Education in India, which supplies the affecting incident represented in the preceding engraving, will, we trust, be read not only with deep interest, but with practical benefit, by every friend of Missions. The scene forcibly reminds us of that described by the prophet Jeremiah, on which a deceased father of our Society founded one of the earliest and most powerful appeals for juvenile exertion. "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cake to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger." The zeal of idolaters in the service of their gods is an awful rebuke to the lukewarm professor of the faith of Christ, and an example from which even the ardent and active believer may cherish warmer zeal.

Christian Parents! not only bear your little ones to the temple of the Lord, but teach them the duty, and afford them the means, to carry their willing gifts to his holy altar. Christian Children! let your hearts be filled with gratitude to that God who has made your lot to differ so happily and so widely from that of these young idolaters; and while, as you think on their blind and miserable condition, your eyes are filled with tears, and your hearts with pity, let *their* EARLY zeal provoke your own to nobler efforts to make known to them the way of life.

To impart instruction, and especially *Christian* instruction to the *Female* children of India, was formerly pronounced *impossible*; but the letter of our valued correspondent, in common with those of all her fellow-labourers in that country, proves that it is *not only practicable but easy*. No reason can be assigned why the *daughters* no less than the sons of India should not be enlightened and elevated by the power of the Gospel, and no cause *does* operate to prevent this *but the want of adequate resources*.

Before this number is put in circulation, thousands of the youth of the metropolis will have been gathered together in Exeter Hall, to hear from the lips of our Missionary brethren the mournful state of those who, with earliest dawn of reason, are

"Taught to pray a useless prayer
To blocks of wood and stone;"

and we trust that the presence and blessing of God may hallow the interesting service, and inspire the youthful multitude with thankfulness for their own mercies, and with generous pity for the children of the perishing heathen.

We are gratified in being able to present another sketch of the life and labors of a *Hindoo Evangelist*; because we are deeply convinced that in such an agency, duly qualified by the providence and grace of God, we must look for the strength of the Missionary cause. Our readers cannot fail to be impressed with the expanding as well as the purifying influence of the gospel, on the mind of Isaidan. For many years a poor deluded wanderer seeking in vain, from holy streams and holy places, rest for a troubled heart, till at length he is brought by the providence of God to the sacred city, and there from the lips of a countryman, who had "suffered the loss of all things that he might win Christ," he learns the way to peace, holiness, and heaven. May his character continue to adorn his Christian profession, and his Ministry prove life to many who are now dead in trespasses and sins!

In estimating the value of Missionary success in India, we should never fail to remember *the severe test to which the sincerity of the young convert is exposed*. In that land, where Satan's seat is, to become a Christian is no course of ease and self-indulgence: *there*, if any man love father, or mother, or wife, or children, or houses and lands, more than the Redeemer, he *cannot* be his disciple.

Of this, our article from Travancore affords painful confirmation ; but it affords also delightful proof that the faithful follower of Christ, though persecuted, will not find himself forsaken, and, though cast down, that he cannot be destroyed.

The communication of our devoted brother labouring in *Rarotonga* will be read with peculiar interest as another memorial of the seasonable and faithful admonitions of our lamented Williams, and as an evidence that the good seed may sometimes lie long concealed in the heart, and yet produce the wished-for fruits. The letters too of the poor orphans (and we wish our readers could see the neatness and correctness of the originals) cannot fail to afford a rich reward to those generous benefactors, whose bounty they gratefully acknowledge. "We were fatherless and motherless," say they to the Christians of Britain, 'and ye pitied us ; we were naked and ye clothed us,' and may we not indulge the hope that He who inspired these feelings in the hearts of his servants, has also said, "inasmuch as ye did it unto one of the least of these, ye did it unto me?" But the multitude of orphans is daily and yearly increasing. May the number of their benefactors be proportionately multiplied, and their Christian kindness be suitably enlarged !

Africa has lately supplied to the reader of the *Missionary Magazine*, *fruits every Month* ; nor will they be disappointed either in the quantity or quality, of those supplied in our present number. That Veteran in the cause of Missions,—that faithful Champion both of the *civil and religious* rights of deeply-injured Africa,—Dr. Philip, has been spared to witness to an extent which will amply repay his self-denying labours, the consummation of his fondest hopes. The Hottentots are free, are active, are happy ! Could we look upon their peaceful villages, we should be constrained to exclaim,—“Behold, how good and how pleasant it is for brethren to dwell together in unity !” and could we witness their devout observance of the sabbath, their early attendance at the sanctuary, their thirst for instruction, their rivetted attention while the messenger of mercy speaks of the great things of God, their sparkling or their tearful eye, as he unfolds to them the Saviour's love, our hearts would glow with holy pleasure,—but while rejoicing over *them*, must we not sigh for *Christian Britain*, and devoutly wish that our churches at home would emulate the piety of those which they have been honoured to raise up among the Hottentots of Africa ?

The following extract, from the letter of the intelligent fellow-traveller of Dr. Philip, affords evidence that the statements of our venerable friend, as to the improvement of the Hottentots, both in social happiness, and Christian piety, is in no degree exaggerated :—

“I well remember, when in 1832 I saw this place, the low condition in which it was, the sheep-skin kaross was still in use, and those who wore European clothes wore what appeared to be little better than rags. Their houses were only poor huts. You can hardly imagine what a change has taken place. Without mentioning the new church and school, and other buildings that have sprung up, there is a long street of very respectable looking houses gabled, and some of them glazed, and all boasting of conveni-

encies within. In other parts houses of a similar construction are in progress. The every-day dress of the people is decent, and their Sunday clothing showed, that they could afford to dress as became people of the working class.

“Here you have a people, in the course of a few years, raised from the lowest condition of poverty, and want, and barbarism, able not only to support themselves, but to support largely the expense of the Institution.”

INDIA.

NATIVE FEMALE EDUCATION.

(From Mrs. Porter, Vizagapatam, Sept. 17, 1841.)

OUR Female Native Orphan School was commenced, December, 1835, with little prospect of success, but it has pleased God to give us our heart's desire. When our esteemed sister, Mrs. Gordon, left the station, the girls of her school were united to ours, and the number now in the school is 60. Since its commencement 84 girls have been received, several have been married, some have died, and a few have left the school. The number might be still increased, but our funds are exhausted, and our monthly subscriptions are by no means equal to our monthly expenditure. We have not yet wanted, and though our faith is put to a sharp trial, the motto with which we set out keeps us up, "The Lord has provided, the Lord will provide."

We have from the commencement met with many kind friends in India, but some of them have left, and we feel their loss. We have also received very liberal support from kind friends in England, particularly from Newport, Bedford, Exeter, Liverpool, Stepney, Chelsea, Mansfield, Bradford, and the Ladies' Society; but when it is recollected that our monthly expenditure for 60 girls and 17 boys, (a total of 77,) amounts to at least 17*l.*, and that our receipts by subscription, upon an average, are not more than 8*l.*, it will be unnecessary to state that we need some other resource beside that of subscription. I make no appeal to your Society—the state of your funds forbids it; but I cannot help thinking there are mothers in England who, when they know there are 77 orphans (for all are so but one) taken out of the depth of heathen misery, and put under the means of Christian instruction, they will not refuse their aid to keep them there.

In Dr. Leifchild's interesting speech at Exeter Hall, in February last, he proposed a plan, which I could not but at once approve and admire. It was, to form an auxiliary society, in which the names of children, as soon as they could understand, were to be enrolled, and to continue until they arrived at their majority. He said, "I believe there are thousands of little ones, throughout the country, of both sexes, who would be glad to be enrolled for some amount." Now I could not help thinking at the time I read it, that, in this respect, the poor deluded idolaters here afford a striking example, worthy of the imitation of Christians. I scarcely ever remember meeting a procession for idolatrous worship, that there was not a number of *children bearing some part* in it. On one occasion I met a man and woman, with three children, on their way to Amoor's temple. I asked them where they were going. They said, "To make pooja," or worship. I asked "Why?" They said, "One child had been sick; they did make row, and were going to pray." I said, "Why, for such a *little* child?" They smiled and said, "Why not?"

The man carried in one hand a fowl, for sacrifice; and with the other, led a little boy, about six years old, who had in his hand three sweet potatoes. On his shoulder the man carried a little girl, about three years old, who had in her hand a cocoa nut. The woman carried a brass plate, with a little rice, some saffron, a little sugar, and some flowers. She had an infant, about twelve months old; and O, ye Christian mothers, think with compassion on this little one, who also had its sacrifice for the devil. *In its little hand it carried a plantain.* I asked, "What is this for?" They replied, "It is for sacrifice." (p. 49.) They looked satisfied with themselves. They thought, by doing this, they should so far secure the favour of the demon, that no evil should befall them. Oh, how I longed to lead them to Him who is the friend, and not the foe, of our little ones: who, though the Mighty God, has said, "Suffer the little children to come unto me,

and forbid them not, for of such is the kingdom of heaven." Christian mothers, will you not teach your little ones to do something for the cause of him who has died for them? If it is worth no more than a plantain, you may teach them, as did this heathen mother, "*It is for sacrifice.*" Endeavour to sow in their young warm hearts the seeds of benevolence, and teach them, as one of their earliest lessons, "that it is more blessed to give than to receive."

And oh, my beloved children and young friends, will you allow me to appeal to your benevolent feelings on behalf of these poor neglected and destitute little girls and boys, whose souls, you know, are worth more than a world! Perhaps you will say, "Well, but I cannot save their souls." No more can I; but we can direct them to Him who can, and will if they seek him. Many of these poor children have been rescued from scenes of the greatest misery and distress. Great are the cruelties and sufferings that some of them have endured. Many were brought to us during the famine, almost dead; it was some time before they recovered, but now most of them are tolerably well. We have a large school-room for them, in which they are taught, and sleep, for in this country they do not require beds, as they do in England, but they sleep upon a little mat. They take their meals in the verandah, without knives or forks, which curry and rice do not require. They eat out of a little earthen catty, or dish, and if you could see some of their little merry faces, you would say they were quite as happy as many young ladies in a boarding-school in England.

It is a high gratification to us to know that most of them can read the Scriptures in their own language, and in English. "These are able to make them wise unto salvation, through faith which is in Christ Jesus." Let me entreat you to pray that God may give them his Holy Spirit, that their sinful hearts may be made fit for him to dwell in. Now, may I ask you, if there is any thing you can do to assist us to support these poor little ones? I cannot, no, I cannot send them back to heathenism; and yet, I can assure you, we do not know how to support them. I am assured many of you, with your warm hearts, will feel a wish to do something; ask your kind parents, and they will put you in the way of doing it. I cannot help hoping the Vizagapatam Orphan School may yet prove a nursery, where many a heathen child shall be trained for the service of God; and should you, by your contributions, be the means of bringing but one more from the highway of destruction into the fold of Christ, it will furnish you with a source of joy on earth, and a song of praise in heaven.

Though money is in general more acceptable than any thing else, yet as I know there are many young persons and others who can more conveniently make up articles for sale, and pious tradesmen, who wish to render assistance, I subjoin a list of articles which I think will be suitable,—*For the use of the school*: Sewing cotton of all sorts, particularly fine reel, and Morrison's needles, scissors, patterns of satin-stitch and net-work, fine jaconot muslin, fine book muslin for collars, remnants of French and Scotch cambrics for babies' caps, &c.; very fine piece-net and quilling-net, of various widths; a few cotton bags, needle-books, pincushions, and Tract Society's publications, as rewards for the children; tin soup-plates and mugs, or coarse earthenware for the children's use, would be very acceptable; dolls, toys, and instructive books for children; shoe-ribbon and binding; a few fancy shawls, or other articles for ladies. *For sale*:—Fine canvas and Berlin wools, in shades; haberdashery and cutlery of all kinds, well dried before they are packed; narrow sarsnet ribbons; frocks for children under six years of age, of good material, and genteelly made; babies' muslin and merino hoods; worsted shoes; cotton socks of all sizes; gentlemen's fine calico shirts; pocket handkerchiefs; ladies' collars, well worked; prints, ginghams, and muslins; bags, hair-powder, powder-puffs, sponge, &c.

CHARACTER AND LABOURS OF ISAIDAS, ROBERT VAUGHAN'S NATIVE EVANGELIST AT BENARES.

THE following interesting particulars respecting the native teacher supported by the church and congregation of our esteemed brother, Dr. Vaughan, of Kensington, has been communicated by the Rev. W. Byers:—

His former condition.

I do not recollect having heard from Isaidas any particulars of his early life, which seems to have been passed much in the same way as is usual among the heathen. For a number of years, I think about six, before he first came to us, he had abandoned his native place and had become a Gosain. The Gosains are a fraternity of religious monks or devotees, holding some very peculiar tenets with respect to the Divine nature, by which they are distinguished from other similar orders, such as the Bairagies, Fagies, &c. In this profession of a religious devotee or fakeer, he travelled for years over various provinces of northern India, visiting many of the most celebrated sacred places of the Hindoos, such as Gaya, Chitarkote, Dwarika, Juggernath, and Benares; at the last of which he heard the Gospel of Christ.

First religious impression.

Isaidas had spent some time in visiting the most celebrated temples of that great city, and was setting out on his journey, when passing along the road, not far from our Mission-house, he saw a crowd in a bazaar by the way side. He went into the crowd, and found that the people were listening to our worthy brother Narapot, who was proclaiming the way of life to the heathen. He had never known this doctrine before, but hearing it distinctly explained and eloquently enforced by one who had once been a Brahmin, but was now boldly denouncing the religion of his countrymen as false, and calling on them to seek salvation through the Son of God, he was exceedingly struck with all he heard, and resolved to speak with the preacher.

Inquiries after the truth.

When Narapot had concluded, Isaidas addressed him, expressing a wish to receive some more information about this "new doctrine." Narapot, seeing he really wished to inquire, invited him to his house, and after some conversation, being pleased with him, brought him to me. After explaining to him the first principles of the Gospel, we advised him to stay and receive instruction, to which he agreed. I had him with me daily for several weeks, and although at first there seemed several things about him that led me to form a low opinion

of his intellectual powers, the sincerity of his faith in Christ appeared so manifest that I thought it my duty, at his earnest request, to baptize him.

First Christian labours.

As soon as he was received into the church he began to do all he could to make known the Gospel; and the courage he displayed, in facing the opposition of the Brahmins, was very striking. They sometimes heaped on him the greatest abuse, but I never saw him once lose his temper. The simplicity and sincerity of his character made him a general favourite, both with the native Christians and the heathen, and what most of all surprised us, was the discovery of talents for usefulness, which we never imagined he possessed. The Gospel seems to have given him not only a new heart, but new intellectual powers.

His zeal as an Evangelist.

So long as I continued in India, he remained with me as an assistant, and daily improved in usefulness. During the extremity of the hot season, in consequence of ill health, my medical adviser sent me to the country. I took Isaidas with me to distribute tracts in the neighbouring villages. I was too ill to preach, but it gave me great delight to see his zeal and diligence in the work. He went every day to some of the villages around and preached, or rather talked, to the people. The city of Jerampore, about four miles distant, where the Gospel was scarcely ever preached, he often visited, and though he met with much opposition, he boldly made known the truth.

At that season of extreme heat, the people travel generally by moonlight, and as our house was on the main road from Benares to Jerampore, sometimes thousands passed in one night. When I had to pass restless nights from sickness and the excessive heat, Isaidas sat almost every night in the veranda, and made known the Gospel to the passers by, many of whom would sit down to rest by him. I often heard his voice at two or three in the morning, telling his perishing countrymen of the love of Christ; and while I was too ill to preach, it was truly delightful to hear one to whom I had been privileged to teach the doctrines of salvation, faithfully and zealously transmitting them to others.

The last letters I had from Benares, speak of him as still giving the highest satisfaction. A youth, who was under my instruction, but with respect to whose conversion I had little hope, has just been

baptized; and the brethren, Shurman and Kennedy, both speak of Isaidas as having been the means of good to his soul. I trust he may long be blessed as an evangelist among the poor heathen.

The subjoined testimony to the character and labours of Isaidas, has also been received from Rev. J. Kennedy, of the Benares Mission :—

His attachment to the Scriptures, character as a preacher, &c.

Isaidas, who was baptized by Mr. Buyers two or three months after my arrival at Benares, has been for some time engaged as a catechist, and has given us unmingled satisfaction. He truly appears to be one whose heart the Lord has touched. The grace of God appears to work in him powerfully. He is so blameless in his conduct, that we never hear a word said against him, and he is at the same time very zealous in his efforts to advance the cause of Christ. He has a talent for speaking to the people which we had no idea he possessed. He has committed to memory some of the best tracts, and repeats them with great effect in the bazaar. He is a most diligent reader of the sacred volume. When I gave him a copy of the New Testament in Hindoo, he looked at it with great delight; the tear came to his eye; and he put it with both his hands to his breast, repeating, "I have now got the complete Gospel." Day after day, from the window of my house, I have seen him sitting, under the shade of a large tree, reading the Scriptures for hours together, and then, putting on his girdle, going away to the bazaar to read and converse with the people.

When looking at him, and seeing the intensity with which he studies the word of God, though he has no small difficulty in reading it, I have felt myself humbled, and wished British Christians could see this poor man, a very few years ago sunk in idolatry, now an humble and de-

voted follower of Jesus. When looking on him, I have often thought of the man from whom so many devils were cast out, who came and sat at the feet of Jesus, clothed and in his right mind. He is very anxious to obtain Christian knowledge. He often comes to me to tell me what the people say to him, and what he says to them in reply, to see whether or not he has answered rightly. His replies are generally very pointed, though of course, as might be expected, he sometimes commits mistakes. The great leading doctrines of Christianity he knows well, and he is accurate in his statements of them.

Exemplary spirit under persecution.

On some occasions Isaidas meets with all sorts of abuse, and persons have even threatened to murder him, but he bears all most patiently. When they are unmoved by what he says, he tells them he can do no more, but that he will pray to God to give them softer hearts. On other occasions, his marked sincerity and earnestness make a favourable impression on his hearers. Having been forgiven much, he loves much. Our daily prayer is, that he may be kept from falling, and made an instrument of extensive good. Often before, God has chosen the weak things of the world to confound the mighty. Isaidas was married a few months ago to a native Christian woman, a member of the Baptist church here, who is also an humble, consistent Christian, and gives us great satisfaction.

MISSIONARY LABOURS IN THE REWAH COUNTRY.

(From Rev. R. C. Mather, Mirzapore, Jan. 16, 1842.)

THIS cold season I have been employed in making known the Gospel in the territory of the independent Raja of Rewah. This country adjoins the Mirzapore district, and, with a single exception, has never been visited by any European Missionaries. I left Mirzapore on this tour, on the 17th of November, and reached home again on the last day of the old year. The whole distance travelled over is somewhat more than 300 miles. Mr. Smith, of Benares, an old

and dear friend, accompanied us, and I trust our fellowship in the Gospel has not been in vain. The country of Rewah forms the northern portion of the grand central table-land of India; and the whole territory, under the control of the Raja, is not less than 10,000 square miles.

Before setting out from Mirzapore, we had doubts whether our mission would be acceptable or not; and, indeed, we rather feared that we should not be allowed to

preach the Gospel at all. But our fears afterwards proved groundless, for every where we met with an open door and no opposers.

Our first stage in the Rewah country was Hanmanna, where we were visited by thirty to forty persons, who came to inquire about the doctrines of Christianity, and to whom we preached for an hour. At Mow Gang, the third stage, we found that it was market day, and we had a large congregation. Hearing that the market was to be held again on the morrow, we stayed over a second day. In the morning of the days we went over to the neighbouring villages. I went to a Fort at some little distance, which was formerly occupied by one of the Raja's chief feudatories.

At the Fort I found a considerable village, and soon made acquaintance with the chief man in the place. He invited me to sit down, and presently a large congregation of his friends and others having assembled, I had an excellent opportunity of preaching the Gospel. In the evening of the day, we were out in the market-place again, where we had large congregations of attentive hearers, and gave away several portions of the word of God.

The fifth stage brought us to Mangawa, which is a considerable town. Here we staid two days again; we were happy in finding that we had arrived in time for the market day. Here we had a good audience, though in going home we met with a little disrespect from one individual. The

seventh stage brought us to Rewah, the capital of this country. As it seemed to us scarcely respectful to enter on our work of preaching before we had acquainted the Raja with the fact of our having arrived at his capital, we wrote a respectful note, stating who we were, and requesting an interview. In reply, we were informed that the Raja was going out, but that his son would see us. On the following day, early in the morning, an elephant arrived to convey us to the garden where the young Raja was staying. Mr. Smith could not go, and I therefore went alone. The young Raja, or Babu Sahib, as he is called, is just of age, and has some slight acquaintance with the English language. He conversed with me for a short time in English, and then in Hindustanee. I had not opportunity, however, of entering at large on an exposition of Christian doctrine.

Mr. Wilson, an American Missionary, had visited Rewah last year, and had distributed many books among the people. He had not, however, visited the castle, and I was asked why he had not. It appears that after he had left, the Raja gave orders that all the books that had been distributed should be brought to him, and this was actually carried into effect, and but few out of the great number given away actually remained in the hands of the people. This year, however, we filled their hands again, and had some excellent opportunities of preaching the Gospel to the people in general.

PERSECUTION AND INTOLERANCE IN TRAVANCORE.

(From the Rev. C. Mead, Neyoor, January 1842.)

In a former letter I mentioned that we had been much encouraged in our labours in the mountains: there are now goodly numbers under instruction, who have abandoned idolatry during the year, in their vicinity. They have been persecuted by the heathen, and forcibly taken to drag the timbers required for the repairs of idolatrous cars; some have been imprisoned and fined; others cruelly beaten; and no redress has been obtained. The Resident attended to my representations on one occasion, and issued orders that the proclamation for tolerating Christianity should be observed; but secret orders from the native authorities have been recently issued to take all our people, excepting on the Sunday, to drag the pagoda timber.

In addition to this, every obstacle is thrown in the way, when we wish to erect a chapel, or even a school-room. We have been called upon for a list of our outstations, and to state the different periods

at which they were established; this has been furnished, but hitherto no further notice seems to be taken of the affair. In future it will be necessary to endeavour to obtain permission before we erect any new places. The object of the native government is to discourage and defeat our attempts to propagate the truth. Their efforts, however, will fail, as they have hitherto done. They are aiming a new blow at Christianity, and lately passed a decree that one of our richest people, because he had "embraced Christianity," should be deprived of the property inherited from his ancestor: these are the terms of the decree, and therefore there can be no mistake in the case.

The grievance was complained of to the Madras government, who decreed that they could not interfere, as the decree had been passed by competent authority, and according to the laws of the Dharma Shastra—laws to which even Europeans residing here

are said to be also subject, though the late Resident declared they were "laws unfit for a civilised brute." Travancore is what is called an independent state; but, according to the treaty, authority over it can be resumed at any time by the British government, who are responsible for the due administration of justice. The British Resident interferes when he deems it proper, and I have, at a risk of incurring the displeasure of "the powers that be," appealed against the new law of confiscation, nothing of the kind having been known hitherto in Travancore, though Christianity has existed here for five centuries.

The decree adverted to has not yet been put into execution, though the property is confiscated, and the lawful proprietor is

obliged to conceal himself. These are some of the discouragements thrown in the way of establishing Christianity in the south of Travancore. The Society will, I hope, endeavour to obtain justice for Christian Missionaries and their converts who reside in native states in alliance with the Company. This is the point to which attention should be directed, and inquiry made, of the English authorities. It will be found that we and our converts are at present without the least protection, and are exposed to the operation of the native laws which make no distinction between the killing of a man or a cow, or defacing an idol, but award the punishment of death equally to each of these acts.

SOUTH SEAS.

YOUTHFUL CONVERT AT RAROTONGA.

(From Rev. William Gill, March 26, 1841.)

Our schools are well attended, and, I am happy to state, afford many blossoms of hope. Some of the children were some time since, tempted to join in a heathen dance, got up by the "Tuteauri,"* but the majority are constant in their attendance, and make good progress. Several among the teachers have given pleasing evidence of a renewed heart; and others, both teachers and elder scholars, are among the inquirers. I could mention the cases of several, but at the present time will refer only to one,—that of a young man about 18 years old. I do so the more willingly because it has some reference to the labours of our departed brother Williams. It appears before us as the fruit of a word spoken in season by our brother; the result of which yet remains to be disclosed to him in eternity.

My first conversation with the lad was as follows:

"I have," he said, "long wished to converse with you."

"On what subject," I inquired, "do you wish to converse?"

"On the subject of baptism."

"Tell me first what you think of baptism?"

"I think it to be a sign, by which to show that our hearts are entirely defiled by sin, and that except we are renewed by the Holy Spirit, we cannot be saved."

"Are all men fit subjects for baptism?"

"No, none but those who hate sin, and

who have run to Jesus, and desire to become entirely his disciples."

I observed that what he had said was in accordance with the word of God, and inquired whether he had been baptized. To which he replied,

"No, I have not. When my father was baptized, he took me with him to Williamu, who put me back, stating I was too old and too wicked to receive the ordinance, until I sought it myself. Some time after I was taken to Mr. Buzacott, who also refused me."

"Do you remember being taken by your father to Williamu?"

"Yes, quite well."

"Were you a steady, thoughtful lad then?"

"No, far from it. I was a very wicked boy. I would not live at home; I joined, as often as I could, a set of wild lads with whom I used to steal, and commit all kinds of sin."

"That was, indeed, an awful condition," I observed. "Was it really your character at that time?"

"I have not told you all," he replied; "I cannot. I was, indeed, a very wicked boy."

"But," I continued, "I am surprised at what you say, because since my residence here, I have known you as a steady lad in the school. What first wrought a change in your conduct?"

"While I was so wicked, I frequently

had thoughts of fear in my heart, but they were not lasting, until one day just before Williamu was going to England, he came here to preach, and afterward to address the children; being his last address, I was induced to go and hear him. He told us it was an evil and bitter thing to sin against God, and exhorted us to go to Jesus for pardon and salvation. He told us we ought to go at once and not delay."

"Well, how did this address affect you?"

"It caused fear to grow in my heart, because I then saw my sin, and it also excited my desire to speak to Williamu."

"Well, did you speak to him?"

"Yes," replied the young man, "I with another went and begged a little book, that I might learn, for I did not then know how to read."

"How did you succeed?"

"I asked for a book, and Williamu looked at me and said, 'Are you come for a book? Why, I know you to be a very wicked boy, and besides you cannot read; how is it that you are come to beg a book?' I then told him all he had said was true. I was a very wicked boy, but from what I had heard that morning, I was full of fear because of my great sins, and now desired to learn, and would try to cast off my former habits."

"Well," I inquired, "what did Williamu say then?"

"He exhorted me to learn to read, and read the good word of God, and to pray for a new heart."

"But," I continued, "this is a long time since, upwards of six years ago. Have you attended to Williamu's advice, and been a praying lad ever since?"

"From that time I have been a steady lad, I have obeyed my father, I have attended the schools and the house of prayer. I used sometimes to pray, but my heart was the same as formerly. I did not hate all evil. I did not desire Jesus with all my heart."

"But do you think that your heart is interested about these matters now?"

"Oh, yes!" he replied, "I feel very different *inside* now to what I did formerly; my heart is become soft, and my eyes are opened."

"Has this been a sudden change?" I inquired.

"No, it has grown very softly."

"But are you sure this change has taken place? What are the signs?"

"I think my heart is changed. This I know, sin is become a very wicked thing to me; I rejoice in private prayer to God; my heart is made light, and I desire to be found in Jesus, that He should be my Lord and Master, and I become His servant."

After some other conversation the young man left with a promise that I would meet him again in some few weeks' time. Doubtless the word spoken by our departed brother was a word in season to his soul. Oh! to be wise to win souls—to sow beside all waters. The word cannot be lost; we have the Divine promise, that in due time we shall reap if we faint not. Brethren and fathers, pray for us that our faith fail not; that we may continue steadfast in season and out of season; beneath the blaze of prosperity or the chilling influence of adversity; and, after having done all with patience, wait for the glorious revelation of the last day.

GRATITUDE OF ORPHAN CHILDREN AT RAROTONGA.

THE friends who were kind enough to contribute for the relief of these poor children, will be gratified with the proofs of their thankfulness conveyed in the following letters, transmitted from the island by our brother, Mr. Gill, who, in reference to the subject, observes:—

I cannot refrain from adverting to the joy which was manifested by our destitute orphan children, when they received the garments and cloth sent out last year. Long before the day of distribution arrived, many of the children wrote short letters on their slates, begging that they might not be forgotten. The number of orphans is so great that the new cloth given

them has made quite a difference in the appearance of the children on the Sabbath. You would almost think them little English children. Since they have received the garments, many letters of thanks have been written to us. Thinking it would be pleasing to you to see the expressions of their gratitude, I inclose the following three letters as specimens.

(Translated from the native language.)

1.

BRETHREN AND SISTERS IN ENGLAND,
—Great is the joy of our hearts—the destitute, and the fatherless—because of your

compassion to us. This is from one portion of the children of Rarotonga, at the settlement of Arorangi. This is that by which we knew your great compassion to us;—you for-

merly prayed to God for us, and your prayers were prosperous ;—God heard them, and his good word grew quickly here in Rarotonga. Now you have given cloth to the fatherless and great is our joy, because our appearance in the house of prayer was formerly very dirty, but now we shall think continually of God's love, and we will also pray to him for you, that his great love may grow abundantly with you in your land. This is the end of our word now.

NAPA, a teacher.
PAPAA, a scholar.

2.

BRETHREN,—Because of your great love to us our hearts greatly rejoice. This is our word to you. We are a company of destitute children,—we have no property to compensate your kindness to us. May you be rewarded by God ! That is our prayer. The clothes you have given us, poor orphan children of Rarotonga, have reached us. Our parents are dead, and you have become our parents, because you have given us many good things with joy and compassion. This is our word,—we will pray for you, and you must pray for us. Now, children of England, and brethren, and fathers, let us love one another as Christ also has loved us ; let us also love the heathen lands that yet remain who know not God ; and let us make known his great love to the world in giving his only begotten Son that we may

be saved. He is the light and the life of men ; there is no other good. May we all be found in him at the last day. All the teachers ; all the Chiefs ; all Britain ; and all Rarotonga ; and a great number from heathen lands. This is the conclusion of our word.

UNU, } *Two boys.*
TORIA, }

3.

FRIENDS AND BRETHREN IN ENGLAND.—We formerly heard of God's loving kindness to you, but now we truly know that you have been compassionated by Jehovah, because you have had compassion for us, and sent us the good word, and slates, and pencils, and teachers, and now you have sent us a great quantity of beautiful cloth, that we may be clothed on the Sabbath. We formerly resembled the worms without cloth. Our mothers are dead—we now dwell parentless—God only is our parent. We have not been able to attend the house of prayer: the want of cloth has been the reason. Our native cloth soon rots,—it is only the skin of a tree and will not keep good long ; therefore we are greatly rejoiced by this English cloth you have sent us that we may be covered. We have no property in our land. We will pray to God for you. May you be saved by the Messiah. This is all our word.

TEPAIRU, } *Two girls.*
MIRI, }

SOUTH AFRICA.

CALEDON INSTITUTION.

(From the Rev. Dr. Philip, September, 1841.)

THE appended Missionary intelligence has been received from the Rev. Dr. Philip, who, at the period when he transmitted it, was travelling in the interior, accompanied by the Rev. E. Williams, Missionary at Hanley, and A. Bruce, Esq., of the Madras Civil Service, who had formerly visited some of the Society's stations in South Africa.

Past and present state contrasted.

WE arrived at Caledon Institution on the 25th of August. This station presents a most gratifying spectacle to those who saw it in former times. In 1823, the people were in rags ; few of them had any covering on them, except the filthy sheep-skins ka-toss ; their huts were of the most wretched description ; they were given to drunkenness and its kindred vices ; and the ground on which they resided lay waste. In 1825, and the two following years, their condition was, if possible, still more miserable, and the lands were in possession of the neighbouring Boers. In 1832, some improvement was visible on a comparison of their

condition with preceding years. Since then a change for the better has taken place, which struck my fellow-traveller so powerfully, that, on seeing the Institution upon this occasion, he declared he could not have believed it possible had he not beheld it with his own eyes.

From 1832 to 1841, improvement has been going on ; but only since the end of 1838 has there been any thing in it of a remarkable character. Till that period the Church was few in number, gave but faint signs of vital religion, and exerted little apparent influence on the body of the people at the Institution. In 1839, the Institution was favoured with a remarkable awakening.

preceded by a state of great spiritual deadness. Its beginnings were at first small, and without noise it continued till men, women, and children, became anxious about their salvation.

Prevalence of religious concern.

At one public meeting, (attended by several hundreds,) Mr. Helm, the venerable Missionary of the Institution, after the public service was over, asked all to remain who felt anxious about their souls: only fourteen retired out of between three and four hundred, and some of these afterwards became inquirers. Among them were to be seen the married and the unmarried, the male and the female; the youthful and the aged; with those who had been all their lives insensible to religious impressions, and notorious drunkards. This state of things has continued without interruption, down to the present period.

Character of the church members.

To use the significant language of some of the people with whom I have conversed on the subject,—“We thought,” said they, “that all had been converted.” This has not since proved to have been the case; but between eighty and ninety have been added to the Church, and a great moral reformation has taken place upon all the people of the Institution. The members of the Church walk worthily of their profession; their general character is marked by humility; their views are simple and scriptural; there is such spirituality of mind among them; they are strongly inclined to converse about the things of God, while they are liberal according to their means, and discover a commendable earnestness to be useful to each other.

Improved spirit of the people.

On my former visits to the Institution, the time I spent with the people used to be occupied in hearing long lists of grievances. They complained that they were oppressed, or cheated out of their wages, or imprisoned, or punished on false grounds. At a public meeting I attended last night, one man only complained, stating that his cattle had been unjustly impounded by a farmer, and the whole congregation felt ashamed, and expressed themselves hurt that any one of their number should introduce such grievances on an occasion so solemn. This was

the more remarkable, as the meeting consisted not of the Church members only, but of all the inhabitants of the Institution. I have been here nine days, and, with this single exception, have heard nothing but the language of gratitude from any of the people.

Advance in Civilisation.

There are two services on the Sabbath, and religious services every night in the week. On Sabbath the place of worship, which seats about 400, is well filled, and on the week evenings the attendance averages about 250. The people are now dressed in British manufactures, and make a very respectable appearance in the house of God. The children, who formerly went naked, and presented a most disgusting appearance, are decently clothed,—the effects of an improved taste, and of habits of temperance and industry, which have arisen from the power of religion among them. Instead of a few wretched huts resembling pigsties, we have now a rising and regular village, and the valley on which it stands, which till lately was uncultivated, is now laid out in gardens, and the turf inclosure is rapidly giving place to the live fence. While religion was in a low state among the people, we could not get them to build decent houses; last year the walls of forty houses were raised beam high, and fifteen of them have been covered in, and are now inhabited.

Means of the late revival.

The work of God, as it appeared in the late revival, seems to have begun here, as has been the case in many other instances, with the pastor of the church. At the public and friendly meeting we had this morning, frequent allusions were made by the people to the vision of the dry bones in the prophecy of Ezekiel, to which they compared their former situation; and it was the state of things as conveyed by this apt comparison, that becoming increasingly burdensome to the mind of Mr. Helm, led him to earnest prayer, the only relief he could find for his troubled and oppressed spirit. While praying in this earnest manner, it is natural to suppose that exertions for their good would be multiplied, and that there would be something in their tone and manner calculated to act powerfully on the objects of so much solicitude.

DYSALSDORP.

(From the Rev. Dr. Philip, Dysalsdorp,* Oct. 25, 1841.)

Attachment of the people to the house and ordinances of God.

In every thing my expectations concerning this station have been exceeded, and I see nothing to be wished for, but the continuance of that prosperity with which it has been blessed. I could scarcely believe it possible that such a change should have been effected in so short a time. The school-house, which serves as a place of worship, and the mission-house, are very respectable buildings, and Mr. Melvill has done himself much credit by the good taste they display. Mr. Bruce and Mr. Williams were both agreeably surprised with the place and the people; but their pleasure would have been still greater, had they seen both as they existed at the end of 1838. The different points from which the people collect for public worship, may embrace a circuit of two hundred miles, and many are two or three days upon the road, coming to the house of God and returning from it. The congregation averages from 200 to 300, and not fewer than from 700 to 800 are brought under the direct influence of the Gospel. The number over whom, by their instrumentality, it must exert an indirect influence, are not to be lost sight of in our calculations, as to the good that may be done by the labours of the Missionary at this station. Many of the people arrive on the Saturday night, when a religious service is held for their benefit; and we had upwards of 250 present at worship last Saturday evening. I preached in the morning from Psa. xc. 16, 17. The people never seem to tire of the church and the school. They held a prayer-meeting at six o'clock in the morning, and the place of worship was so crowded at that hour, that many, who could not get admission into the place of worship, were on the outside listening at the door and windows. After a short interval they assemble in the Sabbath-school, and the exercises of the school are resumed after the morning service. In these exercises the whole congregation, young and

old, unite: nothing can exceed the intensity of their application. During the school exercises I counted 120 out of doors, conning over their lessons, and 70 young people in the Infant School, who could not get admission into the place of worship.

Their earnest desire for religious instruction.

When it is recollected that their opportunities of being taught to read are confined to the Sabbath, and many even to one or two Sabbaths in the month, and that it is not yet three years since letters were first introduced among them, you will be surprised to hear that there is a Bible-class of 29; that there is another class, of upwards of 20, reading tracts; and that many of them are reading in the small lesson-books. They are very unwilling to shorten the school-hours; and when the afternoon school closed I was called again to address them. Understanding that I was to preach again in the evening, with the exception of a few who were obliged to take their departure at the close of the afternoon service, the great body of the people remained till nine o'clock in the evening, when most of them took their departure to travel all night. Such was their attention, and the interest they felt in addresses delivered to them, that notwithstanding the distances from which they had come on foot, and the journeys they had before them, most of them stood to listen instead of sitting down, during the morning and evening services. They seemed to drink in all that was said, and appeared afraid to lose a single word. I was greeted more than once by upwards of 400; many of them, holding my hand, delivered very appropriate speeches, and wet it with tears of gratitude. It has been altogether a most exciting occasion. May the Lord keep the enemy from sowing among them the seeds of contention, preserve the fine spirit that pervades them, and make them a blessing to the surrounding country!

BETHELSDORP.

(From the Rev. Dr. Philip to the Directors, Dec. 2, 1841.)

Its former political importance:

Bethelsdorp is connected with many interesting associations. It was there Vanderkemp first pitched his tent, when at the

request of General Dundas he commenced his labours among the Hottentots. It was against this station that all the concentrated efforts of the Colonial Government were for

* Formerly called Dysal's Kraal.—Kraal means a collection of huts. Dorp is the Dutch for Town.

some time directed. It was here the question was to be tried, whether the Hottentots were fit for freedom; and here it was decided.

Interesting characters among the church members.

The people at this station have also had a very remarkable revival of religion among them. At our second meeting, several of the people expressed themselves with much feeling and good sense. One of them had been a slave; and he gave a very affecting narration of the manner in which he was captured, when a boy, on the coast of Africa; his sufferings on the voyage to South America; the circumstances under which he was brought to the Cape of Good Hope; of his conversion under the labours of our late Missionary, Pacalt, and of the persecutions which he had afterwards to endure for Christ's sake.

One of the old men, who remembered the state of the Hottentots before the Missionaries came among them, drew a very lively picture of their former bondage, and endeavoured to impress on the minds of the parents present, the necessity of bringing up their children in the fear of the Lord, and of keeping before their eyes the great things the Lord had done for them.

Appreciation of the Gospel.

All were deeply affected by an address containing a comparison between the hardships of the first and second captivity, showing the difference there must be, in a state of slavery, to those born under it, and to those reduced to it after having grown up in life under the blessings of freedom. All saw the connexion between the continuance of their liberties and that of the Gospel among them, and when it was remarked, that a Book of Lamentations was written for the Jews, under the second captivity, the allusion was understood, and the people evinced much emotion.

Christian generosity of a Hottentot widow.

At the conclusion of the meeting, a poor widow came forward, and requested that her name should be put down as a subscriber for one pound sterling, yearly. When it was suggested to her that the sum was more than she could afford, she replied, nothing that she was able to give, could bear any comparison with the value of the Gospel.

An incident that affected me more than any thing I had met with on this journey, occurred after I had retired from the third meeting. While reflecting alone on what had passed during the evening, a deputation from the church was introduced to me. After a short address, adverting to what the Lord had done for them, they concluded by stating, that they had been deputed by the church to request me to continue over Sabbath among them, that we might join in the commemoration of the body and blood of Christ together; and they were the more earnest in urging this from the consideration that it was likely to be the last time that we should have the opportunity of enjoying that privilege on this side of Jordan.

Liberal efforts to extend the Gospel.

The following is a list of the subscriptions which the people have engaged to pay during the ensuing year; and notwithstanding their poverty, if Providence give them a fair return for their labours, the Missionaries think that they may be depended on:—Zuurbrak 115*l.*, Pacaltsdorp 109*l.*, Dysal'sdorp from 80*l.* to 100*l.*, Hankey 150*l.*, Bethelsdorp 100*l.*, Port Elizabeth 70*l.*, Uitenhage 90*l.*

When the low state of wages in the immediate neighbourhood of the Institutions is taken into account, and considering that they have all the poor, aged, and infirm of the coloured population to support, the sums they propose to raise may be said to be great in proportion to their means, and will, I hope, stimulate the liberality of our friends in England, Scotland, and Ireland.

DEATH OF MRS. MORRIS IN DEMERARA.

OUR Mission in the West Indies still continues to suffer under the bereaving dispensations of Divine Providence. The mournful event now communicated occurred on the 4th October last, although through an inadvertence the information was not forwarded to the Directors for three months afterwards. Mrs. Morris died of fever after an illness of only two or three days. We deeply commiserate our brother, Mr. Mor-

ris, under this severe trial, and affectionately commend him to the sympathies and prayers of the friends of the Society at home. The death of his excellent wife will be long and seriously felt in her own department of the Mission, the duties of which she discharged with delight to herself and with every prospect of extensive and lasting benefit.

ARRIVAL OF MISSIONARIES AT SYDNEY.

We are happy to state that on Tuesday, the 26th of October, the Rev. J. T. Jesson, with Mrs. Jesson and family; the Rev. T.

S. M'Kean and Mrs. M'Kean, arrived in safety, by the ship *Cairo*, at Sidney, New South Wales, on their way to Tahiti.

ARRIVAL OF MR. BUDDEN AT BENARES.

On Wednesday, January 12, the Rev. John Henry Budden, who reached Calcutta early

in December, arrived at Benares, the station to which he has been appointed.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1841-42. — Tahiti, Rev. J. M. Osmond, July 21, Aug. 2. Rev. T. Joseph, July 31. Eimeo, Mr. Blossom, Aug. 7.

ULTRA GANGES, 1841-42. — Malacca, Rev. Dr. Legge, Oct. 4 and 14. Singapore, Rev. B. P. Keasbury, Sept. 14. Rev. J. Stronach, Sept. 30. Penang, Rev. T. Beighton, Sept. 4, Oct. 27.

EAST INDIES, 1841-42. — Calcutta, Rev. A. F. Lacroix, Dec. 9. Surat, Rev. W. Fyvie, Dec. 27. Vizagapatam, Rev. J. Hay, Dec. 17. Belgaum, Rev. W. Beynon, Dec. 23 and 25. Bellary, Mr. Paine, Dec. 23. Bangalore, Rev. J. Sewell, Dec. 20 and 22. Rev. E. Crisp, Dec. 21. Coimbatore, Mrs. Addis, Dec. 10. Nagercoil, Rev. J. T. Pattison, Dec. 15. Rev. J. Russell, Dec. 13. Quilon, Rev. J. C. Thompson, Dec. 22, Rev. Messrs. Thompson and Cox, Dec. 14.

MEDITERRANEAN, 1842. — Corfu, Rev. J. Lowndes, Jan. 9, Feb. 8.

SOUTH AFRICA, 1841-42. — Cape Town, Mrs.

Phillip, Nov. 24, Dec. 8, 10, and 20. Tulbagh, Rev. A. Vos, Nov. 11. Klaas Vooka River, Rev. C. A. Kramer, Oct. 25. Caledon Institution, Rev. H. Helm, Nov. 1. Theopolis, Rev. Dr. Phillip, Dec. 2. Kuruman, Rev. D. Livingston, Dec. 23. Mr. R. Edwards, Sept. 24. Komaggas, Rev. J. H. Schmelen, 14.

WEST INDIES, 1841-42. — Demerara, Rev. C. Rattray, Jan. 4. Mr. J. Morris, Jan. 1. Berbice, Rev. E. Davies, Dec. 24. Rev. J. Waddington, Dec. 3 and 7. Jan. 3 and 12. Rev. S. Haywood, Dec. 3, Jan. 6 and 12. Rev. Messrs. Davies and Roome, Jan. 3. Mr. J. Giles, Jan. 19. Rev. J. Roome, Jan. 11. Jamaica, Rev. W. Alloway, Jan. 5 and 10. Rev. G. Wilkinson, Jan. 9 and 17. Rev. T. H. Clark, Dec. 14, Jan. —. Rev. R. Dickson, Jan. 6. Rev. W. Slatyer, Jan. 4. Rev. R. Jones, Jan. 6 and 12. Rev. F. W. Wheeler, Jan. 24 and 25. Rev. E. Holland, Jan. 24 and 24. Rev. J. Vine, Jan. 24.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:—

To A. W., for 15 volumes for the Calcutta library; to Mr. F. Weston, Hereford, for a box of medicine for the Mission church at Krishnapore; to Mr. Murray, Kearsall-green, for a parcel of books for the Calcutta library; to Mrs. Brittain, Gravesend, for a communion cup and plate for the Mauritius; to Rev. J. J. Freeman, for Dr. P. Smith's "Testimony of the Messiah," for the Calcutta library; to Rev. Dr. Wardlaw, Glasgow, for a set of his own publications for the Calcutta library; to Rev. R. Burls's

congregation, Maldon, and friends, for a box of clothing for Rarotonga; to the ladies of Arbroath, for a box of useful articles of clothing for the Rev. R. Moffat; to Mrs. Casterton, Dalston, for 20 pinnafores for Rarotonga; to poor old Mary, an aged pilgrim, for a parcel of useful articles for Mrs. Johns; to Mrs. R. Maitland, for 6 volumes of Evangelical Magazines, bound; to Mr. Blunt; to a deceased sister; and to Joseph Trueman, Jun., Esq., for numbers of the Evangelical Magazines, reports, &c., &c.

MISSIONARY CONTRIBUTIONS,

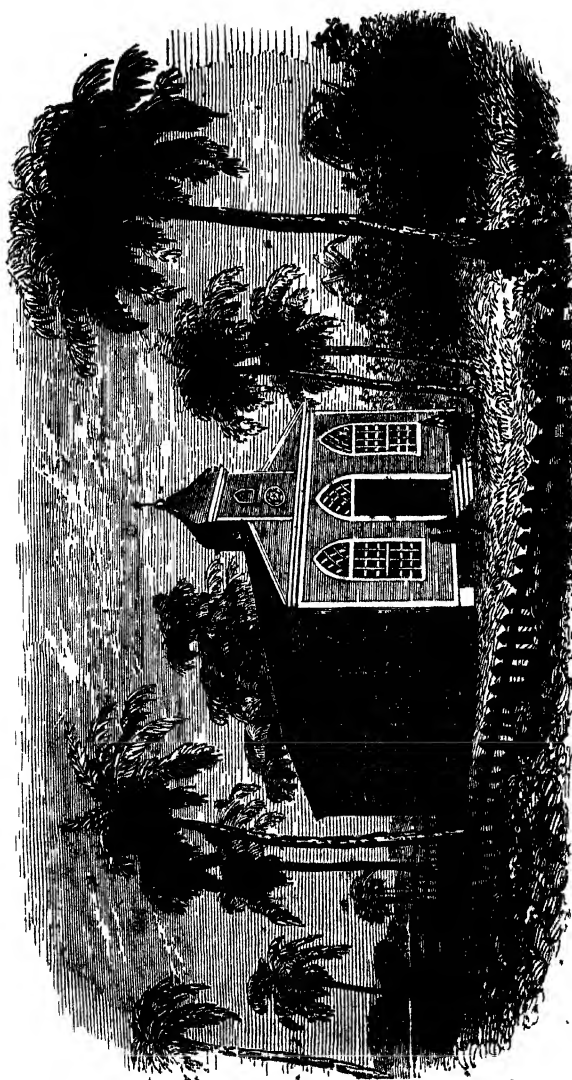
From the 1st to the 28th of February, 1842, inclusive.

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|---|----|----|----|--|----|----|----|----------------------------|----|----|----|
| A sincere friend to the cause of the Redeemer | 5 | 0 | 0 | on account | 70 | 0 | 0 | <i>Buckinghamshire.</i> | | | |
| J. A. H. L. | 1 | 0 | 0 | Paddington Chapel Sunday-school | 10 | 0 | 0 | Wingrave and Aston Abbot's | 10 | 0 | 0 |
| Mrs. Brownlow | 5 | 0 | 0 | Surry Chapel Ladies' | 38 | 16 | 2 | <i>Cambridgeshire.</i> | | | |
| D | 20 | 0 | 0 | Aux. Soc. on account | 5 | 0 | 0 | Eversden | 4 | 15 | 0 |
| Mr. Thomas Millington | 10 | 0 | 0 | In aid of the poor Christians in Madagascar or Mauritius | 1 | 1 | 0 | Ashwell | 16 | 14 | 4 |
| The farthings of self-denial from the children of the school for the destitute, New Pye-street, Westminster | 0 | 6 | 0 | A thank-offering from a Widow, per Rev. C. Williams, for the sufferers in Madagascar | 20 | 0 | 0 | Basingbourn | 21 | 3 | 6 |
| New Broad-st. E. S. per Rev. N. M. Harry | 10 | 0 | 0 | From the profits of the Youth's Magazine, per W. H. Gurney, Esq., towards Education | 42 | 2 | 10 | Less exps. 10s. | | | |
| Aberley Chapel Aux. Soc. on account | 25 | 0 | 0 | | | | | Melbourn | 70 | 2 | 6 |
| Union Chapel, Islington | | | | | | | | For Wid. and Or. Fund | 4 | 10 | 0 |
| | | | | | | | | Royston Old Meeting | 54 | 8 | 3 |
| | | | | | | | | New Meeting | 14 | 17 | 2 |
| | | | | | | | | Chishill | 12 | 11 | 2 |

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|-----------------------------|-----|----|----|----------------------------|----|----|----|-------------------------|-----|----|----|
| Barkway | 2 | 16 | 2 | Abergavenny | 8 | 2 | 7 | Trewyddel | 9 | 5 | 7 |
| Public Meeting of the | | | | Lydia, for the Malagaah | | | | Llandilo | 5 | 2 | 0 |
| Royston district | 57 | 13 | 3 | Refugees | 5 | 0 | 0 | Rhosycaeau, Fishguard, | | | |
| | | | | 13l. 2s. 7d. | | | | and Rehoboth | 18 | 18 | 8 |
| | 196 | 18 | 6 | Norfolk | 23 | 13 | 6 | Newport | 10 | 0 | 0 |
| * Including 117l. 17s. 4d. | | | | Northamptonshire | | | | Maenclochog | 5 | 2 | 0 |
| acknowledged in Dec. | | | | Daventry Sunday-school | 9 | 12 | 0 | St. David's | 16 | 11 | 1 |
| Cheshire | | | | Somersetshire | 44 | 13 | 6 | Solva | 24 | 15 | 7 |
| Middlewich | 50 | 0 | 0 | Ycevil | | | | Less exps. 2l. 7s. 5d.* | 286 | 15 | 6 |
| Cumberland | | | | Wellington | 33 | 15 | 10 | | | | |
| Carlisle | 48 | 6 | 1 | For Wid. and Or. Fund | 1 | 0 | 0 | | | | |
| Brampton | 5 | 1 | 1 | 34l. 15s. 10d. | | | | | | | |
| Devonshire | | | | South Petherton | 20 | 4 | 8 | | | | |
| Newton Abbot | 8 | 13 | 0 | Warwickshire | | | | | | | |
| Uffculm | 13 | 10 | 0 | Coventry Branch, on ac- | 50 | 0 | 0 | | | | |
| Chudleigh, Mrs. Davison, | | | | count | | | | | | | |
| (D.) | 10 | 0 | 0 | Wiltshire | | | | | | | |
| South Molton | 22 | 8 | 8 | Salisbury, Rev. S. Sleigh, | | | | | | | |
| Plymouth, S. Derry, Esq., | | | | in addition to 13l. 6s. | | | | | | | |
| for Nat. Sch. mistress .. | 5 | 0 | 0 | acknowledged in Nov. | 14 | 13 | 6 | | | | |
| Dorsetshire | | | | Yorkshire | | | | | | | |
| Beaminster, T. Gould, Esq., | 1 | 0 | 0 | Thorne | 12 | 0 | 0 | | | | |
| Blandford | 49 | 6 | 3 | Rotherham, Mr. Cowen, | | | | | | | |
| Bere Regis | 6 | 0 | 6 | for a girl at Calcutta, to | | | | | | | |
| | | | | be called Elizabeth ... | 3 | 0 | 0 | | | | |
| Shaftesbury Association— | | | | Per W. Stancliffe, Esq., | | | | | | | |
| Stalbridge | 6 | 9 | 8 | Huddersfield, Highfield | | | | | | | |
| Bird Bush, 1841 | 5 | 6 | 4 | Chapel, for Wid. and | | | | | | | |
| Ditto, 1842 | 4 | 8 | 7 | Orphans' Fund | 5 | 0 | 0 | | | | |
| Fovant | 2 | 15 | 2 | Wakefield, Zion Chapel, | | | | | | | |
| 18l. 19s. 9d. | | | | Quarterly Subs. | 19 | 5 | 0 | | | | |
| Swanage | 4 | 15 | 9 | Miss Morris's Seminary | 5 | 0 | 0 | | | | |
| For N. T. R. Chamberlain | 10 | 0 | 0 | 29l. 5s. | | | | | | | |
| 14l. 15s. 9d. | | | | Beverley, Mr. George Col- | | | | | | | |
| Essex | | | | lison Tuting, for a stu- | | | | | | | |
| Aux. Soc. per W. Ridley, | 188 | 0 | 1 | dent to bear his name | | | | | | | |
| Thaxted, S. S. for an Or- | | | | in the Seminary at Ban- | | | | | | | |
| phan at Bethampore, | | | | galore | 12 | 0 | 0 | | | | |
| to be called Thaxted | | | | York, the Ladies of Sa- | | | | | | | |
| Sewell | 3 | 0 | 0 | lem and Lendal Chap- | | | | | | | |
| Kent | | | | els, for the Orphan | | | | | | | |
| Marrate, F. W. Cobb, | | | | Schools at Calcutta, | | | | | | | |
| Esq. ....(D.) | 10 | 0 | 0 | under the care of Rev. | | | | | | | |
| Lincolnshire | | | | W. Morton | 41 | 0 | 0 | | | | |
| Pinchbeck | 18 | 0 | 0 | | | | | | | | |
| Kirton | 20 | 0 | 0 | | | | | | | | |
| | | | | | | | | | | | |
| Per Rev. J. Pain— | | | | | | | | | | | |
| Horncastle | 40 | 3 | 0 | | | | | | | | |
| Nlilshy | 14 | 18 | 6 | | | | | | | | |
| Welton-le-Marsh | 10 | 11 | 1 | | | | | | | | |
| Alford | 14 | 6 | 0 | | | | | | | | |
| | 86 | 3 | 7 | | | | | | | | |
| Spalding | 12 | 5 | 6 | | | | | | | | |
| Middlesex | | | | | | | | | | | |
| Parson's Green, G. G. for | | | | | | | | | | | |
| Malagaah | 1 | 0 | 0 | | | | | | | | |
| Monmouthshire | | | | | | | | | | | |
| Monmouth, Mrs. Hale, | | | | | | | | | | | |
| per Rev. A. Wells | 1 | 13 | 4 | | | | | | | | |

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



PROVIDENCE CHAPEL, NEW AMSTERDAM, BERBICE.—(Page 66.)

WEST INDIES.

NEW AMSTERDAM, BERBICE.

THE following account of the place of worship represented in our engraving for the present month has been received from the Rev. E. Davies, the Missionary at this station:—

"About two miles from this town there are two large plantations called Providence and Overwinning: nearly all the people on these estates attend my ministry. The proprietor recently erected on the former estate a spacious and commodious place of worship, 65 feet by 30, which he offered to sell me, as the Society's agent, together with an acre and a half of land for the use of the Mission. I told him we were but ill prepared to make such a purchase just then, having our hands very full with the preparation for a new chapel in town. "But," said I, "as it is for the benefit of your people, what sacrifice would you be willing to make?" It cost 1,500*l.* sterling. He said he would make a sacrifice of 100 guineas besides giving the land. I promised to take the thing into consideration for a few days, and in the mean time bring it before my brethren. I did so. They said, that however desirable it might be to secure the church, still in the present state of the Society's funds they could not recommend applying for any aid from home for the purpose; at the same time, if I thought I could do it with the help of the people, and without injury to the new chapel, by all means to do so.

In accordance with that advice—in which I heartily concurred—my next step was to call together the people of those estates, and ask them what they would do; giving them distinctly to understand, that whatever they did must be altogether extra, and not in any degree affect the regular subscriptions for the new chapel in town. They nobly came forward at once, and subscribed 200*l.* sterling towards the purchase! Thus encouraged, I ventured last Sabbath in town to tell the case to the whole congregation, giving them at the same time a gentle hint that if any felt disposed to give a helping hand it would be thankfully received. This hint, without any collection, produced 100*l.* more! Thus 300*l.* was already secured. I went to the proprietor next day, told him there was no help to be had from the London Missionary Society, and asked him to make some further reduction. At length he kindly consented to take 5,000 dollars or about 1,000 guineas, with a promise that whenever we could put an English teacher there, he would contribute 50*l.* a year towards his support. Half the money must be paid in three months, and the other half in eighteen months. By that time I doubt not we shall be able, as an extra effort, to realize it; and after the church is paid for, it shall be transferred to the London Missionary Society."

JUVENILE MISSIONARY MEETING AT EXETER HALL.

ON Tuesday, March 29th, a public meeting of the Sunday-school and Juvenile Associations, connected with the London Missionary Society, was held at Exeter Hall. Long before the commencement of the proceedings, the great hall was filled to overflowing, and it was found necessary to open the lower hall, and another apartment, for the reception of those who could not find room in the body of the meeting. Thomas Challis, and William Bateman, Esqs., respectively presided over the two latter assemblages, and at the appointed hour, the Chair was taken in the large hall, by the Rev. Dr. Leifchild.

After singing, the Rev. T. BINNEY commenced with prayer.

Rev. Dr. LEIFCHILD then rose, and, in

the course of his address, referred to the advantages of Missions to the young themselves, as improving their acquaint-

ance with history and geography; enabling them to understand Scripture references to idolatry; better to appreciate the adaptation of the plan of redemption to the whole human race; and leading them to mark the fulfilment of prophecy. He thought that children could undertake the subject of Missions at a much earlier period than was generally supposed. At the meeting of his own Juvenile Missionary Association, he saw a little boy in the arms of his mother. Thinking that he was quite too young to comprehend the object of the meeting, Dr. Leifchild said to him, "Do you know what you are doing?"—"Yes, giving money," he replied. "What for?" Dr. L. asked again. "To send Jesus Christ to the heathen," was his answer.

Rev. R. MOFFAT said, that he should have thought it worth while to have come all the way from Africa to see so many children, and that he should never forget this scene. He introduced an Arab girl, brought by Mr. and Mrs. Leider of the Church Missionary Society, from Cairo, for education in this country. She is now at the Borough-road school, and hopes to assist Mrs. Leider in schools for Arab and Egyptian girls, on their return. Mr. Moffat then introduced Sarah Roby, the Bechuana girl, and described how, with his own hands, he had taken her from the grave to which her mother and other relatives had consigned her, when she was but a month old. She is learning the infant school system, with a view to instructing her countrywomen. Lastly, he introduced a young man, also a Bechuana, who has been assisting him in the translation of the Scriptures into the Sechuana language. Mr. Moffat rescued this young man in infancy, and his mother also, from the field of battle. He said, that none then present could imagine the horrors of a battle among savages. The father lay dead on the field, and he (Mr. M.) had bloody battle axes thrown at his head for attempting to rescue the infant and its mother. He succeeded, however, and this young man has grown up to be a Christian, and is preparing to go back as a native teacher. Mr. Moffat concluded his address to the children by saying that he should go back, thinking that when in Africa, they would remember and pray for him; and that when he and his brother Missionaries should be laid aside by death, they would rise up to fill his place.

The young Bechuana man then made a short speech in good English. He said, that he had never seen such a sight of children gathered together to work for the Lord—that Jesus Christ liked little children, and was pleased with their praises

when on earth; and how much must it now please him to see so many little children come together to work for him. He added, that he should do all he could for his countrymen on his return.

Rev. A. FLETCHER said, that he had often been called to address little children, but never so large and interesting an assembly as this. He continued, "I have three questions to ask, First, Who are the heathen?" He dwelt upon their numbers, and said, "Can you fancy a row of men one hundred a-breast, stretching from John-o-Groat's house to the Land's End, seven hundred miles in length? The heathen are more in number than these. They are without Bibles, sanctuaries, ordinances, or schools. The second question is, 'What is the state of the heathen world?' Let me explain this by asking another question. Did you ever see a lion? I knew a famous lion in my boyhood, which used to be in Exeter Change, where this hall now stands; but I have to tell you of a lion six thousand years old. He comes roaring from his den, and that den is called 'the bottomless pit.' He leaps from nation to nation, and devours in every land. Besides this lion are three mighty robbers, ignorance, idolatry, and cruelty. The third question is, 'What have you to send?' ship loads of Bibles,—thousands of trumpeters sounding salvation—bread, the bread of life—water, too—water from a river, the streams whereof make glad the city of our God—garments, for they are spiritually naked, the robe of righteousness; and lastly, the pearl of great price—or, as the little boy said to Dr. Leifchild, you are to 'send Jesus Christ to the heathen.'"

A hymn having been sung,

The Rev. G. PAITCHARD said—"My dear children, you have heard that I have come from the South Sea islands. Perhaps some of you may not know where the South Sea islands are. They are on the other side of the globe. As the sun cannot shine on both sides of the globe at the same time, it is night with them when it is day with you. While we are now assembled in this place, the children in the South Seas are asleep in their beds; and about the time you are retiring to rest, they will be getting up. I will now tell you something about the children in that part of the heathen world. Parents used to kill a great many of their children as soon as they were born. Those little boys that were not killed were dedicated, by their mothers, either to Oro the god of war, or to Hiro the god of thieves. It was the highest desire of a mother's heart, that her son should become either a celebrated warrior or a noted thief. How different the conduct of your parents, my dear children! Instead of taking you to a heathen temple,

that the priest might dedicate you to the god of war, or the god of thieves, they take you to a Christian temple and dedicate you to Jehovah, the true God, praying that you may become his children in Christ Jesus. On those islands the children were taught to worship idols. Yonder sits a little girl saying to herself, 'I have heard about these idols, but how I should like to see one.' And there sits a little boy saying, 'I have seen pictures of these idols, but I should so like to see one of the very idols which they have worshipped.' My dear young friends, I will show you two of the very idols that used to be worshipped. This one (holding up a large black hideous figure) was worshipped on Rarotonga, the island where Mr. Williams built his Missionary vessel. It was placed in one of the district temples. The people in that district used to pray to this idol, and present offerings of fruits, vegetables, hogs, fowls, and fish. If a person in that district was ill, it was attributed to the anger of this god; then new offerings were presented with many prayers to appease the anger of the god, that the person might be restored to health. This (holding up a smaller one) was the principal idol on Mangaia, an island near to Rarotonga. To this contemptible looking object, they used to offer human sacrifices. Often did they kill men to offer as sacrifices to this very idol which I now hold before you. I am sure, my dear children, your hearts are filled with pity for the poor heathen, who in their blindness are bowing down to the work of their own hands. The children used to be very cruelly treated. Wars were very frequent, and when one party had conquered the other, the warriors of the conquering party would run their spears through the children, and hold them up in the air, that the people might see them writhing in the agonies of death. Sometimes they would pass a cord through the ears of the children, and having strung several of them together, men would take hold of one end of it, and drag the poor little things along the sea beach till their bones were broken and their flesh bruised to such a degree, as that one after another expired. But Missionaries have been sent to these poor heathen, to persuade them to abandon their idols and give up these cruel practices, and now on a great many islands the children are receiving Christian instruction. We now have our infant schools and schools for children of a more advanced age. You would be delighted to hear the little creatures in the infant schools sing, and to see them go through the various manoeuvres, similar to those which are seen in such schools in this country. Some little time ago I visited the schools on Rarotonga. In one school at

Mr. Pitman's station I found about 1,000 children; in Mr. Buzacott's school there were about 800. When I went into that school, Mr. Buzacott said to one of the boys, a youth about thirteen years of age, 'Give out a hymn.' This lad went into the superintendent's desk, and read out a hymn with great composure. It was a hymn which had been translated from the English, beginning thus:—

When his salvation bringing
To Zion Jesus came,
The children all stood singing
Hosanna to his name, &c.

When the lad had read out the whole of the hymn, they all stood up, and as with one heart and one voice, sang 'Hosanna to the Son of David.' I am not very nervous; it is not a little thing that will make me weep; but on that occasion, before I was well aware of it, these cheeks were suffused with tears. I could not help feeling—it was overpowering. I knew what they were a few years before; running about the beach, naked, filthy, indulging in the worst of vices, and even gorging themselves with human flesh, for they were fearful cannibals on Rarotonga; but now they were assembling in the school-house from day to day, receiving Christian instruction, and singing the praises of Jehovah. When the children had been dismissed, I saw a little boy going home with this stone in his hand, (Mr. P. holding it up) when I said to him, 'My little friend, I wish you would give me that stone.' He looked at me very cunningly, and said, in the native language, 'Of what advantage can this stone be to you?' I replied, 'I expect soon to go to that far distant land whence we Missionaries come; there are many children in the schools in that country who would be delighted to see that stone which you use for a slate.' The little boy immediately stretched out his hand, with the stone in it, saying, 'Behold, here it is, take it.' He appeared quite pleased to give it, that it might be seen by children in this country. On those islands there are many children in the schools, and but a very few slates and pencils for them, so the little boys there set their ingenuity to work, and endeavour to provide themselves with substitutes for slates and pencils. They go to the mountains and look about till they can find something similar to slate, and then they get a stone and beat away with it upon the rock or stone, or whatever it may be, till they have broken off a piece which they think will answer their purpose. They then go to the sea-side, and get out of the sea a block of coral rock; this is similar to the rough grindstones in this country, and rub the stone upon this coral till they have

made one side of the stone quite smooth. They then stain it of a dark colour that it may show the writing the better. Having provided substitutes for slates from the mountains, they now go into the sea for substitutes for pencils. They get the sea-egg, on which grows 60 or 80 spines; this is one of them, (here holding it up,) and these serve for pencils. Thus the little folks on the South Sea islands provide themselves with the means of writing. Now, if every child in this place were to send by me a pencil, and every one who could afford it, a slate, for our schools on the other side of the globe, I should be most happy to take charge of them, and I am sure the children out there would be very thankful for them. Many of those children can read the word of God as fluently and correctly in their own language as you can in English. They commit to memory considerable portions of it. They learn various catechisms, the same as you have in your schools, only translated into their own language. I am happy to be able to tell you that some of the children in those schools have become truly pious, and are now members of our churches. I hold in my hand a letter written by one of the girls in our school. It is written in the name of all the boys and girls in that school, and it is addressed to the Sabbath-school children in Birmingham. But you will wonder why they should address this letter to the Sunday school children in Birmingham. The reason was this; they knew that I had used to live in Birmingham, and that I had left the schools there, to go out to teach them. I was once a Sabbath-school boy in Birmingham; afterwards I became a monitor, then a teacher, then a village preacher, and at length I went as a Missionary to the heathen. Now, those children knew that I was coming home, and hence they wrote this letter, which they gave to me on the Sabbath afternoon; but on the Monday morning the boys and girls came with presents in their hands to accompany this letter, as a proof of their affectionate regard for the school children in this country. These presents consisted of various kinds of shells, cloth made from the bark of trees, mats, &c. &c. When the children in Birmingham held their Juvenile Missionary Meeting, I had the pleasure of dividing these things among them. I will now read to you a translation of this letter:—

'Tahiti, Jan. 16, 1841.

'To the Children formerly taught by Mr. Pritchard,—

'Peace be with you. Your teacher is now going to you, that you may meet again. Receive him kindly. We now give him up, that he may visit you; but it is with our

love resting upon him, because he is a teacher that agrees well with us. He has taught us, and hence it is that we know the good word. We are children destitute of wisdom and knowledge. Exert yourselves, be diligent, and pray to God for us, that a great many children in this settlement may enter the church of Christ, that his church may be in a very flourishing state among us.

'Peace be with you!

'MAURI.

'For all the boys and girls.'

Did you, my dear young friends, notice one part of this letter, where it says, 'pray to God for us?' Yonder sits a little boy who never prays, and there is a little girl who never bent her knees at the throne of grace. Now, those children who never pray for themselves, will not pray for the children at Tahiti. Remember, all who live and die without prayer will be shut out of heaven. But they wish you to pray that a great many children in that settlement may enter the church of Christ. Now, the girl who wrote this letter is a member of the church. I received her, with three of her school-fellows, into the church about two months before I left Tahiti. She was about 13 years of age. I wish I could tell how many young persons, now present, at the age of 13, are members of Christian churches. My dear young friends, many of the children in the South Seas are pressing into the kingdom,—are you willing to be shut out? Let not the poor heathen rise up in judgment to condemn you in the last day. Give your hearts to the Lord this day, and then come forward and openly profess your attachment to the Saviour by joining his church, that you may unite with his disciples at his table in commemorating his redeeming love. Then what a happy meeting will you have in heaven with many to whom you have sent the Gospel. There will be children from the South Sea Islands, from the West Indies, from Africa, and other parts of the heathen world, uniting with British children around the throne of God, all singing delightfully the song of Moses and the Lamb.

THOMAS THOMPSON, Esq., said—"My dear Children, I have often been on this platform, and last May, it was especially delightful to hear the more than usually cheering statements which were made of the downfall of idols, and of the establishment of schools in heathen lands; and yet I felt a depression of spirits, which only such a meeting as the one of to-day could effectually remove; and it has banished every uneasiness, and excited hopes which you, my dear children, are to realize. Then, I beheld all the Missionary Societies,—the London, the Church, the Wesleyan, the Baptist,

just as I have seen numerous vessels in our ports and harbours at low water, waiting for the flowing of the tide, and in a few hours, I have seen it attain its height, and the vessels have all sailed for their various destinations; and such will be the result of the meeting of to-day. All the incomes of our Societies are quite unequal to meet the cries of the heathen from the east and the west, the north and the south, which come to us day after day, and we can only respond to these very urgent appeals, by raising our Society by a spring-tide, and thus set our Missionary vessels afloat for voyages of mercy, and this you can do. You are, it is true, only a few thousands here, but you are part of two millions of dear Sabbath-school children, scattered throughout the country under the care of about 170,000 teachers. Your money will be acceptable, but the 1,000*l.* we have heard of to-day, as having been given by you already, and other thousands which you will yet give us, are as nothing compared with the bliss which will be spread abroad by the blessing of God upon your exertions. For the carrying on this good work, you will cheerfully make sacrifices. (Mr. T. referred to instances where the ploughboys and their sisters, in the vicinity of his residence, had cheerfully done so, of their own free-will.)—The spirit thus awakened, will operate on millions of young and old and of every class. Your brothers and sisters will also, my dear children, be won by your earnestness, and in their earliest childhood your mothers will act like the negro woman who played a little bit of money between the fingers of the babe she was carrying when passing the collection-plate, that it might drop it in, observing to her minister, 'We bring dem up to it.'

Rev. W. G. BARRETT (from Jamaica) rose and said—"If, my dear children, you will give me your attention I will endeavour to speak loud enough for you all to hear, and to say something that shall interest you all. You were told just now that I came from Jamaica, one of the West India islands, and I am now going to tell you something about the children in that part of the world. I shall speak first of what they were formerly; then of what they are now; and lastly, of what we hope some of them will be hereafter. First, we must go to the past time, and look at the former condition of the little negro children. They were all slaves—born the property of the slaveholder—born to labour unrewarded—to die unpitied. Then there was no time given them to improve their minds, or to worship God, so that they grew up wicked and unholy men and women. This was a wretched condition, and if you could have seen their misery and their ignorance, you would have

sung with a heart full of gratitude to God—

I was not born a little slave
To labour in the sun;
And wish I were but in my grave,
And all my labour done.

But in the year 1834, a happy change took place—all the children under six years of age in the British West Indies were declared to be entirely free—and the other children above that age were to continue a few years longer in slavery, and then they were to be free also. We were now able to gather a great number of these little children into our infant and other schools, and this was the beginning of that good work of instruction which has blessed so many thousands of children in Jamaica. But, as I have said, the other children were still obliged to work as slaves; and when riding out, I often used to see these children working away, and growing up quite ignorant of their duty to God or man. On the large estates you would see a large number of these boys and girls, called the 'pica-niny gang,' weeding the canes, cutting grass, picking wild slips for the hogs, carrying the cane trash, and doing a variety of other things; and to finish the picture, you must fancy a very cross old woman driving them to their labour with a long switch in her hand, and crying out, 'Work! work! work!' all the day. But now let us look at the present condition of these children, and see how happy they are compared with what they were formerly. Now they are all free—just as free as you are—and as there are many Missionaries and teachers in Jamaica, they have almost as many advantages as you have. Oh, it was a happy change when they were all made free—the schools were doubled by it. The very first day of school after the 1st of August, 1838, the day when entire freedom came to all, a great number of boys and girls who had been slaves all their lives, were admitted into our schools. You may be sure they set a high value on this great boon, as the following story will partly show. One day I went into our school at Four Paths, and amongst other things, I asked the scholars this question—'Why is freedom good?' and received the following answers from the children. 'Because there are no cruel lashes now.—Because our parents can work for money, and so don't require to steal when they want anything.—Because slavery was cruel bondage.—Because slaves couldn't go to chapel.—Because in old slavery time, if the people read book or prayed, they were punished.—Because they get wages for their labour now.'—All these were good reasons, but this one from a little negro boy was the best: '*Because the people can work for money to spread the Gospel over the world.*' Our children now can read, and write, and

cipher; and the girls mark in their samplers as neatly as English children. The little book I hold in my hand, contains the writing of several of the scholars at my station: and if you could all see it, you would say it does great credit to the teacher, (Mr. Milne,) and the children likewise. One word more before I sit down, about the future, and what we hope some of our scholars may become. Africa is a large country—from one part or another of it all these children's parents or ancestors were torn; and now, there are 1,000 poor Africans stolen every day to fill the slave-markets of the world; the people there sit in darkness and in the shadow of death; and we hope that many of our present scholars will one day be teachers of religion to the people of that land; of course they must love God—their hearts must be changed, or they will not be fit for this work. We hope and pray that God will raise up many for this great purpose, and then Ethiopia will

stretch out her hands to God. Remember, in conclusion, what Jesus Christ says to all of you—and to all young people that hear his word—"I love them that love me, and they that seek me early shall find me."

Another short hymn having been sung,

The Rev. Dr. MORISON made an energetic appeal to the children—their parents—their teachers—and to the members of churches.

Dr. LEIFCHILD, in conclusion, said, he wished at parting to give them a sentiment, a motto, and a prayer. The sentiment—"When any one attempts to benefit others, it is the benevolence of the Deity making it the source of benefit to himself." The motto—"If I be myself the centre of charity, the circumference should be the whole world." The prayer—"Bless me and make me a blessing."

After singing "O that will be joyful," and a prayer having been offered, the meeting dissolved.

WIDOW AND FAMILY OF THE LATE REV. JOHN WILLIAMS.

It will be gratifying to friends who may not yet have received the information, to learn that Mrs. Williams arrived at Sydney, from the Navigators Islands, in April, of last year, accompanied by her youngest child, intending to take the earliest opportunity of embarking for England. Various circumstances combined to detain her in the colony beyond the anticipated time; and by a letter from the Rev. Dr. Ross, dated Sydney, Nov. 2, the Directors are informed that she was still there, anxiously awaiting the arrival of her son, Mr. John Williams, from the islands, and, of course, extremely reluctant to leave without seeing him. He had been expected for several weeks, and his long absence had naturally created great anxiety in the minds of his mother and of his wife, who was also at Sydney, when Dr. Ross wrote. It is strongly hoped that he has reached the colony long before the present time, and that Mrs. Williams is now on her voyage home.

RETURN OF MISSIONARIES.

MESSRS. LACROIX AND GÖGERLY.

ON the —th of April, the Rev. A. F. Lacroix, and the Rev. George Gögerly, arrived, with their families, from Calcutta, by the ship *Owen Glendower*, Capt. Toller. Mr. Lacroix visits Europe for the benefit of his health, and to accomplish various im-

portant objects connected with the Missionary work in India; but we regret to state, that Mr. Gögerly has returned to his native country, so impaired in health, as scarcely to permit the hope of his being able to resume the Missionary service.

MR. WERTH.

ON the — of — the Rev. H. C. Werth arrived, with his family, from Malacca, by the ship *Josephine*, Capt. Smith. He has

returned to Europe in consequence of the failure of his health.

Anniversary of the London Missionary Society.

FORTY-EIGHTH GENERAL MEETING.

ARRANGEMENTS FOR SERMONS ON LORD'S DAY, MAY 8.

| | Rev. Josiah Bull | Rev. Samuel Thodey |
|------------------------------|----------------------|----------------------|
| ALBANY CHAPEL, Regent's-park | Rev. Josiah Bull | Rev. Samuel Thodey |
| ALDERMANBURY CHAPEL | , John Alexander | , William Campbell |
| BARBICAN CHAPEL..... | , Arthur Tidman | , James Hill |
| BARKING | , Micaiah Hill | , Micaiah Hill |
| BETHNAL GREEN..... | , George Pritchard | , T. W. Aveling |
| BISHOPSGATE CHAPEL | , Edmund Jinkings | , A. F. Lacroix |
| CHAPEL STREET, Soho | , Edward Giles | , John Jefferson |
| CLAPHAM | , Samuel Thodey | , Samuel Luke |
| DITTO, Park Road Chapel | , Thomas Stratten | , John Alexander |
| CLAREMONT CHAPEL | , Dr. Halley | , W. P. Lyon |
| CRAVEN CHAPEL..... | , Dr. Leifchild | , John Stoughton |
| CROYDON | , William Reeve | , William Reeve |
| ENFIELD, Chase Side | , Thomas Lewis | , Thomas Lewis |
| ESHER STREET | , W. P. Lyon | , Josiah Bull |
| FETTER LANE | , Dr. Alliott | , John Blackburn |
| FINSBURY CHAPEL..... | , William Campbell | , James Rowland |
| GREENWICH, Maize-hill..... | , W. G. Barrett | , Alexander Fletcher |
| HARE COURT | , William Chaplin | , Dr. Alliott |
| HOLYWELL MOUNT..... | , James Hill | , Edward Mannering |
| HOLLOWAY CHAPEL | , James Rowland | , W. G. Barrett |
| HAMMERSMITH, Eben. Chapel.. | , John Hill | , R. Philip |
| HOUNSLOW | , Edward Stallybrass | , Edward Stallybrass |
| ISLINGTON, Union Chapel | , S. A. Davies | , Dr. Halley |
| DITTO, Lower Street | , John Yockney | , Dr. Vaughan |
| KINGSLAND CHAPEL | , Ebenezer Prout | , George Gogerly |
| DITTO, Philip Street | , George Gogerly | , John Carter |
| KENSINGTON..... | , John Stoughton | , John Edwards |
| KINGSTON..... | , J. Edwards | , Robert Moffat |
| MABERLY CHAPEL | , Alexander Fletcher | , T. G. Stamper |
| MARLBRO' CHAPEL..... | , Henry Richard | , Dr. Bennett |
| NEW COURT CHAPEL..... | , John Reynolds | , Edmund Jinkings |
| PLAISTOW | , Edward Mannering | , J. Davies |
| ROBERT-STREET CHAPEL | , W. Lucy | , Jno. Hill |
| SHEPHERD'S MARKET..... | , Joseph Mather | , Edward Giles |
| SHADWELL, Ebenezer Chapel.. | , John Carter | , George Pritchard |
| SPA FIELDS | , Samuel Luke | , William Lucy |
| STOKE NEWINGTON..... | , John Jefferson | , John Reynolds |
| TABERNACLE | , Dr. Campbell | , John Ely |
| TOTTENHAM COURT ROAD.... | , John Ely | , Dr. Campbell |
| TOTTERIDGE | , James Sibree | , James Sibree |
| UNION STREET, Southwark.... | , Dr. Harris | , Ebenezer Prout |
| WALTHAMSTOW | , J. J. Freeman | , J. J. Freeman |
| WEIGH HOUSE | , Thomas Binney | , Thomas Binney |
| WELL STREET CHAPEL | , T. G. Stamper | , William Chaplin |

Anniversary of the London Missionary Society.

MONDAY, MAY 9th.

Evening.—St. John's Chapel, Bedford-row; the REV. T. BYRTH, D.D., Rector of Wallasey, Liverpool, will preach on behalf of the Society.

Service to begin at Half-past Six o'clock.

TUESDAY, MAY 10th.

A Meeting of the Directors of the Society, both Town and Country, will be held at the Mission House, Blomfield-street, Finsbury, at Three o'clock in the afternoon.

WEDNESDAY, MAY 11th.

Morning, Surrey Chapel.—REV. JOSEPH SORTAIN, A.B., Brighton, to preach.

Evening, Tabernacle.—REV. WILLIAM BUYERS, from Benares, to preach.

The Morning Service to begin at Half-past Ten, and the Evening at Six o'clock.

THURSDAY, MAY 12th.

Morning.—The PUBLIC MEETING will be held at EXETER HALL, in the STRAND.* The Chair to be taken, *precisely at Ten o'clock*, by the Hon. W. F. COWPER, M.P.

Evening.—An adjourned Meeting will be held at Finsbury Chapel, Finsbury Circus.† The Chair to be taken at Six o'Clock, by ———.

FRIDAY, MAY 13th.

Evening.—The Sacrament of the Lord's Supper will be administered at the following places of worship to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers, viz.:—

| | | |
|------------------------------------|------------------------|------------------|
| SION CHAPEL | Rev. | to preside. |
| ORANGE-STREET CHAPEL | Rev. Dr. Leifchild.... | |
| POULTRY CHAPEL..... | Rev. Dr. Harris | |
| YORK-STREET CHAPEL, WALWORTH | Rev. J. Alexander | |
| CLAREMONT CHAPEL | Rev. Dr. Halley | |
| ST. THOMAS'S-SQUARE HACKNEY.. | Rev. J. Reynolds | |
| STOCKWELL CHAPEL..... | Rev. | |
| MABERLY CHAPEL | Rev. W. Chaplin | |
| TOTTENHAM COURT-ROAD CHAPEL.. | Rev. T. Adkins | |
| HANOVER CHAPEL, PECKHAM | Rev. James Hill | |
| JAMAICA-ROW, BERMONDSEY..... | Rev. | |
| TREVOR CHAPEL CHELSEA | Rev. Dr. Reed | |

Services to begin at Six o'Clock.

* Admission to the Hall will be by TICKETS, for the Platform, the Central Seats, the Raised Seats, and Western Gallery, respectively.

The Platform will be appropriated to the Directors of the Society, both town and country; the Speakers; and all Ministers who are Members of the Society.

For Central Seats, Tickets will be furnished:—

To Annual Subscribers of Five Pounds, or to a Family contributing Five Pounds or upwards, either to the Parent Institution or to an Auxiliary Society—One Ticket.
To Presidents, Treasurers, and Secretaries of Auxiliary Societies—One Ticket each.
To Collectors of Five Pounds per annum and upwards—One Ticket each.

† For the Meeting at Finsbury Chapel, Tickets of admission will be supplied to all Subscribers or Contributors to the Parent Society, or to its Auxiliaries and Associations, so far as the Chapel will admit.

N.B. No individual can be entitled to a Ticket in more than one capacity, or for both meetings.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday 6th, Saturday 7th, Monday 9th, Tuesday 10th, and Wednesday 11th, of May.

Ministers, who are Members of the Society, will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish personally to attend.

••• MISSIONARY HYMNS, (a New and improved Edition,) price Sixpence, may be had at Mr. Snow's, 35, Paternoster-row; or at the Doors of the Chapels.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz:—

To Sarah, for a parcel of clothing for Rev. James Read; to Mrs. Manning, for a parcel of clothing for Berbice; to Mrs. Weld, Queen's Elm, for a parcel of papers, magazines, and one place of print; to Rev. W. Jay, Bath, for 3 copies of "Short Discourses," by himself, for the Calcutta Library; to Mrs. S. K. Barnes, Saffron Walden, for a box of useful articles for Rev. J. Read, Jun., South Africa; to Mr. Jones, Southampton, for a cask of dry colours for Jamaica; to the ladies of Belgrave Chapel, Leeds, for a case of clothing for Mrs. Moffat; to Mr. J. Hunt, for a parcel of books and magazines; to the friends of Missions at Launceston and Tavistock, for a parcel of useful articles for the schools at Vizagapatam; to ladies connected with the Rev. Dr. Russell's Church, Dundee, for a box of useful articles for Rev. W. Howe, Eimeo; to Mr. J. S. Blyth, Glasgow, for a box of cotton cloth, prints, and other articles of wearing apparel, for the Rev. J. Read, Jun.; to the ladies' Working Society at Great George-street Chapel, Liverpool, for a box of useful articles for Rev. Henry Calderwood; to the

ministers and members of Congregational churches in the counties of Denbigh and Flintshire, for a copper still for Rev. M. Hill, Berhampore; to Mrs. Helmore and female friends, at Stratford-on-Avon, for a box of useful articles of clothing, &c., for Rev. H. Helmore, South Africa, value 30*l.*; to the Misses Clark, Dronfield, for a parcel of books for Rev. R. Moffat; to Rev. Dr. Peye Smith, for 6 copies of "Four Discourses on the Sacrifice and Priesthood of Christ," by himself, for the Calcutta Library; to Mrs. Jack and friends, Bristol, for a box and a bale of clothing for Rev. R. Moffat; to Mrs. Yonge, Strand, for a parcel of clothing for Rev. R. Moffat; to Mrs. Potter, Walworth, for a parcel of clothing for Rev. R. Moffat; to the Young Ladies of Miss Billing's School, Reading, for some pinafores and infant school pictures for Rev. R. Moffat; to Mrs. Wills, Bristol, for a box of clothing for Rev. R. Moffat; to Mr. Southwell, Rochdale, for some Reports and Abstracts, 1841; to J. C.; to Miss Torrington-square; to M. W.; to Mrs. Wigney; and to Mr. Kiel, for volumes and numbers of the Evangelical Magazines, Reports, publications, &c.

MISSIONARY CONTRIBUTIONS,

From the 1st of March to the 9th of April, 1842, including sums previously acknowledged.

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|-----------------------------|----|----|----|---|-----|----|----|--|-----|----|----|
| Mr. D. Robertson ... (A.) | 1 | 1 | 0 | Workmen at Mr. Evans's | | | | Aldermanbury | 22 | 1 | 7 |
| —Articles sold | 1 | 10 | 0 | Paper Factory, Shore- | | | | Sunday-school | 0 | 11 | 8 |
| Miss Moore, and Miss S. | | | | ditch | 7 | 0 | 0 | 22 <i>l.</i> 13 <i>s.</i> 3 <i>d.</i> | | | |
| Moore | 2 | 2 | 0 | Gloucester Chapel Sun- | | | | Barbican | 210 | 13 | 5 |
| For Nat. Tea. John | | | | day-school Children ... | 2 | 3 | 0 | Bethnal-green | 20 | 0 | 11 |
| Hickes | 10 | 0 | 0 | Haggerston Sunday-sch. | 1 | 10 | 0 | Sunday-school | 10 | 6 | 10 |
| For Nat. Girl, Catherine | | | | New Pye-street do. | 0 | 6 | | 30 <i>l.</i> 7 <i>s.</i> 9 <i>d.</i> | | | |
| Lovell | 3 | 0 | 0 | Mrs. Davidson, Little | | | | Bishopsgate Chapel | 72 | 5 | 6 |
| J. Moore, Esq., | 5 | 0 | 0 | Gray's-lun-lane, Box | | | | Sunday-school | 30 | 16 | 5 |
| For Nat. Tea. Joseph | | | | and fines | 1 | | | 103 <i>l.</i> 1 <i>s.</i> 11 <i>d.</i> | | | |
| Moore | 10 | 0 | 0 | Missionary Boxes of— | | | | Brixton-hill | 128 | 3 | 1 |
| Anonymous, | 50 | 0 | 0 | Mrs. Martin | 1 | | | For Neyoor Schools .. | 1 | 11 | 6 |
| From the British and For- | | | | Mr. Murrell, Globe-fields, | | | | Young Gentlemen at .. | | | |
| ein Bible Society, for | | | | Family-box | 1 | 1 | 0 | Mr. Jardine's, for | | | |
| Urdu New Testament, 250 | 18 | 6 | | H. M. for the Orphans | | | | Communion Services | | | |
| C. Mitchell, M.D., and | | | | at Rarotonga | 1 | 7 | 0 | for Mr. Harrett and | | | |
| Mrs. Mitchell | 10 | 0 | 0 | Mrs. Potter and Mrs. | | | | Mr. T. Slatyer | 5 | 5 | 0 |
| X. Y. Z. | 20 | 0 | 0 | Williams, for the Nat. | | | | Sunday-school Girls ... | 3 | 2 | 11 |
| Mr. Bekenn | 1 | 0 | 0 | Tea. Edward Cook ... | 10 | 0 | 0 | 138 <i>l.</i> 2 <i>s.</i> 6 <i>d.</i> | | | |
| Rev. Dr. Henderson | 2 | 2 | 0 | Collected by Misses Mes- | | | | New Broad-street | 120 | 19 | 2 |
| Seven months savings, by | | | | ser and Mather, for | | | | For Christian Institu- | | | |
| the children of a family | | | | the Schools at Mirza- | | | | tion at Calcutta | 5 | 1 | 0 |
| abstaining from sugar | | | | pore | 21 | 16 | | For Fem. Education ... | 1 | 0 | 0 |
| and butter | 0 | 13 | 6 | Adelphi | 1 | 6 | | Sunday-school | 10 | 0 | 0 |
| Bartholomew Claypon, | | | | Sunday-school | 3 | 3 | | 137 <i>l.</i> 2 <i>d.</i> | | | |
| Esq. | 12 | | | Albany Chapel, Camber- | | | | Bow, Harley-street | 2 | 0 | 0 |
| Collected by Master G. B. | | | | well | 19 | 0 | | Camberwell | 153 | 0 | 0 |
| James | 1 | 6 | 0 | Albany Chapel, Reg- | | | | Sunday-school | 1 | 9 | 2 |
| Dr. Caldwell | 5 | 0 | 0 | ent's Park | 38 | 11 | | 154 <i>l.</i> 9 <i>s.</i> 2 <i>d.</i> | | | |
| Miss Coles | 1 | 1 | 0 | Sunday-school | 2 | 14 | | Chapel-street, Soho ... | 26 | 15 | 11 |
| A few Friends by Mrs. | | | | Mr. Gypson's Work- | | | | Clapham, Park-road ... | 39 | 9 | 0 |
| White, Brownlow-st. ... | 10 | 2 | 0 | men | 0 | 16 | | | | | |
| IOU | 20 | 0 | 0 | 42 <i>l.</i> 2 <i>s.</i> 4 <i>d.</i> | | | | | | | |
| Collection at Juv. Meeting | | | | Albion Chapel | 148 | 2 | 9 | Clapton | 129 | 10 | 6 |
| on Easter Tuesday | 33 | 10 | 11 | Mrs. Scott of Esher, and | | | | Sunday-schools | 2 | 2 | 10 |
| Miss —, Torrington- | | | | Mis. Box | 8 | 5 | | 131 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i> | | | |
| square | 5 | 0 | 0 | Sabbath-school | 3 | 9 | | Claremont Chapel | 79 | 3 | 6 |
| Mrs. Evans | 1 | 0 | 0 | Ladies Sale of Fancy | | | | For Neyoor Schools ... | 0 | 17 | 6 |
| E. E. A. | 10 | 0 | 0 | and useful articles, | | | | Sunday-schools | 2 | 16 | 6 |
| A Friend to Missions, a | | | | including 5 <i>l.</i> 10 <i>s.</i> from | | | | 82 <i>l.</i> 17 <i>s.</i> 6 <i>d.</i> | | | |
| thank-offering | 17 | 10 | 0 | Mrs. Broadfoot, and | | | | Craven Chapel, Ladies' | | | |
| J. Procter, Esq. | 20 | 0 | 0 | Miss Sutherland | 50 | 0 | | Aux. Soc. | 178 | 6 | 10 |
| R. C. L. Bevan, Esq. | 50 | 0 | 0 | A Box of Clothes for | | | | Youthful Branch | 61 | 11 | 5 |
| Honour the Lord with the | | | | Mr. Moffat's Station, | | | | 237 <i>l.</i> 18 <i>s.</i> 8 <i>d.</i> | | | |
| first-fruits of all thine | | | | by Miss Sutherland.. | 20 | 0 | | Town-Court | | | |
| Increase | 0 | 10 | 0 | Towards a printing press | | | | Esher-street, Kennington | 11 | | |
| T. M. W. (A.) | 10 | 0 | 0 | for Berhampore | 5 | 0 | 0 | | | | |
| W. a free-will offering ... | 0 | 5 | 0 | 234 <i>l.</i> 18 <i>s.</i> 2 <i>d.</i> | | | | | | | |

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|--|-----|----|----|--|-----|----|----|--|-----|----|----|
| Petter-lane | 93 | 11 | 2 | Lower-street | 169 | 3 | 3 | Mrs. Sherman..... | 70 | 0 | 5 |
| Sunday-schools | 1 | 17 | 10 | Sunday-school..... | 3 | 17 | 4 | Miss Rideal..... | 8 | 7 | 0 |
| 95 <i>l.</i> 9 <i>s.</i> | | | | For Nat. Tea. J. Yock- | | | | 583 <i>l.</i> 16 <i>s.</i> 7 <i>d.</i> | | | |
| Plnsbury Chapel..... | 69 | 2 | 2 | ney..... | 10 | 0 | 0 | Tabernacle | 159 | 14 | 2 |
| For Nat. Tea. Alexan- | | | | For Calcutta Schools... | 10 | 0 | 0 | Catechetical and Sun- | | | |
| der Fletcher..... | 10 | 0 | 0 | For Wid. and Or. Fund | 10 | 0 | 0 | day-schools | 26 | 15 | 9 |
| Babbath-school | 4 | 18 | 4 | 203 <i>l.</i> 7 <i>d.</i> | | | | 166 <i>l.</i> 2 <i>s.</i> 11 <i>d.</i> | | | |
| 84 <i>l.</i> 6 <i>d.</i> | | | | Tonbridge Chapel | 60 | 15 | 8 | New Tabernacle, ½ year | 41 | 19 | 5 |
| Guildford-street, South- | | | | Sunday-school..... | 3 | 12 | 11 | Catechetical Schools... | 10 | 17 | 6 |
| wark | 47 | 15 | 11 | For Nat. Girls, M. E. | | | | 52 <i>l.</i> 10 <i>s.</i> 11 <i>d.</i> | | | |
| Hackney, St. Thomas's- | | | | Laumlin and M. Ton- | | | | Trinity Chapel, Phillp's- | | | |
| square | 189 | 4 | 4 | bridge | 6 | 0 | 0 | street, Kingsland-road | 6 | 10 | 6 |
| For Nat. Teachers..... | 20 | 0 | 0 | 70 <i>l.</i> 8 <i>s.</i> 7 <i>d.</i> | | | | Trinity Chapel, Poplar, | | | |
| Sunday-schools | 2 | 2 | 0 | Union Chapel | 220 | 3 | 1 | Collections after Ser- | | | |
| For Kat River Station | | | | Legacy of late Mrs. Brig- | | | | mons by Rev. G. Smith | 51 | 13 | 8 |
| Cold Bath-lane Sunday- | | | | nal | 10 | 0 | 0 | | | | |
| school | 9 | 14 | 4 | J. Trueman, Jun. Esq. | 50 | 0 | 0 | Trevor Chapel, Brompton, | | | |
| Special Collection, &c. | 3 | 10 | 8 | For Native Boy, Paul | | | | Annual Subscriptions... | 7½ | 15 | 0 |
| 224 <i>l.</i> 11 <i>s.</i> 4 <i>d.</i> | | | | Lewis..... | 3 | 0 | 0 | Collectors' Cards and | | | |
| Old Gravel Pit Meeting | | | | For Nat. Tea. J. Wat- | | | | Books | 63 | 1 | 5 |
| Collected by Miss Col- | | | | son | 10 | 0 | 0 | For Mrs. Legge's Schs. | | | |
| lison | 5 | 0 | 0 | For Wid. and Or. Fund | 10 | 6 | 8 | at Malacca, on acco. | 9 | 5 | 0 |
| Hare-court | 51 | 1 | 6 | Sunday-school, on acco. | 10 | 0 | 0 | For the Nat. Teacher | | | |
| Holywell Mount, Ladies' | | | | Do. Frenchmen's Co- | | | | John Morison | 18 | 0 | 0 |
| Auxiliary..... | 127 | 14 | 10 | lony | 0 | 10 | 6 | Gillingham-street, Sun- | | | |
| Juvenile Association... | 34 | 4 | 8 | 314 <i>l.</i> 3 <i>d.</i> | | | | day-school | 5 | 10 | 0 |
| 161 <i>l.</i> 19 <i>s.</i> 6 <i>d.</i> | | | | A few Friends at High- | | | | Trevor Chapel Girl's | | | |
| Hope-street Chapel | 7 | 18 | 7 | bury, by Miss M. Kel- | | | | Day-school | 0 | 7 | 0 |
| Horselydown, Union Cha. | 45 | 8 | 3 | sall | 2 | 0 | 0 | Children of Trevor Ch. | | | |
| Sunday-sch. Assoc..... | 10 | 0 | 0 | Nun-green, Peckham-rye | 14 | 7 | 6 | Sunday-school..... | 35 | 0 | 0 |
| 55 <i>l.</i> 8 <i>s.</i> 3 <i>d.</i> | | | | Orange-street | 50 | 9 | 9 | Teachers of ditto | 7 | 1 | 7 |
| Hoxton Academy | 162 | 15 | 4 | Paddington Chapel..... | 130 | 1 | 0 | Anniver. Collections... | 52 | 11 | 4 |
| Sunday-school..... | 7 | 4 | 8 | Sunday-school..... | 10 | 0 | 0 | Less expa. 4 <i>l.</i> 5 <i>s.</i> 6 <i>d.</i> | 265 | 5 | 10 |
| 170 <i>l.</i> | | | | 140 <i>l.</i> 1 <i>s.</i> | | | | | | | |
| Jamaica-row | 93 | 1 | 2 | Peckham, Fem. Br. | 74 | 8 | 10 | Union-street, Southwark- | | | |
| Jewin Crescent | 14 | 19 | 6 | Male Branch | 89 | 7 | 9 | Female Branch | 98 | 7 | 4 |
| Kennington Sunday-sch. | | | | For N. Tea. W. B. Col- | | | | Sunday-schools | 1 | 14 | 10 |
| by Mr. Wicks..... | 4 | 10 | 0 | lyer, and J. Reid..... | 32 | 0 | 0 | Legacy, per Miss S. Lit- | | | |
| Kensington | 135 | 3 | 6 | 195 <i>l.</i> 16 <i>s.</i> 7 <i>d.</i> | | | | tlewood | 5 | 0 | 0 |
| Sunday-school..... | 23 | 14 | 6 | Pimlico | 26 | 16 | 7 | For Native Girls, Mary | | | |
| For N. Tea. at Benares, | | | | Sunday-school..... | 4 | 11 | 7 | and Emily | 5 | 10 | 0 |
| Robert Vaughan..... | 15 | 0 | 0 | For Boy at Benares, F. | | | | A Friend, per late Mrs. | | | |
| 173 <i>l.</i> 18 <i>s.</i> | | | | Starkey | 3 | 0 | 0 | Arundel, for a Native | | | |
| Kingsland, Juvenile As- | | | | For Nat. Tea. E. A. | | | | Girl, for four years, to | | | |
| sociation | 25 | 2 | 0 | Dunn..... | 10 | 0 | 0 | be called Mary Faith- | | | |
| Female do. | 44 | 6 | 9 | 44 <i>l.</i> 8 <i>s.</i> 2 <i>d.</i> | | | | ful | 12 | 0 | 0 |
| Male do. | 25 | 15 | 6 | Poultry Chapel | 260 | 18 | 4 | Male Branch | 43 | 6 | 7 |
| 95 <i>l.</i> 4 <i>s.</i> 3 <i>d.</i> | | | | Sunday-school..... | 3 | 3 | 2 | For Orphan School, &c. | | | |
| Latimer Chapel | 24 | 16 | 4 | For Wid. and Or. Fund | 0 | 6 | 2 | Vizagapatam | 1 | 15 | 4 |
| Sunday-school..... | 10 | 6 | 8 | 4 <i>l.</i> 7 <i>s.</i> 8 <i>d.</i> | | | | For Wid. and Or. Fund | 6 | 4 | 0 |
| For Nat. Girl, Alice | | | | Silver-street | 60 | 11 | 7 | Sunday-school..... | 2 | 12 | 8 |
| Saunders | 1 | 10 | 0 | For N. Tea. J. Bennett | 12 | 0 | 0 | 176 <i>l.</i> 10 <i>s.</i> 9 <i>d.</i> | | | |
| 36 <i>l.</i> 18 <i>s.</i> | | | | 72 <i>l.</i> 11 <i>s.</i> 7 <i>d.</i> | | | | Walthamstow | 68 | 0 | 11 |
| Limehouse Chapel..... | 3 | 3 | 0 | Spa Fields | 60 | 12 | 3 | For the Malagasy | 51 | 0 | 6 |
| Maberly Chapel | 118 | 15 | 2 | Sunday-school..... | 14 | 0 | 0 | For Vizagapatam | 0 | 10 | 0 |
| Charles-st. Sunday-sch. | 3 | 12 | 11 | 83 <i>l.</i> 12 <i>s.</i> 3 <i>d.</i> | | | | For Wid. and Or. Fund | 4 | 8 | 10 |
| For Chinese Mission... | 2 | 5 | 10 | Stepney, Male Branch .. | 59 | 10 | 10 | 194 <i>l.</i> 0 <i>s.</i> 3 <i>d.</i> | | | |
| For Wid. and Or. Fund | | | | Sunday-schools | 14 | 10 | 10 | Walworth..... | 357 | 1 | 6 |
| United Sac. Col. | 7 | 16 | 2 | Female Branch | 143 | 16 | 1 | For Mrs. Williams..... | 1 | 0 | 0 |
| 182 <i>l.</i> 10 <i>s.</i> 1 <i>d.</i> | | | | For Fem. Educa. viz., | | | | For Nat. Girls at Tre- | | | |
| Marlborough Chapel..... | 102 | 15 | 0 | At Nagercoil | 9 | 0 | 0 | vandrum | 5 | 0 | 0 |
| Neckinger-road | 37 | 13 | 3 | At Vizagapatam | 18 | 0 | 0 | 363 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i> | | | |
| Sunday-school..... | 4 | 14 | 11 | At Pinang | 2 | 5 | 0 | Weighhouse..... | 243 | 11 | 8 |
| 42 <i>l.</i> 8 <i>s.</i> 2 <i>d.</i> | | | | At Neyoor | 9 | 15 | 0 | Well-street | 59 | 18 | 9 |
| New-court, Carey-street | 46 | 18 | 9 | 256 <i>l.</i> 17 <i>s.</i> 9 <i>d.</i> | | | | For Girl at Benares ... | 3 | 0 | 0 |
| For Mrs. Mather's Schs. | | | | Stockwell | 139 | 1 | 6 | For N. Tea. A. Waugh | 10 | 0 | 0 |
| Mirzapore | 26 | 10 | 9 | Sunday-school..... | 1 | 9 | 9 | 72 <i>l.</i> 18 <i>s.</i> 9 <i>d.</i> | | | |
| 73 <i>l.</i> 9 <i>s.</i> 6 <i>d.</i> | | | | 140 <i>l.</i> 11 <i>s.</i> 3 <i>d.</i> | | | | Wycliffe Chapel— | | | |
| North London and Islington. | | | | Stoke Newington | 134 | 15 | 6 | Young Ladies' Assoc. | 116 | 16 | 0 |
| Barnsbury Chapel | 29 | 17 | 5 | Sunday-school..... | 1 | 13 | 11 | Mrs. W. Fletcher, for | | | |
| Sunday-school..... | 12 | 12 | 7 | 136 <i>l.</i> 9 <i>s.</i> 5 <i>d.</i> | | | | School at Kat River | 10 | 0 | 0 |
| 42 <i>l.</i> 10 <i>s.</i> | | | | Surrey Chapel | 445 | 16 | 7 | Collections | 33 | 4 | 0 |
| Holloway Chapel | 74 | 7 | 10 | Sunday-schools | 2 | 13 | 4 | Young Men's Assoc. ... | 40 | 0 | 0 |
| Sunday-school..... | 7 | 2 | 5 | Ladies Association, col- | | | | 200 <i>l.</i> | | | |
| 81 <i>l.</i> 10 <i>s.</i> 3 <i>d.</i> | | | | lected by— | | | | Bedfordshire, | | | |
| Islington Chapel..... | 82 | 3 | 1 | Miss Dix | 5 | 11 | 4 | Amphill and Maulden, a | | | |
| Sunday-school..... | 5 | 11 | 11 | Miss Gee | 4 | 11 | 3 | molety | 12 | 3 | 6 |
| For Nat. Tea B. S. Hol- | | | | Miss Hadland | 9 | 13 | 6 | Proceeds of lecture on | | | |
| lis, and J. Stephenson | 20 | 0 | 0 | Miss Heward | 10 | 5 | 4 | Sacred geography, by | | | |
| 107 <i>l.</i> 15 <i>s.</i> | | | | Mrs. Jones | 6 | 0 | 7 | Rev. J. Bird, for Be- | | | |
| | | | | Miss S. Killick | 5 | 10 | 10 | nares Mission | 3 | 0 | 0 |
| | | | | Miss H. Newson..... | 7 | 16 | 9 | 15 <i>l.</i> 3 <i>s.</i> 6 <i>d.</i> | | | |
| | | | | Mrs. Peterson..... | 5 | 7 | 0 | | | | |
| | | | | Mrs. Robinson..... | 2 | 2 | 8 | | | | |

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|---|-----|----|----|--|-----|----|----|---|-----|----|----|
| Bedford, Mrs. Hillyard and friends, for a girl at Nagercoil | 2 | 5 | 0 | Sunday-school | 10 | 0 | 0 | North Tawton | 5 | 7 | 3 |
| Old Meeting, moiety of Subscriptions | 37 | 13 | 6 | Little Shelford | 0 | 14 | 0 | Braunton | 4 | 7 | 6 |
| A Friend | 5 | 0 | 0 | Less exps. 2l. 10s. 4d. | 80 | 6 | 6 | Less exps. 5l. 19s. 10d. | 86 | 4 | 5 |
| For Nat. Tea. on acco. 47l. 18s. 6d. | 5 | 5 | 0 | North East Aux. moiety of Subscription | 29 | 3 | 2 | Ashburton | 21 | 6 | 6 |
| Turvey, for N. Tea. Leigh Richmond | 10 | 0 | 0 | Fordham | 2 | 2 | 10 | Chudleigh | 8 | 0 | 0 |
| | | | | For Wid. & Or. Fund 32l. | 0 | 14 | 0 | Exeter, Castle-street | 100 | 14 | 4 |
| <i>Berkshire.</i> | | | | Soham | 14 | 6 | 0 | For Nat. School | 20 | 0 | 0 |
| Aux. Soc. per J. Andrewes, Esq.— | | | | | | | | For N. Tea. J. L. Glyde | 10 | 0 | 0 |
| Aston | 11 | 6 | 0 | <i>Cheshire.</i> | | | | 180l. 14s. 4d. | 4 | 0 | 0 |
| Hungerford | 5 | 9 | 6 | Chester Aux. Society— | | | | Grosvenor Chapel | 14 | 4 | 10 |
| Mortimer | 24 | 4 | 9 | Annual Collections | 128 | 8 | 6 | Exmouth | 14 | 4 | 10 |
| Pangbourne | 7 | 0 | 0 | Subscriptions | 31 | 9 | 0 | Ottery | 11 | 9 | 0 |
| Reading | 64 | 11 | 10 | Workmen at Roodce Foundry, for Bechu- ana Mission | 10 | 6 | 2 | For N. Tea. J. Boun- sal | 6 | 6 | 0 |
| Broad-street | 94 | 13 | 8 | Missionary-boxes | 17 | 14 | 5 | 17l. 15s. | | | |
| Castle-street | 63 | 16 | 6 | Legacy of late Mrs. Ann Davies | 10 | 10 | 0 | Plymouth, Norley Chapel, additional | 1 | 1 | 0 |
| Twyford | 1 | 14 | 3 | Ladies' Branch | 27 | 16 | 11 | Teignmouth | 12 | 13 | 3 |
| Ditto | 1 | 5 | 0 | Two Mills | 1 | 17 | 11 | For Nat. Tea. S. S. Walker | 10 | 0 | 0 |
| Less exps. 2l. 4s. | 271 | 17 | 6 | Saughall Mis. Box | 0 | 5 | 6 | 22l. 13s. 3d. | 25 | 5 | 2 |
| Abingdon | 32 | 5 | 0 | Knutsford | 16 | 5 | 2 | Torquay | 0 | 10 | 0 |
| Newbury | 80 | 11 | 8 | Northwich | 25 | 17 | 0 | For Nat. School | 0 | 10 | 0 |
| Ladies' Association .. | 43 | 0 | 5 | Altrincham | 25 | 0 | 0 | Towards Torquay Cha- pel in Travancore | 8 | 10 | 0 |
| For C. March, S. Dry- land, and E. Stair, at Calcutta | 9 | 9 | 0 | Saughton | 1 | 17 | 8 | 34l. 5s. 2d. | 18 | 0 | 0 |
| Towards the buildings for the female depart- ment of the Christian Institution, Calcutta 155l. 3s. 7d. | 22 | 2 | 6 | Miss Wynne, Wharton Col. at Trevallyn and Rasset | 4 | 2 | 2 | Paignton | 7 | 10 | 0 |
| Wallingford | 40 | 0 | 0 | Tarvin | 3 | 4 | 0 | Morleigh | 1 | 10 | 0 |
| Windsor | 123 | 17 | 3 | Tattenhall | 46 | 19 | 0 | Dartmouth | 36 | 17 | 0 |
| For Nat. Tea. A. Red- ford, and J. Stough- ton | 20 | 0 | 0 | For N. Tea. W. Colley | 10 | 0 | 0 | For Native Tea John Flavell Stenner | 10 | 0 | 0 |
| 143l. 17s. 3d. | | | | Less exps. 21l. 19s. 11d. | 340 | 4 | 2 | 46l. 17s. | | | |
| Warfield, Mrs. John Rose, 1 year | 0 | 10 | 6 | Hatherlow | 5 | 0 | 0 | <i>Dorsetshire.</i> | | | |
| Eliza Jones | 0 | 5 | 0 | Macclesfield, Townley-st. .. | 20 | 15 | 1 | Per Rev. J. Smith— | | | |
| 15s. 6d. | | | | For Nat. Tea. J. Rath- bore | 10 | 0 | 0 | Corfe Castle | 2 | 10 | 1 |
| <i>Buckinghamshire.</i> | | | | Haslington | 13 | 16 | 9 | Dorchester, Mrs. Wil- liams | 0 | 10 | 0 |
| North Aux. Society— | | | | Sandbach and Wheelock 53l. 15s. 1d. | 40 | 0 | 0 | Wareham, West-street 7l. 18s. 7d. | 4 | 18 | 6 |
| Buckingham, Church- street | 7 | 4 | 6 | Stockport, Hanover Cha. | 40 | 0 | 0 | Beaminstor | 20 | 0 | 0 |
| For Nat. Teacher W. Priestley | 10 | 0 | 0 | Orchard-street | 3 | 18 | 4 | Bridport, Miss Wilma- hurst's Young Ladies, for Female Education .. | 10 | 0 | 0 |
| Old Meeting | 12 | 5 | 8 | For N. Tea. J. Wadding- ton, and M. Sing | 20 | 0 | 0 | Dorchester | 6 | 7 | 0 |
| Collections | 22 | 3 | 3 | For Mrs. Mather's Sch. Mirzapore | 5 | 0 | 0 | Lyme | 13 | 7 | 3 |
| W. Humphries, Esq. | 1 | 1 | 0 | 28l. 18s. 4d. | | | | Sunday-school | 4 | 4 | 2 |
| Bicester | 12 | 10 | 6 | Tabernacle | 14 | 4 | 8 | For Nat. Girl at Cal- cutta, Marion | 3 | 0 | 0 |
| Newport Pagnell | 49 | 9 | 4 | For Native Girl, to be called Robertina Dry- den | 3 | 0 | 0 | 20l. 11s. 5d. | | | |
| For N. Tea. W. Bull .. | 10 | 0 | 0 | 17l. 4s. 8d. | 26 | 17 | 8 | Poole | 64 | 17 | 6 |
| Marsh Gibbon | 1 | 12 | 7 | <i>Cornwall.</i> | | | | Sunday-school | 6 | 8 | 1 |
| Olney | 13 | 10 | 0 | Mylor, Mr. and Mrs. Rich- ards, per Rev. T. Wild- bore | 300 | 0 | 0 | Do. Parkstone | 5 | 10 | 0 |
| Towcester | 12 | 7 | 9 | <i>Cumberland.</i> | | | | For N. Tea. T. Durant .. | 10 | 0 | 0 |
| Wingrave | 23 | 0 | 0 | Skirwith Abbey, W. Par- ker, Esq. | 1 | 1 | 0 | 86l. 15s. 7d. | | | |
| Winslow | 4 | 6 | 0 | Whitehaven Juv. Soc. | 10 | 0 | 0 | Stalbridge, per Miss Tay- lor | 5 | 11 | 4 |
| Less exps. 4l. 10s. | 175 | 0 | 7 | For N. Tea. J. Hellwell 25l. | 15 | 0 | 0 | Upway | 6 | 10 | 0 |
| Aylesbury | 32 | 14 | 9 | <i>Derbyshire.</i> | | | | Wareham Old Meeting .. | 17 | 1 | 2 |
| For Orphan at Nager- coil Sus. White | 6 | 0 | 0 | Belper Sunday-school .. | 7 | 0 | 0 | Weymouth, Rev. J. C. Bodwell | 51 | 4 | 5 |
| 38l. 14s. 9d. | | | | Charlesworth | 29 | 10 | 6 | Sunday-school | 13 | 9 | 10 |
| High Wycombe | 8 | 4 | 6 | Dronfield | 11 | 0 | 0 | Do. Hope Chapel | 2 | 2 | 7 |
| Stoney Stratford, Mr. Odell, for Mr. Wilkin- son's Chapel, Jamaica. | 0 | 10 | 0 | <i>Devonshire.</i> | | | | 66l. 16s. 10d. | 70 | 14 | 8 |
| Burnham Sunday-school .. | 1 | 17 | 0 | North Aux. Soc.— | | | | Sunday-school | 9 | 10 | 5 |
| Woburn, Mr. Fromow | 10 | 0 | 0 | Barnstaple | 20 | 15 | 10 | 80l. 5s. 1d. | | | |
| <i>Cambridgeshire.</i> | | | | Bideford | 36 | 11 | 6 | <i>Durham.</i> | | | |
| Duxford | 18 | 17 | 6 | For the School at the Kuruman | 2 | 0 | 0 | South Aux. Society— | | | |
| Sunday-school | 1 | 3 | 0 | Appledore | 14 | 0 | 0 | Barnard Castle | 17 | 5 | 8 |
| Foulmire | 4 | 10 | 10 | Torrington | 9 | 2 | 2 | Darlington | 25 | 6 | 0 |
| Linton | 47 | 2 | 6 | | | | | For Nat. Schools | 6 | 1 | 0 |
| | | | | | | | | Staindrop | 5 | 10 | 8 |
| | | | | | | | | Stockton | 7 | 16 | 0 |
| | | | | | | | | Yarm | 3 | 3 | 6 |
| | | | | | | | | Less exps. 9l. 6s. 10d. | 56 | 5 | 0 |

| | £ s. d. | | £ s. d. | | £ s. d. |
|------------------------------|----------|-----------------------------|----------|-----------------------------|----------|
| Middleton, Rev. W. Byers | 1 0 0 | Moreton-in-Marsh..... | 11 3 4 | Somershams | 3 0 0 |
| South Shields | 3 18 4 | <i>Hampshire.</i> | | Bluntisham | 14 1 7 |
| Sunday-school..... | 3 11 2 | North Aux. Society— | | Ramsay | 5 19 5 |
| 71. 9s. 6d. | | Alton | 18 15 0 | Less exps. 41. 15s. 9d..... | 118 7 6 |
| Sunderland..... | 51 7 5 | Sunday-school..... | 2 18 0 | | |
| Sunday-school..... | 0 9 2 | Basingstoke | 29 8 0 | <i>Isle of Wight.</i> | |
| For Sunderland School, | | Sunday-school..... | 1 19 8 | Newport, St. James's-st. | |
| Bellary | 10 0 0 | For Orph. School Ber- | | Chapel | 42 17 7 |
| Erasington-lane | 1 9 7 | hampore | 3 0 0 | For Nat. Tea. R. | |
| Monkwearmouth | 21 0 0 | Crandall | 3 1 6 | Lonsdale | 10 0 0 |
| Houghton-le-Spring | 1 4 0 | Hurstbourne | 4 7 6 | For Nat. Girl, Mary | |
| Less exps. 31. 8s..... | 82 2 2 | Odiham | 46 17 4 | Tupper | 2 5 0 |
| <i>Essex.</i> | | For Nat. Tea. W. Ro- | | For Sch. at Benares .. | 5 0 0 |
| Aux. Soc. balance for | | berts | 10 0 0 | For Wid. & Or. Fund | 3 10 0 |
| 1841, in addition to | | Overton | 3 0 7 | Sunday-school..... | 1 3 0 |
| 1841, 1d. previously ac- | | Whitchurch | 3 0 0 | 641. 13s. 7d. | |
| knowledge | 7 17 10 | Andover | 45 5 0 | Node-hill, for Nat. Tea. | |
| Thaxted Sunday-school, | | For Nat. Tea. Provi- | | D. Tyerman | 10 0 0 |
| for an Orphan at Ber- | | dence..... | 10 0 0 | Ventnor | 17 17 2 |
| hampore, to be called | | 531. 6s. | | <i>Kent.</i> | |
| Thaxted Sewell | 3 0 0 | Alresford..... | 9 5 9 | Per E. Brock, Esq.— | |
| Horndon, Legacy of the | | Sunday-school..... | 1 14 3 | Ashford | 11 9 1 |
| late Mr. Robt. Pearl, | | 111. | | Cranbrook | 4 0 0 |
| less duty | 45 0 0 | Fordingbridge | 25 0 0 | Canterbury, Guildhall | |
| A Friend, for the Ma- | | Gosport, Rev. J. E. Good | 16 11 0 | Chapel | 61 6 6 |
| lagary | 1 0 0 | Rev. S. Willis | 5 5 0 | Chatham | 85 7 4 |
| Stratford, Brickfield's Cha. | | Petersfield, from the Sun- | | Sunday-schools | 9 13 7 |
| Sunday-school..... | 0 17 1 | day-school, for N. Tea. | | For Nat. Tea. J. Stat- | |
| 51. 13s. 5d. | | Thomas Wallace..... | 10 0 0 | teric | 10 0 0 |
| Upton, Forest Gate | 20 0 0 | Portsea, in addition to | | Dover, Russell-street.. | 27 17 7 |
| Woodford | 2 0 6 | 1611. 1s. 2d. acknow- | | Faversham | 17 0 8 |
| Sunday-school..... | 0 9 6 | ledged in February..... | 4 4 0 | Sunday-school..... | 2 13 11 |
| 21. 10s. | | Buckland Chapel | 11 7 5 | Staplehurst | 13 10 3 |
| Brentwood Sunday-sch— | | Sunday-school..... | 0 14 9 | Sutton Valence | 29 15 2 |
| <i>Gloucestershire.</i> | | 151. 2s. 2d. | | Sunday-school..... | 0 14 2 |
| Aux. Society— | | Stockbridge | 4 16 0 | Marden | 17 0 8 |
| Blakeney | 7 4 6 | Sunday-school, for Nat. | | Maidstone | 51 4 11 |
| Cambridge | 0 16 0 | Schools | 4 4 0 | Lenham | 5 0 0 |
| Chalford | 10 1 10 | Totton and Marchwood | 11 5 8 | Tonbridge | 12 1 8 |
| Chedworth | 3 0 0 | Sunday-school..... | 0 6 0 | Wingham | 7 12 0 |
| Cheltenham— | | 111. 11s. 8d. | | Sunday-school..... | 3 4 9 |
| Cheltenham Chapel.. | 17 4 5 | Winchester | 36 13 6 | Whitstable | 14 6 8 |
| Highbury Chapel | 65 3 3 | Sunday-school..... | 5 6 6 | Less exps. 31. 13s..... | 377 5 11 |
| Cirencester | 19 7 6 | 421. | | Lewisham | 28 7 10 |
| Ebberly | 7 17 4 | <i>Herefordshire.</i> | | Canterbury, Lady Hunt- | |
| Frampton-on-Severn... | 22 6 4 | Hereford— | | ington's Chapel..... | 6 0 0 |
| Gloucester— | | Eign Brook Chapel ... | 4 13 8 | Deal | 23 7 7 |
| Southgate | 40 8 11 | Sunday-school | 0 18 9 | Dover, Zion Chapel | 12 15 0 |
| For School at Trevan- | | For Nat. Tea. Eign | | Sunday-school..... | 0 11 0 |
| drum | 2 5 0 | Brook | 10 0 0 | 131. 6s. 6d. | |
| St. Mary's-square | 6 4 0 | Berrington-street | 3 0 0 | Gravesend | 67 13 8 |
| Kingswood | 12 7 6 | Sunday-school..... | 0 6 2 | Northfleet Sunday-sch. | 1 0 0 |
| Mitchel Dean | 1 7 7 | Sutton | 0 12 0 | J. Dennett, Esq..... | 1 1 0 |
| North Nibley | 2 1 9 | Ledbury | 11 18 0 | 691. 14s. 8d. | |
| Painswick | 7 14 0 | Less exps. 21. 4s. 1d. ... | 29 4 6 | Greenhithe Sunday-sch. | 0 17 0 |
| Rodborough | 29 7 5 | Ross, a moiety | 8 0 0 | Greenwich-road..... | 69 3 3 |
| Ruardean | 3 0 0 | Whitchurch, Doward Cha. | 1 4 7 | New Cross | 8 1 5 |
| Roscombe | 1 0 0 | <i>Hertfordshire.</i> | | Ramsgate | 89 10 6 |
| Stonehouse | 7 2 0 | Great Berkhamstead.. | 16 17 0 | Sunday-school..... | 6 4 2 |
| Stroud— | | Sunday-school Girls, | | 951. 14s. 8d. | |
| Old Chapel | 41 0 2 | for Fem. Education.. | 0 10 6 | Sheerness, per Mrs. Bar- | |
| Bedford-street..... | 57 14 10 | 171. 7s. 6d. | | nard | 5 10 0 |
| For School at Trevan- | | Bushey, in addition to 151. | | Sandwich | 4 0 0 |
| drum | 2 5 0 | acknowledged in March | | Tunbridge Wells | 17 0 6 |
| Tetbury | 4 16 4 | For Wid. and Or. Fund | 2 5 4 | Sunday-school..... | 2 19 0 |
| Tewksbury | 43 14 4 | 31. 2s. 7d. | | Pembury | 3 11 4 |
| Wickwar | 5 0 0 | Hoddesdon, per Miss Ellis, | | Sell's Ewe-green | 2 14 0 |
| Wotton-under edge, Old | | for the Nat. Girl Annie, | | 261. 4s. 10d. | |
| Town..... | 4 0 0 | at Neyoor..... | 2 0 0 | Westerham Sunday-sch. | 1 3 9 |
| Less exps. 211. 12s. 7d.... | 402 17 3 | A Gardener, per Rev. | | Woolwich | 55 2 0 |
| Wotton-under-edge— | | W. Ellis | 0 10 0 | Eltham | 1 12 0 |
| Tabernacle, Rev. R. | | St. Albans, per Rev. J. | | 561. 14s. | |
| Knill | 27 15 0 | Harris | 10 0 0 | Herne Bay, Rev. W. C. | |
| For Native Girl, Julia | | <i>Huntingdonshire.</i> | | Loveless | 3 8 0 |
| Knill | 2 10 0 | Huntingdon | 22 0 5 | Reston | 7 10 0 |
| For Boy and Girl, Row- | | St. Ives | 45 11 10 | Deftford | 20 3 10 |
| land and Mary Hill.. | 4 10 0 | A Friend | 10 0 0 | | |
| 341. 15s. | | Ditto | 10 0 0 | | |
| | | Ditto | 12 10 0 | | |

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|-----------------------------|-------|----|----|--------------------------|-----|----|----|----------------------------|-----|----|----|
| <i>Lancashire.</i> | | | | Hall Fold Chapel | 11 | 0 | 1 | For N. Tea. J. S. Baker | 10 | 0 | 0 |
| East Aux. Soc. per S. | | | | Less exps. 3l. 4s. 2d. | 118 | 6 | 1 | Sunday-school for R. | | | |
| Fletcher, Esq. | | | | Lancaster | 35 | 15 | 2 | Porter and M. Dexter, | | | |
| Ashton-under-Lyne | 145 | 2 | 0 | For Nat. Tea. Samuel | | | | at Berhamptone.. | 6 | 0 | 0 |
| Mrs. Wareing, for N. | | | | Bell and Martha Or- | | | | For Native Schools | 2 | 17 | 6 |
| Tea J. Buckley and | | | | mandy | 10 | 0 | 0 | 52l. 10s. | | | |
| J. Wareing | 20 | 0 | 0 | 45l. 15s. 2d. | | | | Tottenham & Edmonton.. | 48 | 10 | 6 |
| Mrs. H. Crompton, for | | | | Per S. Job, Esq.— | | | | Twickenham | 8 | 8 | 10 |
| N. Tea. R. B. Knill, | | | | Liverpool, Gt. George's- | | | | Willesden | 4 | 19 | 6 |
| and R. B. Doddridge | 30 | 0 | 0 | street Juvenile Soc., | | | | Uxbridge Congregational | | | |
| Ditto, for So. Sea Mis- | | | | for Female Orphan Sch. | | | | Church | 10 | 10 | 11 |
| sion | 60 | 0 | 0 | at Madras | 59 | 7 | 4 | <i>Monmouthshire.</i> | | | |
| Do., for Ebenezer Fem. | | | | Second annual payment | | | | Tredegar | 1 | 10 | 4 |
| School | 10 | 0 | 0 | under the will of the | | | | Sunday-school | 10 | 5 | 4 |
| 265l. 2s. | | | | late Jas. Cropper, Esq. | 100 | 0 | 0 | Sirhowy | 5 | 11 | 8 |
| Bolton, Duke's-alley .. | 59 | 3 | 4 | Runcorn | 30 | 0 | 0 | Sunday-school | 4 | 11 | 7 |
| For Native Teachers .. | 20 | 0 | 0 | Interest | 0 | 1 | 2 | 21l. 18s. 11d. | | | |
| Mawdsley-street | 85 | 2 | 6 | 189l. 8s. 6d. | | | | <i>Northamptonshire.</i> | | | |
| Bury, Bethel Chapel .. | 7 | 16 | 2 | Preston | 52 | 8 | 6 | Crick | 6 | 0 | 0 |
| For Nat. Teachers, S. | | | | For Chinese girl in Mrs. | | | | For native boy, James | | | |
| Bethel and O. Hey- | | | | Dyer's School | 5 | 0 | 0 | Clement | 2 | 10 | 0 |
| wood | 20 | 0 | 0 | For Elizabeth Brown | | | | 8l. 10s. | | | |
| New Road Chapel | 19 | 10 | 4 | at Surat | 2 | 10 | 0 | Oundle | 21 | 5 | 0 |
| Castle Croft Chapel .. | 9 | 0 | 0 | 59l. 18s. 6d. | | | | For Chinese youth at | | | |
| J. R. Kay, Esq. | 1 | 0 | 0 | Wigan Aux. per T. Cook, | | | | Malacca, Godfrey Jel- | | | |
| Edgworth Moor | 3 | 0 | 0 | Esq.— | | | | ley | 5 | 0 | 0 |
| Halshaw Moor | 156 | 12 | 0 | St. Paul's Chapel | 49 | 12 | 9 | 26l. 5s. | | | |
| For African Tea. Bos- | | | | Sunday-schools | 3 | 0 | 8 | <i>Nottinghamshire.</i> | | | |
| man Boeman | 15 | 0 | 0 | Ashton | 2 | 0 | 8 | Newark | 36 | 5 | 3 |
| Harpurhey, a Sunday- | | | | Golborne | 2 | 0 | 0 | Nottingham— | | | |
| school Female Class. 2 | 0 | 0 | 0 | Hindley, St. Paul's .. | 6 | 11 | 3 | Friar-lane, extra | 12 | 0 | 0 |
| Hyde | 21 | 15 | 2 | Bridge Croft | 11 | 0 | 0 | Worksope | 46 | 2 | 6 |
| <i>Manchester.</i> | | | | Leigh | 6 | 17 | 2 | <i>Northumberland.</i> | | | |
| Cooper-street Chapel .. | 15 | 0 | 0 | West Oughton | 6 | 15 | 9 | Newcastle Aux. Society— | | | |
| Ducle Chapel | 38 | 11 | 10 | Interest | 1 | 1 | 9 | Subscriptions | 19 | 19 | 0 |
| For African Teacher E. | | | | Less exps. 5l. 9s. | | | | For Tyndale School .. | 10 | 0 | 0 |
| H. Nolan | 10 | 0 | 0 | 83 | 11 | 0 | | Annual Collections .. | 60 | 11 | 9 |
| Grosvenor-st. Chapel .. | 560 | 2 | 7 | <i>Lincolnshire.</i> | | | | Ladies Association .. | 9 | 12 | 6 |
| For Native Teacher H. | | | | Boston | 37 | 14 | 8 | For Girl at Nycor, | | | |
| Fletcher | 10 | 0 | 0 | Sunday-school | 0 | 18 | 6 | Ann Friend | 1 | 10 | 0 |
| Hope Chapel | 135 | 3 | 4 | 38l. 13s. 2d. | | | | Postern Chapel | 25 | 4 | 7 |
| Hulme Chapel | 30 | 19 | 7 | Gainsborough | 31 | 17 | 4 | St. James's do | 22 | 8 | 11 |
| Mosley-street Chapel .. | 615 | 11 | 0 | Sunday-school | 1 | 8 | 8 | Blyth | 1 | 4 | 0 |
| Rusholme-road Chapel .. | 158 | 4 | 11 | 33l. 6s. | | | | Horsley | 1 | 16 | 0 |
| Tipping-street Chapel .. | 30 | 0 | 0 | Lincoln.— | | | | Haydon Bridge | 1 | 1 | 6 |
| Chapel-street Chapel .. | 139 | 4 | 2 | Zion Chapel | 30 | 10 | 5 | North Middleton | 2 | 0 | 0 |
| Loyd-street Chapel | 20 | 0 | 0 | Sunday-school | 0 | 5 | 3 | Ryton | 0 | 11 | 2 |
| New Wigton Chapel | 20 | 0 | 0 | Newland Chapel | 62 | 12 | 5 | Rothbury | 2 | 2 | 0 |
| Charlestown Chapel | 5 | 4 | 4 | For Lincoln-school in | | | | Swallow | 0 | 18 | 0 |
| Public Meeting | 97 | 5 | 4 | Cafferland | 15 | 0 | 0 | Wooler | 5 | 17 | 6 |
| Annual Sermon | 43 | 15 | 9 | For Orphan girl, Carr. | 3 | 0 | 0 | Winlaton | 1 | 0 | 0 |
| Public Breakfast | 42 | 4 | 6 | Less exps. 3l. 17s. 7d. | 107 | 10 | 6 | Less exps. 3l. 18s. 10d... | 162 | 1 | 1 |
| For Female Education | 28 | 0 | 0 | Wisbech | 30 | 0 | 0 | Alnwick Unit. Secession, | | | |
| W. Nield, Esq. | 100 | 0 | 0 | <i>Middlesex.</i> | | | | Rev. D. Paterson | 28 | 0 | 0 |
| Isaac Crewdson, Esq. .. | 50 | 0 | 0 | North Middlesex and So. | | | | Berwick, Rev. Dr. Bal- | | | |
| A Friend, per S. Flet- | | | | Hertha. Aux. Soc.— | | | | mer of the Congre- | | | |
| cher, Esq. | 50 | 0 | 0 | Enfield, Lady Hunting- | | | | gation | 5 | 0 | 0 |
| W. Newall, Esq. | 10 | 0 | 0 | don's Chapel | 6 | 11 | 6 | 14l. | | | |
| A Friend, per Rev. Dr. | | | | Independent Chapel .. | 78 | 10 | 2 | Newcastle, Mrs. George | | | |
| Clunite | 20 | 0 | 0 | Sunday-school | 1 | 0 | 4 | Pinlay and friends, for | | | |
| Joseph Crewdson, Esq. 25 | 0 | 0 | 0 | Baker-street ditto | 0 | 15 | 6 | Mrs. Lechler's Orphan | | | |
| A class of boys | 2 | 0 | 0 | Highway | 3 | 11 | 0 | Asylum at Berhamptore | | | |
| Rusholme | 12 | 0 | 0 | Less exps. 2l. 14s. 4d. | 87 | 14 | 2 | 6 | | | |
| Patricroft | 11 | 15 | 9 | Barnet | 21 | 18 | 9 | North Shields | 93 | 2 | 6 |
| Oldham, Greenacres | 11 | 6 | 0 | Sunday-school | 6 | 15 | 9 | Sabbath-school | 1 | 9 | 6 |
| Queen-street Chapel .. | 4 | 18 | 11 | 28l. 14s. 6d. | | | | A Friend, for Native | | | |
| Hope Chapel | 18 | 10 | 8 | Brentford, Boston-lane | | | | Schools | 3 | 0 | 0 |
| Greenacre's Lodge. pro- | | | | Chapel | 21 | 3 | 3 | For Nat. Tea. W. H. | | | |
| ceeds of a bazaar for | | | | Sunday-school | 0 | 4 | 4 | Stowell, A. Jack, and | | | |
| the young ladies of | | | | 21l. 7s. 7d. | | | | E. Young | 30 | 0 | 0 |
| Messrs. Powell's es- | | | | Hammersmith, George- | | | | 127l. 11s. 6d. | | | |
| tablishment | 28 | 0 | 0 | yard | 17 | 1 | 4 | <i>Oxfordshire.</i> | | | |
| Staley Bridge | 18 | 12 | 4 | Ponder's End | 32 | 11 | 10 | Henley-on-Thames | 86 | 16 | 9 |
| Walmsey | 10 | 5 | 0 | Sunday-school | 3 | 5 | 0 | For N. Tea. T. Rutter | | | |
| Denton | 2 | 7 | 10 | 35l. 16s. 10d. | | | | For Schs. at Mauritius | 15 | 0 | 0 |
| Interest | 6 | 6 | 4 | Staines | 38 | 12 | 6 | For Do. Nagercoil | 4 | 0 | 0 |
| Less exps. 14l. 2s. 9d. | 3,048 | 9 | 8 | | | | | Stoke Row | 2 | 0 | 0 |
| <i>Rochdale, Providence</i> | | | | | | | | Pheasant's Hill | 7 | 5 | 0 |
| Chapel | 77 | 9 | 9 | | | | | Burchess Green | 4 | 0 | 0 |
| Sunday-school | 5 | 11 | 5 | | | | | Nettlebed | 1 | 11 | 5 |
| St. Stephen's Church .. | 17 | 9 | 0 | | | | | | | | |
| Miss Brown (D.) | 10 | 0 | 0 | | | | | | | | |

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|-------------------------------|-----|----|----|----------------------------|-----|----|----|------------------------------|-----|---------|----|
| Peppard | 3 | 8 | 2 | R. R. Richmond..... | 0 | 10 | 0 | Miss Pawsey, per Rev. | 50 | 0 | 0 |
| Less exps. 11. 19s. 10d.... | 132 | 1 | 6 | Epsom | 30 | 10 | 2 | R. Elliott.....(D.) | 181 | 2s. 8d. | |
| Oxford | 58 | 19 | 7 | For Nat. Teacher | 3 | 19 | 2 | Highworth | 10 | 0 | 0 |
| <i>Rutlandshire.</i> | | | | 341. 9s. 4d. | | | | Hindon | 0 | 0 | 10 |
| Uppingham | 76 | 7 | 0 | Farnham | 16 | 11 | 0 | Cricklade and Ashton | 6 | 9 | 9 |
| Sunday-school..... | 1 | 8 | 2 | Sunday-school..... | 0 | 9 | 0 | Caine, per Mr. H. Bow- | | | |
| For Female Education | 3 | 19 | 6 | 171. | | | | man, for education at | | | |
| For N. Tea. Jn. Green | 10 | 0 | 0 | Guildford | 20 | 17 | 2 | Mr. Birt's station, Caf- | | | |
| 911. 14s. 8d. | | | | Sunday-school..... | 0 | 18 | 6 | ferland | 10 | 0 | 0 |
| Oakham | 7 | 13 | 6 | 211. 10s. 8d. | | | | Trowbridge, Tabernaole | 40 | 0 | 0 |
| <i>Shropshire.</i> | | | | Haslemere | 3 | 10 | 10 | Holt | 8 | 5 | 0 |
| North Salop Aux. Soc.— | | | | Sunday-school..... | 0 | 11 | 2 | Avebury | 4 | 0 | 0 |
| Clive | 4 | 15 | 0 | Passfield | 1 | 0 | 6 | Mere | 38 | 7 | 7 |
| Broseley | 2 | 15 | 0 | 51. 2s. 6d. | | | | Wootton Bassett..... | 15 | 0 | 0 |
| Kilsmere | 13 | 12 | 1 | Kingston | 43 | 0 | 11 | <i>Yorkshire.</i> | | | |
| Sunday-school..... | 6 | 11 | 8 | Sunday-school..... | 0 | 6 | 9 | Hull and East Riding | | | |
| For Native Schools..... | 6 | 19 | 4 | 431. 7s. 8d. | | | | Aux. Soc.— | | | |
| Hadnall | 6 | 19 | 4 | Morden Hall— | | | | Hull, Ann. Collections..... | 239 | 19 | 4 |
| Went | 48 | 8 | 11 | Rev. J. White .....(A.) | 5 | 5 | 0 | Public Breakfast..... | 126 | 8 | 7 |
| For N. Tea. D. Simpson | 10 | 0 | 0 | Mrs. White's Mission- | | | | For N. Tea. G. Lambert | 10 | 0 | 0 |
| Whitechurch..... | 67 | 3 | 6 | ary Box | 8 | 18 | 3 | For Nat. Girl Susan- | | | |
| For N. Tea. E. J. D. | | | | 91. 3s. 3d. | | | | nah Clarke..... | 2 | 10 | 0 |
| Williams | 10 | 0 | 0 | Mortlake | 5 | 12 | 1 | Annual Subscriptions | 47 | 3 | 6 |
| Wistanswick and Wol- | | | | Mitcham | 25 | 0 | 0 | Ladies' and Juv. Assoc. | 73 | 16 | 6 |
| lerton..... | 14 | 8 | 10 | Norwood | 32 | 19 | 1 | Beverley | 68 | 10 | 6 |
| Less exps. 5s..... | 188 | 9 | 4 | Sunday-school..... | 0 | 5 | 5 | For N. Tea. R. Levett. | 10 | 0 | 0 |
| Bridgnorth | 39 | 12 | 6 | 331. 4s. 6d. | | | | Cottingham | 37 | 12 | 6 |
| For N. Tea. S. Barber | 10 | 0 | 0 | Putney | 20 | 2 | 7 | For School in India | 10 | 0 | 0 |
| 491. 12s. 8d. | | | | Sunday-school..... | 0 | 6 | 7 | Swanland | 23 | 15 | 9 |
| Donington | 9 | 0 | 0 | 201. 9s. 2d. | | | | Beeford | 1 | 15 | 0 |
| Ludlow | 84 | 1 | 1 | T. Kingsbury, Esq. (A.) | 5 | 5 | 0 | Hornea | 6 | 19 | 1 |
| Newport | 42 | 4 | 2 | Wandsworth | 38 | 14 | 1 | Long Riston..... | 2 | 11 | 0 |
| Oswestry | 66 | 14 | 4 | Sunday-school..... | 0 | 10 | 1 | Driffield | 10 | 17 | 0 |
| Sunday-school..... | 0 | 18 | 6 | For Native Girl, Eliza | | | | Skipses | 15 | 0 | 0 |
| Domguy | 11 | 0 | 0 | Hickson | 3 | 0 | 0 | Less exps. 261. 7s. 1d.... | 659 | 11 | 8 |
| For N. Boy J. Griffiths | 2 | 0 | 0 | 421. 10s. 2d. | | | | Sunday-schools at Long | | | |
| Sarney | 5 | 13 | 2 | <i>Sussex.</i> | | | | Riston, Swinton, Little | | | |
| Ruyton | 2 | 17 | 0 | Auxiliary Society, per | | | | Driffield, North Fro- | | | |
| 891. 3s. | | | | Rev. J. N. Goulty..... | 522 | 7 | 0 | dingham, Kirkburn, | | | |
| Shiwsbury | 89 | 1 | 1 | East Grinstead..... | 8 | 19 | 4 | East Halton, Gembling, | | | |
| <i>Somersetshire.</i> | | | | Mr. Js. Lambert (dec.) | 20 | 0 | 0 | and Skipses, by Mr. S. | | | |
| Bath, Mrs. Roberts | 1 | 1 | 0 | Sunday-school..... | 0 | 6 | 8 | Wride | 2 | 1 | 8 |
| Frome, Zion Chapel | 118 | 5 | 0 | Vestry Bible-class | 2 | 0 | 0 | Pickering | 22 | 5 | 0 |
| Sunday-school..... | 2 | 0 | 0 | 341. 6s. | | | | Scarborough..... | 102 | 7 | 4 |
| Horningsham | 1 | 0 | 0 | <i>Warwickshire.</i> | | | | For Female Education | 2 | 0 | 0 |
| Chapmanslade..... | 3 | 17 | 0 | Coventry Branch— | | | | For the Malagaash | 20 | 18 | 6 |
| Trudox Hill..... | 3 | 14 | 0 | Atherstone | 23 | 14 | 6 | 1251. 5s. 10d. | | | |
| 1281. 16s. | | | | Bedworth | 7 | 9 | 0 | Whitby | 91 | 9 | 9 |
| Poundsford Park, Thos. | | | | Chapel End | 1 | 12 | 6 | Sunday-schools | 4 | 44 | 7 |
| Thompson, Esq., "to | | | | Coventry— | | | | For Female schools | 40 | 0 | 0 |
| aid the Directors in their | | | | West Orchard Chapel | 47 | 12 | 3 | For N. Tea. Whitby | 10 | 0 | 0 |
| exertions to create a mis- | | | | For N. Tea. J. Jerard..... | 10 | 0 | 0 | For N. Girls S.M. Potter | | | |
| senitary spirit in our ju- | | | | For N. Boys T. C. Mead | | | | and S. M. Buchanan | | | |
| venile population"..... | 105 | 0 | 0 | and S. Reader..... | 5 | 0 | 0 | For David the Mala- | | | |
| Taunton Sabbath-school | | | | For Nat. Girls H. D. A. | | | | gash, as a Nat. Tea. | | | |
| Association, per Mr. | | | | Hawkes and E. Parkes | 3 | 0 | 0 | Whitby | 21 | 2 | 6 |
| S. Pollard | 20 | 4 | 6 | Vicar-lane Chapel | 35 | 4 | 9 | Kirkby Moorside..... | 0 | 15 | 0 |
| <i>Staffordshire.</i> | | | | Well-street Chapel..... | 9 | 18 | 0 | Pickering | 3 | 16 | 1 |
| Hanley | 14 | 3 | 10 | Kenilworth | 7 | 2 | 0 | Less exps. 71. 6s. 6d.... | 167 | 11 | 5 |
| Sunday-school..... | 5 | 8 | 0 | Leamington | 44 | 19 | 0 | York Central Aux.— | | | |
| For N. Tea. S. Newland | | | | Sunday-school..... | 6 | 9 | 3 | York, Public Meeting | 22 | 8 | 0 |
| 241. 8s. 4d. | | | | For Nat. Tea. R. W. | | | | For N. Tea. J. Parsons | 10 | 0 | 0 |
| Shelton, Brunswick Chpl. | 3 | 4 | 11 | Ramsay, R. Parker, | | | | Salem Chapel | 128 | 9 | 1 |
| <i>Suffolk.</i> | | | | and J. Gill | 30 | 0 | 0 | For Nat. Schools | 2 | 5 | 0 |
| Bury St. Edmunds, Whi- | | | | Stretton-under-Fosse | 3 | 14 | 0 | Walmgate Sunday-sch. | 1 | 9 | 0 |
| ting street | 12 | 15 | 0 | Warwick | 47 | 14 | 5 | Lendal Chapel..... | 42 | 12 | 7 |
| Ipswich, Mrs. Buck, for | | | | Less exps. 171. 2s. 8d.... | 266 | 7 | 0 | Boroughbridge | 3 | 1 | 0 |
| Mrs. Lewis's Female | | | | Great Bridge, Salem Cha. | 13 | 0 | 0 | Goole | 37 | 0 | 0 |
| Orphan Asylum, Coim- | | | | Birmingham, for N. Tea. | | | | Great Ouseburn | 28 | 9 | 6 |
| batoor | 2 | 0 | 0 | Henry Phillips | 10 | 0 | 0 | Green Hammerton..... | 7 | 2 | 0 |
| <i>Surrey.</i> | | | | Smethwick | 30 | 0 | 0 | Sunday-school..... | 0 | 16 | 0 |
| Croydon | 67 | 6 | 0 | <i>Wiltshire.</i> | | | | For Native Schools..... | 10 | 0 | 0 |
| Sunday-school..... | 1 | 14 | 0 | Codford | 13 | 0 | 0 | Howden | 12 | 0 | 0 |
| 691. | | | | Corsham | 6 | 19 | 0 | For N. Tea. Jas. Bruce | 70 | 0 | 0 |
| Dorking | 74 | 7 | 10 | Devizes | 55 | 14 | 11 | Knareborough | 19 | 2 | 6 |
| Sunday-school..... | 7 | 0 | 9 | Sunday-school..... | 2 | 7 | 4 | Sunday-school..... | 4 | 3 | 0 |
| 811. 7s. 10d. | | | | For N. Tea R. Elliott.. | 10 | 0 | 0 | Market Weighton | 18 | 1 | 2 |

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|---|-----|----|----|---|-----|----|----|---|-----|----|----|
| Ripon | 13 | 0 | 7 | For Nat. boy, W. Bedford..... | 2 | 5 | 0 | Public Meetings..... | 42 | 11 | 4 |
| Shipby | 37 | 18 | 4 | For Nat. Teacher, E. Jukes..... | 10 | 0 | 0 | Communion Services... | 29 | 10 | 3 |
| Shipton | 6 | 6 | 1 | Salem Chapel | 9 | 9 | 2 | Social parties | 5 | 4 | 10 |
| Thirsk | 14 | 17 | 3 | For Nat. girls, Grace Salem and Martha Arthington | 6 | 6 | 0 | Mr. Alsop's Legacy ... | 90 | 0 | 0 |
| For Female Education | 1 | 0 | 0 | Marshall-street Chapel | 4 | 8 | 2 | Less exps. 221. 13s. 6d. | 534 | 7 | 1 |
| Less exps. 91. 19s. 11d. | 455 | 6 | 2 | Sunday-school..... | 1 | 3 | 0 | SCOTLAND. | | | |
| Harrogate | 17 | 14 | 7 | Hunslet | 2 | 6 | 5 | Dumfries, Major and | | | |
| Gilling, Mr. Christian ... | 1 | 0 | 0 | Potternewton | 1 | 10 | 0 | Mrs. Dalzell..... | 6 | 4 | 0 |
| Yark, Mr. J. Backhouse and Friends, for the School-house at Paarl .. | 30 | 0 | 0 | Wortley..... | 3 | 7 | 6 | For Malagash Teachers at Mauritius..... | 2 | 2 | 0 |
| Ditto at Philippolis..... | 30 | 0 | 0 | Public Meeting | 31 | 1 | 2 | | | | |
| Per W. Stancliffe, Esq.— | | | | Coll. after Sermon | 8 | 0 | 0 | | | | |
| Bradford | 47 | 4 | 1 | Public Breakfast | 21 | 0 | 8 | Dalkeith, Sec. Ch. Rev. | | | |
| Dewsbury | 21 | 0 | 0 | Breakfast Tickets | 14 | 14 | 0 | Mr. Brown | 15 | 0 | 0 |
| Halifax, Zion Chapel..... | 65 | 9 | 1 | One-third of Coll. at United Prayer Meeting, (4 years) .. | 33 | 3 | 5 | Edinburgh Aux. Soc. per G. Yule, Esq.— | | | |
| For native girl, H. Priddle | 3 | 3 | 0 | For Widows' and Orphan's Fund..... | 16 | 18 | 4 | Mr. J. Gentle | 1 | 0 | 0 |
| Harrison-road | 56 | 10 | 2 | For Native Schools..... | 55 | 16 | 6 | A Friend to Missions, per Rev. Dr. Paterson .. | 5 | 0 | 0 |
| For Nat. girl, E. Obery .. | 3 | 3 | 4 | Less exps. 631. 19s. 5d. | 733 | 3 | 0 | R. Kinniburgh, Esq.... | 0 | 10 | 6 |
| Hopton | 48 | 18 | 6 | Also a box of clothing, per Mrs. Johns, value .. | 30 | 0 | 0 | Mrs. Dr. Buchanan | 1 | 1 | 0 |
| For Nat. Teachers, E. Baine & S. Walker..... | 20 | 0 | 0 | Per Rev. S. M'All.— | | | | J. Gibson, Jun., Esq.... | 1 | 0 | 0 |
| For Female Education..... | 11 | 7 | 0 | Doncaster | 63 | 10 | 0 | Rev. Dr. Dickson | 1 | 0 | 0 |
| For Widow's and Orphan's Fund..... | 10 | 0 | 0 | Hatfield | 5 | 7 | 8 | Rev. Dr. Peddie | 0 | 10 | 6 |
| Huddersfield— | | | | Haytry | 5 | 0 | 0 | J. B. Todd, Esq..... | 1 | 0 | 0 |
| Highfield Chapel..... | 136 | 5 | 3 | Less exps. 71. 18s. 7d. | 65 | 9 | 11 | Rev. Dr. Brown | 0 | 10 | 6 |
| For Nat. Teachers, B. Moorhouse, H. Venn, W. Cliffe, and W. Samuel (2 years)..... | 50 | 0 | 0 | Per J. Yates, Esq.— | | | | Rev. H. Grey | 1 | 0 | 0 |
| For Nat. Girls, J. Tennent, M. Hague, and M. A. Browne..... | 6 | 0 | 0 | Rotherham | 65 | 11 | 9 | Rev. Dr. Paterson | 1 | 0 | 0 |
| For Houghton School..... | 20 | 0 | 0 | J. Jackson, Esq..... | 5 | 0 | 0 | Miss D. Viner | 0 | 5 | 0 |
| For Native School-mistress, S. Bothroyd..... | 10 | 0 | 0 | For Nat. Tea, I. Watts' by Students of Masbro' College | 39 | 4 | 0 | Mrs. Hall | 0 | 10 | 0 |
| For Female Education..... | 20 | 0 | 0 | West Melton | 27 | 8 | 10 | Miss Smith | 0 | 5 | 0 |
| For Widow's and Orphan Fund | 5 | 0 | 0 | Interest..... | 3 | 18 | 9 | Capt. Clegham, R.N.... | 1 | 0 | 0 |
| Sunday-schools | 3 | 17 | 7 | 1431. 17s. 4d. | | | | M. Watt, Esq..... | 0 | 10 | 6 |
| Sowerby | 3 | 0 | 0 | Rotherham, Mrs. Henry Walker, profits of a piece of music, entitled "The Pilgrim's Hymn" .. | 8 | 0 | 0 | Mr. W. A. Thomson .. | 0 | 10 | 6 |
| Less exps. 11. 14s. | 596 | 8 | 9 | | | | | Admiral Tait | 0 | 10 | 0 |
| Newhouse— | | | | | | | | G. Yule, Esq..... | 1 | 1 | 0 |
| Miss Houghton ....(D.) | 50 | 0 | 0 | Sheffield Aux. Society. | | | | Mrs. Bruce, per Miss Haldane | 1 | 0 | 0 |
| Pudsey, Mr. Wade..... | 1 | 1 | 0 | Balance from last year .. | 29 | 7 | 1 | Miss Murray | 0 | 10 | 0 |
| Leeds Branch, per Mr. G. K. Hisset.— | | | | Lea Croft Chapel | 31 | 13 | 1 | Collected by Miss Farquharson— | | | |
| East Parade Chapel | 271 | 14 | 1 | For Native Tea, W. B. Landells | 10 | 10 | 0 | Mrs. Macfarlane..... | 5 | 0 | 0 |
| Sunday-school..... | 5 | 6 | 1 | Howard-street Chapel..... | 24 | 0 | 0 | Mrs. A. Fraser..... | 0 | 5 | 0 |
| For Nat. Teachers, E. Parsons, and E. R. Hay | 20 | 0 | 0 | Queen-street Chapel..... | 69 | 5 | 1 | Miss McCullum..... | 0 | 5 | 0 |
| Belgrave Chapel | 144 | 6 | 6 | A member of the Church per Mr. Eadon | 31 | 0 | 0 | Mrs. Farquharson | 0 | 10 | 0 |
| Sunday-school..... | 3 | 0 | 2 | Nether Chapel..... | 71 | 1 | 6 | Mrs. Clephan | 1 | 0 | 0 |
| For Nat. Tea, R. W. Hamilton, (2 years)..... | 20 | 0 | 0 | Miss Walker, Masbro' House | 5 | 0 | 0 | Miss H. Blair | 1 | 0 | 0 |
| Also a box of clothing for the Kuruman, value 40s. | | | | For Nat. girls, Celeste and Louisa Smith .. | 6 | 6 | 0 | Miss Macleod | 0 | 10 | 6 |
| Queen-street Chapel ... | 58 | 9 | 7 | Garden-street Chapel..... | 4 | 16 | 7 | Miss Mathison | 0 | 5 | 0 |
| For Female Education .. | 0 | 7 | 0 | Mount Zion Chapel | 80 | 16 | 8 | C. F. | 0 | 4 | 6 |
| For N. Tea, T. Scales..... | 10 | 0 | 0 | Attercliffe | 7 | 1 | 4 | Mrs. and Misses Bell .. | 1 | 0 | 0 |
| Byron-street Chapel | 35 | 14 | 1 | Wincobank | 6 | 9 | 0 | Porto Hella Seces. Ch.. | 2 | 0 | 0 |
| For Native girls, M. Clapham, M. D. Rock, and E. Lee | 6 | 15 | 0 | For Female Education .. | 5 | 0 | 0 | Bignar, United Seces. Congregation, for N. Tea, Bignar..... | 10 | 0 | 0 |
| | | | | Oughtibridge | 2 | 2 | 4 | Argyle-square Chapel.. | 25 | 16 | 9 |
| | | | | Woodhouse | 4 | 9 | 0 | Interest..... | 0 | 8 | 2 |
| | | | | Wadsley | 0 | 16 | 6 | Less exps. for the year, 11. 5d..... | 69 | 0 | 0 |

Further Contributions unavoidably postponed.

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Bronghton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.

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No. LXXIII.]

[JUNE, 1842.

THE
MISSIONARY MAGAZINE
Chronicle.

FORTY-EIGHTH GENERAL ANNUAL MEETING

London Missionary Society.

MONDAY, MAY 9th.

ST. JOHN'S CHAPEL, BEDFORD ROW.

The Prayers were read by the Rev. Mr. GARRARD, and the Rev. T. BYRTH, D.D., Rector of Wallasey, Liverpool, preached from John xx. 23.

WEDNESDAY, MAY 11th.

SURREY CHAPEL.

The Rev. E. BATES, of Leamington, read the Prayers of the Church of England, after which the Rev. T. HAYNES offered prayer. .

The Rev. JOSEPH SORTAIN, A.B., of Brighton, preached from 1 John iv. 7—11, and the Rev. R. ALLIOTT, D.D., of Nottingham, concluded with prayer. .

TABERNACLE.

The Rev. W. LUCY, of Bristol, read the Scriptures, and offered Prayer.

The Rev. W. BUYERS, from Benares, preached from Joshua xiii. 1.

The Rev. C. BERRY, of Hatfield Heath, concluded with prayer.

THURSDAY, MAY 12th.

THE ANNUAL PUBLIC MEETING.

EXETER HALL.

THE Forty-Eighth Annual Meeting was held at Exeter Hall, on Thursday, the 12th of May; and notwithstanding the extreme unfavourableness of the weather, the attendance was very numerous. The Chair was taken at ten o'clock, by the Hon. W. F. COWPER, M.P.

The services commenced by singing the 80th hymn, *Missionary Collection*, and the Rev. Dr. RUSSELL, of Dundee, implored the Divine presence and blessing.

The CHAIRMAN then rose and said,—There are no persons actuated by an earnest desire to behold the kingdom of the Gospel extending into every nation of the world, who can possibly be ignorant of the existence and operations of this Society; nor can there be any who do not rejoice to see such a vast number of Christian men united together, not to consider differences of opinion about the mode of building up the Church of Christ, but, with one heart and one mind, earnestly and sincerely continuing their efforts to lay, in the barren soil of heathenism, the great foundation-stone of repentance and faith, upon which every true spiritual edifice must be built. I feel that, so long as *that* forms the keystone of the whole building, the edifice, whatever may be its deficiencies, is a portion of the true temple of the living God. Such temples have been reared, by the instrumentality of this Society, in countries which were covered over with the deepest darkness, ignorance, and vice. When I contemplate the vast assemblage before me, comprehending, as it does, so much of the excellence, and so much of the intelligence, of the Christian church, I cannot but feel great emotion, particularly when I consider that this meeting is the great centre from which the rays of Missionary effort emanate all over the habitable globe. One of the chief purposes for which we are assembled, is to express our sympathy for those great and good men who labour in distant lands;—men who, placed as they are in solitary deserts, without the face of a friend to cheer them, do require the consciousness that they are supported by the sympathy, affection, and interest of their friends; do require to know that they are not forgotten, but that they have the good wishes, the esteem, the admiration, and the prayers, of their Christian friends in this country. And we should indeed be slow and backward if we did not give, not our admiration merely, but our assistance and support, to men such as those whom this Society employs. The whole world is ready enough to render tributes of honour and respect to the con-

querors of foreign countries, and to those who add colonies to this kingdom. But how insignificant are such persons to men who have made great conquests over heathenism; who by means of truth have overcome evil, and have added to the vast realm of Christendom, colonies and countries, which were hitherto placed beyond its pale. These are conquests more enduring, more glorious, and more to be admired, than any military, or naval, or political conquests. We should, therefore, boldly and openly declare our admiration and sympathy for those men who labour in the Missionary work in distant lands; and I trust we shall give this day, such a demonstration of feeling to those of them who address us, that they will be induced to spend and to be spent, and to labour more earnestly, and if possible, more assiduously than ever, and be willing to undergo more privations, to display more of that fervent zeal, that apostolic spirit, and that simple-minded humility and earnestness, which have already obtained for them the admiration and respect of the Christian world, and the gratitude of so many of those amongst whom they have been placed.

The Rev. A. TIDMAN then read an abstract of the Report, which contained numerous facts showing that the state and progress of the Society both at home and abroad, had, during the past year, been most encouraging, and the substance of which is embodied in the first resolution. The total amount of income for the year, had been 80,874*l.* 0*s.* 2*d.*; the total expenditure, 87,551*l.* 9*s.* 11*d.*; leaving a deficiency, as compared with the outlay, of 6,677*l.* 9*s.* 9*d.*

The Right Hon. Sir GEORGE GREY, Bart, M.P., said,—I have been requested to move a resolution which, I am sure, will be cordially acquiesced in by the meeting which I have now the pleasure to address. It is:—

“That the Report, of which an abstract has been read, be approved, printed, and circulated. That this meeting review, with hallowed joy, the progress of the Missionary cause, through the agency of the London Missionary Society, during the past year, in the advancement of civilization and social happiness, among tribes and nations once the victims of gross ignorance and hateful passions; in the extended education of the young, both in useful and in sacred knowledge; in the translation

and circulation, of the Holy Scriptures in the dialects of Polynesia, India, and Africa; in the numerous striking conversions of the heathen to the faith of Christ; and in the general purity, order, and activity of the Mission-churches. But this meeting, deeply sensible that such glorious results of an agency, feeble and imperfect, must be attributed, exclusively, to the grace of the exalted Saviour, through the power of the Holy Spirit, humbly and gratefully ascribe to Him the honour and the praise."

The resolution will be responded to by all who have heard the abstract of the Report, and who can, from its interesting and gratifying contents, gather what the more extended Report must be. I avail myself of this opportunity of giving renewed expression, not only to my cordial approbation of the general aim and object of this Society—the noblest aim and object which we, as servants of the living God, can set before us—but also of that great principle which this Society embodies, on which it has acted from the first, and on which, I trust, it will act, to the last day of its operations;—a principle which induces us to recognise the inspired word of God, as the only sure and unerring rule of faith and practice; which invites all who recognise that principle, to join with them in sending to nations that have long sat in darkness and the shadow of death, that light which has been graciously vouchsafed to us, drawn from the pure stream of God's revelation, and not from any streams of mere human production. This Society has lived to see the opposition of governments fade away, suspicion unworthily entertained of dangerous political results from Missionary enterprise scattered to the wind; and, thank God, we live in a day in which no man is bold enough, be the sphere of labour in the East or the West Indies, to say, that the Missionary is a dangerous character. All men are now willing, more or less, to recognise the beneficial results of Missionary enterprise, even when they cannot fully appreciate the holy influence and high objects which Missionaries have in view. They recognise these beneficial results, as this resolution states, in the increasing civilization and social happiness of those millions of our fellow-creatures who have been brought under the influence of British rule, and who now are improving under the influence of the Gospel, preached as it is by the British Missionary, who, wherever he goes, will be sure of obtaining British protection. There is now no part of the world where the British flag flies in which a Missionary may not meet with a cordial reception, and look to the functionaries of his own Government for cordial support. We have heard that there are Missionaries now fully armed with the Gospel, and prepared by an intimate knowledge of the language, acquired through many years of discouragement and dark-

ness, to enter upon the vast field of China, and, following the guidance of God's providence, are ready to plant the standard of the Gospel wherever the British standard flies. If we look to the West Indies, I must say, that, connected as I was from official duties, for a considerable period, with that part of the empire, I am happy publicly to confirm the testimony borne by your Report to the inexpressible benefits derived from the labours of Missionaries, under circumstances of the greatest trial, the greatest discouragement, and even of bitter persecution—to the immense benefits derived from those labours to that long-neglected, degraded, and oppressed race, whom, thank God, we have lived to see raised from slavery, and restored to the honours of men. I do not hesitate to say, that the successful results of that great act by which this nation struck off the fetters of the slave, has, under God, been due to those preparations which were made by the Missionaries, while labouring under the circumstances I have stated; and it is to the continued labours of those Missionaries that we must look for the future prosperity, the increasing civilization, and all those happy results which I, for one, do not hesitate to anticipate amongst that vast portion of our fellow-subjects who are rising so rapidly in every thing to a level with ourselves. These are circumstances which cannot but be most sincerely gratifying to those who, having felt and appreciated the blessings of the Gospel themselves, are anxious to see that happy time arrive, when we know, from the sure word of prophecy, that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

The Rev. Dr. BYRNE, on rising to second the resolution, spoke as follows:—I heard in this room, not many days ago, the month of May called "the holy festival of British Christians," and I could not but think that that title was justly due to it. Among the circumstances which have gladdened the heart during the proceedings of this month, there has been none more gratifying to me than the sound, which I have heard repeated again this day, coming, as if from the heart of this large assembly, in denunciation of what has been justly called the modern heresy. A system, so contrary, as Puseyism, to the spirit, if not altogether inconsistent with the letter of the New Testament; so groundless, as far as it would seek a foundation even in ecclesiastical history; so withering to the best sympathies and charities of Christianity; so contradicted by fact, even in the face of day,—I believe was never yet attempted to be palmed upon the Christian church; and I trust that the proceedings of this day will but add to the vigorous opposition which almost every

meeting that I have attended has displayed to this monstrous perversion of the truth. I should be false to the very purpose for which I am here, if I did not say that, as a Churchman, I feel it an honour to be present at this meeting. It appears to me that it is impossible to behold such a meeting as this, keeping in view its past proceedings and successes, looking at the spirit which now animates it, regarding the glorious object which it has in view, and not to feel that it is a benefit to the spiritual character to withdraw one's self occasionally from the circle in which commonly our best affections are engaged, in order to contemplate the beauty and the grandeur of Christianity when looked at alone. I have rejoiced to recognise in the Report which has been read, the native dignity, if I may so speak, of our common religion. I bless myself, not that I am a Churchman, but I bless myself, that I am a Christian; and really it appears to me, even if one's own heart had never been touched by divine grace, a most strange thing, that contemplating the triumphant achievements of Christianity, our homage—the homage of our intellects, the homage of our best feelings—should not be surrendered to these triumphs. It appears to me that there are many things besides the conversion of the heathen, which should call forth our acclamations; yea, should win the suffrages of all who feel themselves to be men. Why, is it nothing that we can speak in terms which cannot be gainsayed, of the progress of social happiness and of civilization? Were it anything but the cross of Christ, which was lifted up to shed this benign influence, we should have philosophers, as well as Christians, crowding our meetings. But, blessed be God, we can do without them. It shall be the province of future historians—not of those who call themselves the exclusive successors of the apostles—but it shall be the province of future historians of the progress of the human mind, to tell what was done by the simple experiment of bringing the great truths of the Gospel to bear upon all that was degraded, and upon all that was destitute of light and truth, and to show what this simple experiment had done for its renovation. But there is another point to which I would advert. There is upon the face of the resolution, I am glad to say, a holy sentiment. There seems to have been poured out upon it something of the spirit of the sanctuary. It tells of your triumphs; it traces them very admirably from step to step; but it calls upon you at last to remember, that all praise is due unto Him who has given you strength for the work, that not your arm has wrought the victory, but that it has been wrought by the sword of the Spirit, wielded by the arm which He himself has nerved

for the conflict; and it calls upon you to offer your praise and thanksgiving to that Almighty agent. Let this be done, and then the question which is put to you in the Report, may confidently be answered. It was an affecting question, "Are you prepared for future triumphs?" It has often happened in the church of Christ, as it has happened with individuals and with families, that unexpected success, instead of producing renewed energy, has actually brought on a state of apathy, relaxation, and collapse. Now, members of the Christian church Catholic, let me beg you not to allow this to be the influence of the prosperity which the Great Head of the church has evidently conferred upon you. Be it your determination, that while there remains anything to do, you will be doing. Let the Christian church adopt the sentiment of the ancient conqueror, who said that while there was one nation to be subdued, he would still rush into the field, for that his empire should be the world.

The Rev. H. TOWNLEY, having been requested to introduce the next speaker to the meeting, said, he felt great pleasure in introducing to their kind notice a beloved brother, who was formerly his fellow-labourer in India, and for whom he felt the highest esteem and veneration, the Rev. Francis Lacroix, of Calcutta.

The Rev. A. F. LACROIX then came forward, and was received with loud plaudits. After thanking the meeting for this cordial reception, he thus proceeded to describe the general state of India. Idolatry, with all its superstitions and all its revolting practices, is still the religion of that land. Pantheists still insult the Deity by ascribing to him almost every evil action that can be committed; the example of the gods is still polluting the minds of the people, and giving them most erroneous and pernicious notions of sin. Brahminical tyranny is still enslaving the native mind, and, what I am sure will excite a deep and painful interest in a very large portion of this audience, the entire female population, (one half, that is, of the whole number,) is still sunk in the deepest ignorance, and kept in the most degrading bondage. Caste still exercises its most baneful influence in restraining charity, in preventing incentives to personal exertion, and in engendering pride. The practice of exposing the sick on the banks of the Ganges is still murdering its thousands, and increasing the agonies of death in its tens of thousands; falsehood, perjury, and every species of crime, are still heaping guilt on the heads of the people, and crying for vengeance to Heaven. Yes, all these lamentable things are found existing in India to this day. Ah! is not the state of a country in which these things

are to be found, well calculated to awaken the mournful sympathy of all those who wish for the glory of God and the welfare of their fellow-creatures? It is true that some individuals have embraced Christianity; but how few compared with those who have not! In the whole of the Bengal and Agra Presidencies, containing eighty millions of inhabitants, perhaps not more than thirteen thousand have become professing Christians; while the real Christians, taking as such all who are members of a Christian church, do not amount, it is to be feared, to one thousand; that is, one Christian to eighty thousand heathen. Oh, what a disproportion yet between the adherents of truth and the adherents of error! How much, how very much, yet requires to be done, ere this part of the world can be called the Lord's. I must here state, however, that the comparatively unfavourable state of things in India is not to be wondered at, when you consider the scantiness of the means, and the paucity of the labourers employed. In Bengal and Agra, there is only one efficient missionary to one million and a half of idolaters. But while duty compels me to state the dark side of things in India, I would not wish you to infer that nothing has been done there, much less that it is a barren soil from which no promising harvest for the Lord can be expected. Oh no, oh no! far, far from it. On the contrary, I am very happy to state, that wherever a sufficient quantity of labour has been employed for a sufficient time, a most pleasing process of renovation has been witnessed, and many beneficial results have been produced, leading to the certain conclusion, that, if the same means which have locally proved so successful were more extensively used, the most happy effects throughout the whole country might be confidently anticipated. Amongst the gratifying results accomplished, I would mention the less degree of veneration which is now shown to idolatrous priests and to idolatry; the falling off—and it is very considerable—in the pomp and the expenses connected with the religious festivals; the less obscene character of the figures carved on the temples, on the cars of Juggernaut, and on the engines of idolatry; the fact that very few new temples are now being built, whilst many of the old ones are permitted to fall into decay;—the partial, and in some instances total desertion of native theological colleges;—the reluctance of many Brahmins to temple employments, owing to the gains of idolatry being no longer sufficient to support them;—the fetters of caste gradually loosening;—the extraordinary anxiety of numbers to obtain a liberal education;—the far better attendance of the people on the preaching of the gospel,

and especially where it is preached most frequently;—the far fewer objections made to it, and the giving up, in despair, by many of the advocates of idolatry, of all attempts to support it by means of public argument. Now, all these facts, coupled with the still more pleasing fact of the establishment of little Christian communities in almost all the missionary stations, which are operating as the salt of the earth, and, more or less, spreading their beneficial influence among the surrounding population, will convince you that the soil from which all those effects have been produced, cannot be called barren; and that the efforts which have caused these effects, have not been in vain. While these statements of what has been done afford an incentive to perseverance in the good work, there is, in my opinion, a far greater incentive in the fact, that India, of all the countries of the habitable globe, is the most prepared of the Lord for the reception of the gospel. And if this be true, as I hope to be able to prove, is it not clearly the duty of the Christian church to direct its efforts, primarily, to the promotion of the missionary cause, in that country? The Israelites travelled only when they saw the cloud and the pillar, and halted only when they were directed to do so by the pillar; thus consulting the Lord in all their goings out and comings in. In the same manner, Christians, who are anxious for the conversion of the world, should consult the will of the Lord, as to the particular spheres which they should first occupy. And I am afraid that the omission of this clear duty has been the temporary cause, at least, of the failure of many a mission. How could it be otherwise, when men have wished to be wiser than God—when they have gone where he has not called them, and neglected the doors which he has opened? The apostles paid very great attention to the leading of the Lord, in this respect. The Apostle Paul, for instance, when he had determined, for reasons which commended themselves to his own mind, to go to Asia Minor and Bithynia, because he was directed to more important fields, immediately relinquished the plan of his own devising, and went to Macedonia, where he found a people ready to receive the truths of the gospel. And though we have no supernatural intimations to guide our conduct, still I maintain that we have, in the dealings of God's providence, equally clear intimations as to what we should do with respect to the missionary work. It is universally acknowledged, that when our Lord became incarnate, the world had been prepared for his coming by many events that affected the social, the moral, and the political interests of mankind. And it is

also, I believe, granted that these had been produced by God's immediate interposition. If, therefore, the same features are now to be found in the heathen world, can we be erring in sending the gospel there? We surely never can err, when we are imitators of God. If God thought a certain state of preparedness the most suited for the introduction of the gospel of his Son into the world, surely when the same features are now to be found in any pagan country, we must acknowledge that God has prepared that country for the gospel, and that He wishes it to be introduced there. All the requisite features are to be found in India now. Let me illustrate my meaning. At the time of our Lord's coming, nearly the whole of the habitable globe had been conquered by the Romans, and thus had been brought under one monarchy—a circumstance which greatly facilitated the intercourse of the various nations who formed it. Well, the same has been done in India by the conquests of the British, who have united under one sovereignty, rule, and polity, innumerable tribes of nations which were formerly at war with each other—a rule so far professedly a Christian one, that it affords full and entire liberty—I acknowledge it with gratitude—to the missionaries to go wherever they wish in the land, and enables them to prosecute their labours with perfect security. Take, then, the general expectation which had been raised about the time when the Messiah appeared, that a great King would appear in Judea, whose sway would be universal, and would alter the whole state of things,—which expectation was accompanied by a presentiment of great moral revolutions, and the overthrow of the existing religious systems. Well, the same is to be found in India at the present time. There the Indians, one and all, owing especially to an ancient prophecy in their holy books, are fully expecting, in the age in which we are living, the entire overthrow of their religion, and that a totally new order of things will prevail. All the efforts of the Christian missionaries in India have tended to convey to the natives the impression that a new order of things is at hand. It is owing to this, that they display so wonderful an apathy in the defence of their own system; for what can tend more to weaken effort in any cause than despair of its success? If you mark, again, the settling down, in many parts of the Roman empire, of the Jews, who communicated knowledge to the people, who exhibited to them their purer worship—if you take the translation of the Old Testament into Greek by the order of Ptolemy, which circumstance alone tended to correct many erroneous notions of the people respecting God, his attributes, his

revealed will, and other things,—the same state of preparation is now to be met with in India through the same causes. Europeans, instead of Jews, have settled everywhere; everything is prepared for the spread of some kind of knowledge; there are churches and chapels where the natives see a purer worship; there are copies of the sacred oracles, books, and tracts, widely disseminated, which are favourably operating upon the people, and very probably far more favourably than the same causes formerly operated upon the Roman empire. But there are still other signs of the times which preceded the first establishment of Christianity, to be found in India. When heathenism was going to fall in the Roman empire, you are aware that the remaining adherents of it sought the aid of the Platonic philosophy to strengthen it. This introduced more refined ideas into it, and made the system more palatable to a people who had become too much enlightened to adhere to the gross system of idolatry which had hitherto prevailed. And—would you believe it?—the very same experiment is now being resorted to in India. There are many learned Brahmins, and amongst them the followers of Rammohun Roy, who, entirely despairing of keeping up the Hindoo system of religion in its ancient form, are now endeavouring to engraft a more refined system upon it, chiefly taken from the most unexceptionable parts of the Vedas, and, according to which system, its adherents are to worship only the god of nature, without any sensible representations. Their object is candidly avowed in a paper, which was published not long before I left India; there they actually state, that they will endeavour to impede the progress of Christianity, which they say is fearfully rapid, by holding forth a system more suited to the people of the present enlightened age than their own system. Take, again, another great national and moral revolution, the revolution of the sixteenth century. You are aware that it was brought forward and prepared, in a great measure, by the revival of literature in the West, by the writings of such men as Erasmus and others, which all had a tendency to bring the existing system into disrepute, and to strike an open blow at the intolerable system of priestcraft which obtained in those days. Well, in India, events of a precisely similar description are happening, which promise just as favourably for the advancement of truth. There are the study of European science, literature, the efforts of the press, the intercourse with Europeans, and the labours of the missionaries; and there is the fact, that many leading men amongst the natives have already shown a want of confidence in their own system of

religion. Indeed, so much does this improved feeling prevail in the metropolis of India, that I know of numbers who are quite ready, so soon as a favourable opportunity presents itself, to bid farewell to Hindooism, to which they adhere now only through the fear of obloquy and of persecution. I appeal to you, then, whether, from the north pole to the south pole, there is a single nation which is so visibly prepared of the Lord for the reception of the Gospel as India? If, as I apprehend, none can be named, is it not the imperative duty of British Christians now to take the work energetically in hand, and to view India as the principal sphere of their labours, though without neglecting other lands? There is one other consideration, which I am sure will have some weight with you. If missionary efforts are not at the present time more energetically directed towards India, there is a fearful probability that that country will be cursed with the blasting scourge of infidelity, and become a nation of godless and unprincipled men. The days of Hindooism are numbered. Of this I entertain not the least doubt, and it is the opinion of all those in India who have studied the subject with care and attention. They know that the ancient system of superstition is doomed to fall ere many generations have passed away. Every event happening in India, the rapid march of intellect, every thing, in short, leads us to this conclusion. But the question is, shall the system be replaced by Christianity, or by a system of cold and heartless infidelity? God forbid that the latter should be the case; yet I fear that it will be so, unless great exertions are made to prevent that calamity. Oh! that the Christian world would arise, and be doing, at this critical juncture, and prevent infidelity from overspreading the land. And how can this evil be averted? By introducing Christianity there more extensively than you have done hitherto. What responsibility, then, rests upon Missionary Societies to prosecute and extend the work which they have begun in India! They owe this to the sacred character of the work which they have undertaken—they owe it to the faithful men whom they have sent there to execute their plans, and who trust to their support—they owe it to the heathen, whom they have just sufficiently enlightened to make them feel their defects, but not enough to remove them; to disturb the present, but not to establish and give stability to a better system. But how can Missionary Societies provide means, unless powerfully supported by the British public, which has so frequently pledged itself at meetings like this, to aid the cause to the utmost extent of their power, but who have not suffi-

ciently redeemed the pledge? Oh, that you would determine, in the strength of the Lord, that, having once planted the standard of the Cross in India, nothing shall ever induce you again to lower it in the smallest hamlet where it has already waved, and that you will not relax in your endeavours, till that standard of peace and good-will to man has been erected in every city and town and village from the Indus to Berhampore, and from the Himalaya mountains to Cape Comorin.

The Resolution was then put from the Chair and carried.

WILLIAM EVANS, Esq., M.P., moved the second resolution—

“That this meeting, considering the general and unprecedented commercial depression which has long prevailed, cannot but receive the announcement of an increase in the Society's income with unusual satisfaction. It marks with pleasure and with hope, the liberal offerings of the young, especially of those in Sabbath-schools; and, above all, it is gratified and encouraged by the zeal and liberality of the Mission churches, from which nearly a fourth of the Society's income has been derived. Nevertheless, contemplating the misery, degradation, and guilt of hundreds of millions of uneducated heathen; regarding, also, the wonderful facilities afforded by Divine Providence for enlarged Christian efforts, and solemnly recognizing the unalterable command of the Lord Jesus, that his Gospel should be preached to every creature, this meeting urges on all the friends of the Society, both at home and abroad, the imperative duty of persevering, systematic, and enlarged liberality, while it trusts that their most generous efforts will be sustained and sanctified by the spirit of devotion.”

The Rev. Dr. FLETCHER, in seconding the resolution, said,—The subject of India is, at this moment, so prodigiously absorbing, that I am almost disposed to forget all the other topics to which the Report has referred, and to wish we had met for no other purpose than to think and talk about the claims of India. May we not fear that, if infidelity takes possession of the native mind, that the vices, the wrongs, and the pollutions of idolatry, with all the superadded enormities of more cultured lands, will aggravate the wretchedness and degradation of India? Oh! that our prayers and efforts, by God's blessing, may prevent this awful result! I know there are reasons for congratulation, and this motion brings them before us. There is the increase of your funds, even in times of the deepest commercial distress and of universal depression. This makes the Society itself, and all its affiliated associations, more like the primitive church, who, in the abundance of poverty and tribulation, caused the riches of their liberality to abound. It is matter of congratulation, that we have found so large an accession to our funds, both relatively and positively, in the contributions of the young. I find a special reference to this in the Resolution, and that more than 1000*l.* have been sent from Sabbath-schools to the treasury of this institution. With regard to the pro-

gress of Missions among the young, I would advise that Missionaries should meet our Sabbath-schools and thus try to work on the public mind, through the influence of children gathered together in the schools. I look upon it as essential to the conservation of truth, and as deeply connected with the purity and progress of religion. I regard the cause of Missions as the most important branch of operation in the cause of God, because it is the best practical refutation of infidelity, and the most complete antagonism of the modern heresy of Puseyism. We see the God of Missions directly proving the origin of Missions to be from himself. If the Puseyites were scriptural, in the notion that there is no Divine authority—I mean no proper validity—in ministers of a certain order, not sanctioned by episcopal power; if this were true, here is God himself proving that wherever the Gospel of the kingdom is preached, wherever the spirit of the Gospel is maintained, wherever the character of the Gospel is exemplified, there is true apostolic succession—there is the sanction of Omnipotence itself; and I care not where they have received ordination, or from whom they have received it, if the truth is exhibited, if holiness is displayed, if sinners are saved. Every Missionary on this platform is an apostolic man—every Missionary brings before you the best signs of apostleship, and, blessed be God, every minister can look around upon the seals and signs of such an apostleship, in the ignorant instructed, in the sinner converted, in the wretched made happy, and the victims of delusion and sin raised to the high dignity of sons and daughters of the Lord God Almighty. We wish no other proofs, but would ever recognise this principle and cherish this spirit. I rejoice in the establishment, and still more in the power and prevalence of this great Society. I am now approaching the rank of the seniors; and I can recollect, nearly forty years ago, when the venerated band of devoted men occupied the platform of this Society in a very different place from this. The cause was then frowned upon by lettered men, and was laughed at as the folly of fanaticism, by the higher classes of the land; while to mention the missionary name, even so recently as the time of the Demerara martyr, was to call forth sneers and ridicule. But now, blessed be God, we see senators and distinguished men, in the highest ranks of life, supporting the cause of Missions. We see literature now devoted to the support and advancement of that cause; and poets think it not beneath their dignity to strike their lyre to set forth its praise and honour. Adverting to this point, let me say that the year that has just closed has

been one of the most distinguished and important years of our Society. I would not undervalue the Missionary literature of our own Institution and of other societies. I bless God for what has been done by the "Polynesian Researches" of Ellis, and the valuable work of Dr. Philip on South Africa, and all the interesting volumes published by other Missionaries. But look at the accessions to the literature of the last year. See what volumes, rich in the treasures of learning and research, important in argument, and delightful in spirit and in temper, have issued from the press, and others are still in progress. I conceive this simple fact presents a very delightful aspect of the Missionary cause. When I think of the "Martyr of Erromanga," and the "Great Commission," and the "Defence of Missions," by the Hon. and Rev. Baptist Noel, and the not less valued work of our brother Hamilton, of Leeds, and other friends of Missions, brought forward in one year, to affect the public mind, to direct inquiry, to confirm impression, and to animate exertion, I feel that God has not left the cause of Missions without abundant witness, that hearts are still turned to feel the claims and talent to defend the interests, of this rising cause. Amid commercial depressions and political convulsions, it is an omen for good that there are hearts, and that there are heads, anointed with the Spirit of God. And will he leave us? No; deep as are our reasons for humiliation, he will not leave us, nor forsake us. If God had intended to destroy us, he would not have shown us such things as these. My beloved friends in the Christian ministry, my beloved friends in Christian societies of all orders and names, I would say, Onward must be your motto. Never must you despair. Onward, onward, must be your cry; you must raise up the Gospel standard, till every mind is enlightened, and every heart is brought to bow to the authority, and love the name of the Son of God.

The resolution was then put, and agreed to.

The Rev. W. G. BARRETT rose and said, —I wish to invite your attention to the West India Islands, particularly to the island of Jamaica. You, Sir, have been pleased, and so was Sir George Grey, to make some reference to the happy change which has lately taken place in the social condition of the inhabitants of that island. I count it a distinguished honour, that I witnessed that great and glorious change in the condition of this people, in passing out of a state of slavery, bitter and cruel, and entering into one of entire and unrestricted freedom, with safety to all and injury to none. You have justly said, that we owe this mainly, if not entirely, to the influence

of the Gospel, as preached by ministers of various denominations. I feel happy to bear my humble testimony to the value of the labours of ministers of every denomination, throughout the islands of the West, in bringing about that happy change, which has so recently taken place, and without whose labours that transition must have been attended by violence, and bloodshed, and retaliation, for those unnumbered wrongs which the negro population had so long suffered. We have now in the island of Jamaica eleven principal stations, and, connected with them, we have upwards of 6,000 persons in attendance upon our ministry; 1,500 catechumens, or inquirers, persons desirous of uniting with the church; and 500 communicants; a people not gathered from the ranks of other churches, but a people who, civilly and religiously considered, were not a people, who have now, however, with ourselves, obtained a filial spirit, whereby they cry, "Abba, Father." We have been obliged in the island of Jamaica to exercise the greatest caution and vigilance in the admission of members to the church; and suffer me for a moment to dwell upon this topic. Since the formation of our churches, we have not had to exclude, in all parts of the island, more than twenty-five members. In alluding to the vigilance we are obliged to exercise, I speak as the representative of my beloved brethren there, with whom I hope to spend my last days on earth. We have never sought high attainments in learning, large biblical knowledge, or anything of the kind; but we have simply sought credible, satisfactory evidence of their conversion to God, and, wherever we have seen persons display this, where their light has so shone, that others seeing their good works, have glorified God, we have held out the right hand of fellowship, and said, "Come in with us, and we will do you good." But I must just mention one word about schools. We have in them upwards of 1,600 children, in daily attendance; and I regard the schools among these people to be of the greatest importance. If ever we are to have a good and noble band of native teachers and preachers, it must consist of men whose minds have been trained and disciplined in our schools. If ever Africa is to be regenerated, it must be by means of its own sons and daughters deported from the islands of the West; and these men and women must have been taught the first principles of the Christian religion in our schools. Let me say a word with regard to the liberality of our people in the West Indies. I have no wish to praise them beyond their merits. I must admit that the peasantry of the West Indies are far happier and better off, and have more means at their disposal, than

the peasantry of our own country; and I would also say, that, while they receive wages for their labour, they can, without denying themselves, afford to give a large amount of that money to the Gospel of Christ. This, however, does not detract from their liberality; there are plenty of rum shops in the island, at which they might spend their wages: and, therefore we must admire the Christian liberality of a people who devote the surplus of their wages, to so large an amount, to the promotion of the Gospel of Christ. A man who had formerly been notoriously wicked, and of whose conversion I had once almost despaired, this man having been brought low upon a bed of sickness, was visited by us. Our conversation made some impression on his mind; and the first thing he did after his recovery, was to come to the house of God. He attended regularly, and, in the course of time, gave evidence most satisfactory, that he had become a converted character. I said to him on this occasion, "When I have done, do you address the people." "My friends," said he, "you recollect what a wicked man I once was, but now I am a new creature; no man can tell me that I am not, for I know it. What I once hated I now love, and what I once loved I now hate. I feel that I ought to give as much to the cause of God, as I used to give to the cause of Satan when I was a wicked man. I never find, when I do anything for the cause of Christ, I am a bit the poorer. I have been thinking when minister was reading, I might do something more than I had ever done. I mean to put down my name for 6*d.* per week, my wife's name for 6*d.*, my eldest son 6*d.*, and my eight children 3*d.* each. Let us all do what we can, and the Society will soon be helped out of its difficulties." Let me tell you about that man's wife, and son, and daughter. The first of August last, a day to be remembered by that people in all generations; (that day is one of their joyous festivals, and the negroes now call it their Christmas,)—happened on a Sabbath-day. We have always been accustomed to have a dinner in the open air; but, this being the Sabbath, we determined to have a prayer-meeting on behalf of the slaves throughout the world. The men whose fetters were but yesterday knocked off, were united in asking God that he would say in every part of the world, "Let my people go that they may serve me." It was a thrilling sight to see these sons of Ethiopia on their knees, pouring out their souls to God that he would break every yoke, and let the oppressed go free. I had been reading from an American work, called, "The Testimony of a Thousand Witnesses," some striking and horrifying details regarding American slavery. I

called upon this man, now a deacon of my church, to engage in prayer. There were about five hundred present, and he rose for the purpose. I was expecting to hear him begin in prayer; he turned round, and, with a voice choked with sobs, said, "Minister, I cannot pray; excuse me sitting down; what you have been reading, about what they are doing in heathen America,—how they sell the wife from the husband, and the husband from the wife, and how they tear children from families, is a heart-burning to me. I recollect, Minister, as if it was only yesterday, when my master owed taxes, and my wife and children were taken to be sold to pay them. I saw the constable come and take my wife and children, to be put up by auction, to pay the debts my master owed. I went to the auction, and bid for them. I paid 77*l.* for my wife, and 45*l.* for my eldest boy, and 37*l.* for my eldest daughter; and, unless my friends had lent me money, they would have been taken from me, and been wandering up and down the country. When I think of this, my heart is so full. I cannot pray; I beg you to excuse me." I never heard nor read in my life, such an eloquent denunciation of slavery—a such a proof that slavery is only a curse, to be driven out from among men. Mr. Barrett concluded by moving:—

"That Thomas Wilson, Esq., be the Treasurer; that the Rev. Arthur Tidman and the Rev. Joseph John Freeman, be the Foreign Secretaries, and the Rev. John Arundel be the Home Secretary, for the ensuing year. That the Directors, who are eligible, be re-appointed; and that the gentlemen, whose names will be read, be chosen to fill up the places of those who retire; and that the Directors have power to fill up vacancies."

The Rev. GEORGE PRITCHARD said,—"It is with feelings I cannot describe, that I rise to address you on the subject before us. In order to ascertain what the Gospel has accomplished in the South Sea Islands, it is necessary just to glance at their condition when our Missionaries first entered that field of labour. It is a well-ascertained fact, that, while our Missionaries were labouring there without any apparent success, more than two-thirds of their infants, the moment they were born, were hurried into eternity, either by the hands of their own mothers, or by those whose trade it was to practise infanticide. Numerous were the rites connected with the pagan altars, in order to appease gods of their own making. I have seen a large extent of ground where these temples stood, literally strewn with human bones—the bones of these sacrifices. Were I to carry you back for a few years to the history of the South Sea Islands, I might point to companies of men, with fiend-like ferocity, gorging themselves with human flesh; I might show you, suspended in the air, on the point of the warrior's spear,

children writhing in the agonies of death; I might conduct you to the licentious dance, where scenes were witnessed too abominable for language to describe; I might point to another company, showing by their lacerated fingers, having chopped off one joint after another, that they were endeavouring to appease the anger of their imaginary god; I might show you a man carrying his father, professedly to bathe him in a river, but throwing him into a hole which had been already dug, that he might no longer be a trouble to the family of which he was a member; but enough has been said to show the deplorable condition of the South Sea Islanders, before they were favoured with the Gospel of Christ. What is their present condition? They are now enjoying the glorious liberty of the children of God. You may see the aged warrior sitting with the young disciple, conversing about their eternal peace. You may now see parents surrounded by their offspring, ready to minister to their wants; the wife no longer separated from her own offspring by superstitious observances; they are now, as one compact family, enjoying the blessings of civil and social life. And what is the language we hear from their lips? "Behold, what manner of love the Father has bestowed on us, that we should be called the children of God." The Tahitians no longer imbrue their hands in blood, that their altars may groan with human victims. The Friendly Islanders no longer chop off the joints of their fingers to manifest their grief for departed relatives; the Sandwich Islanders no longer carry their property to pagan priests, to avert certain evils threatened by them. No; these formerly deluded, degraded heathen, are now looking by faith to the Lamb of God; they are now resting on the great sacrifice offered on Calvary. No sooner did these Tahitians and the neighbouring islanders feel the power of vital godliness in their own hearts, than they felt an anxious solicitude for the spiritual and eternal welfare of their fellow-countrymen who are yet "in the gall of bitterness, and in the bond of iniquity." That spiritual light which has broken in on their minds, they were anxious to reflect on those dark places of the earth which are full of the habitations of cruelty. Hence, many have offered their services to carry the Gospel to their fellow-men, to islands that are yet in darkness. The missionaries selected those who appeared best qualified, they chartered a vessel, and took some to the Austral isles, and others to the Dangerous Archipelago, and those teachers have been labouring up to the present time with success. I will make one remark as to the character of the natives of Tahiti. They pay great attention to the word of God. They are

now favoured with the whole of the Bible in their own language; and this they esteem an invaluable treasure. This production has cost my senior brethren at least forty years' hard labour. The people are not only thankful that they possess it, but are anxious to understand it. Hence they have got a correct knowledge of Divine truth, and are very apt in applying it. I will give an illustration. One Friday afternoon, they were holding a church meeting, and a person was about to be received into communion who had been a member formerly, but had disgraced his Christian profession. He had given satisfactory evidence of genuine repentance, and I was just about to put the question, whether he should be received, when a man stood up in a distant part of the chapel, and said, "I think, brethren and sisters, I also have a little word to say, respecting our returning brother. While you have been asking questions, I have been thinking of Noah's ark. A bird went out, and found no rest for the sole of its foot. What did Noah do? Did he shut the door and the window? No; he held out his hand, and took it in, that it might there find rest. I think that ark resembles the church. Our brother was in the church formerly, but he went out; he has been seeking peace in the objects of the world, but he has not found it, and now he has come back to the church. What shall be our conduct to our returning brother? Shall we shut the door against him? No; like Noah, let us put out our hand, take hold of our returning brother, and put him in the church again, that he may there find peace. I therefore propose that our brother may be received." I will only make one more remark as regards Tahiti; that is, with reference to the missionary zeal there displayed. I rejoice to find that so much was raised by the associations connected with this Society during the last year; but I do not know a church in the Pacific that has not a regular society carried on just as yours is. There are few who have money; but they cheerfully give either of the produce of the island, or the labour of the hands. A little before our Missionary meeting was held, one of Her Majesty's ships of war called at the island. The Captain stated to the Missionary that he wanted a very superior model of a Tonga canoe, which he intended as a present to Queen Victoria, and therefore requested to be introduced to one of the best mechanics in the island. The Missionary fixed on one of the sovereigns of the group, who is a very clever mechanic. This man, being a sovereign, thought that he ought to have the name of a sovereign; and as the native converts usually take foreign names, he chose that of King George: he executed his task so much to the satis-

faction of the Captain, that the latter presented him with ten sovereigns. King George never was so rich in his life before: he stowed the money away in a place no one knew but himself: at the meeting, he brought it with him, and placed it on the plate as his contribution to the Missionary Society. In fact, however, he gave eleven sovereigns; for he has given himself to the Missionary work, and his name stands on the list of village preachers. I trust that, with such an example before you, you will this day contribute liberally for the support of Christianity among the heathen. It was stated in the Report, that the heathen did not perish of necessity; and the question was asked, should they perish by neglect? It is for this meeting to give the reply.

The resolution was then put and carried. Rev. R. MOFFAT next rose, and after a few preliminary remarks, said: The most sanguine expectations of the friends of Africa have been realized in the southern part of that vast and hitherto unexplored country. When we see the degraded Hottentots, that one would scarcely have touched, raised from filth, and misery, and degradation, and became clothed, and in their right mind, our anticipations are fully realized. Again, if we look to the bold and manly Caffre, wielding the javelin in the presence of English officers, and daring the arm of England to wrest them from their native place, or drive them to the impenetrable jungles, or expel them from their strong holds in the Amatola mountains, we see him bend before the sceptre of the Prince of peace, and exchanging the war-song for the anthem of praise to the Redeemer who subdued them by his word, and poured out upon them the Spirit of his grace. When we look into the interior of the country, scenes present themselves, enough to melt our hearts, and to call forth your deepest sympathy. Men are to be found there who have gloried from time immemorial in garments rolled in blood. But they have laid down the weapons of their warfare, not only against man, but against God. When we see these changes effected, who can doubt that the African is susceptible of the highest moral cultivation? But I would call your attention to the brightening prospects of the interior of the country, arising from the employment of native agency, and the introduction of works printed in their own language. Blessed be God, the Scriptures have been translated and printed, and are now being distributed among thousands who have learned to read in their own tongue the wonderful works of God. I will refer to a single fact illustrating the importance of having the Scriptures in the native language. Travelling with a companion across the interior, we came to a heathen

village, and at that time it was heathen indeed. We had travelled the whole of the day and the preceding night without having eaten any food; before sunset, we came within sight of the village, but we approached it with caution, because we knew that the Corannas by whom it was inhabited, were accustomed to bloodshed and rapine, and they might fall upon us before they knew who we were. At last, an individual came to inquire our object; he pointed us to a considerable distance beyond the height where the village stood, and said that we could sleep there for the night, but that it was at our peril to enter the village. There we were; we dared not proceed, because we knew that if we did, we should in all probability spend the night with the lions, and form a meal for some of them before the morning. We had tied about us the fasting girdle, an excellent thing to prevent the gnawings of hunger. We had no other prospect but remaining where we were during the night. We looked at each other; for we were hungry, and thirsty, and fatigued above measure. At last, an individual came, and we inquired if he would give us a little water. It was refused. I then offered two or three buttons remaining on my jacket for a little milk; but that was refused, and refused with scorn. It did not require to be a phrenologist or a physiologist to discover that there was something brewing in the minds of the people, and that we had good reason to be alarmed. We lifted up our hearts to God; but we knew it was not our duty to proceed.^c There we sat, and, as we gazed, we saw a woman descend from the heights behind which the village lay. She approached, with a vessel in her hand and a bundle of wood. The vessel contained milk; and, having set that down and the wood, she immediately returned. She shortly came back, bringing a vessel of water in one hand, and a leg of mutton in the other. She sat herself down, and cut up the meat. We asked her name, and if there was any relative of hers to whom we had shown kindness; but she answered not a word. I again asked her to tell me to whom we were indebted; and, after repeating the question three or four times, she at last replied, "I know whose servant you are, and I love Him who hath told me that he that giveth a cup of cold water to one of his children, shall in no wise lose his reward." On inquiring into her history, I found she was a solitary little lamp burning in that village, and that she had burnt there for many years. Her words seemed to glow, while she wept profusely to see one of the servants of Christ. I regarded her as a sister indeed, and I asked her to tell me how she had kept the light of God alive

in her soul; how she could keep up this state of feeling and affection, without the communion of saints? She drew from her bosom a Testament, and, holding it up, she said, "That is the fountain from which I drink; that is the oil that keeps my lamp burning in this dark, out-of-the-world place." I looked at the book, and it was a Dutch Testament, printed by the British and Foreign Bible Society. It was given her by one of the missionaries, when she left the school; and it was that book that kept her hopes alive, and brightened her prospects for the heavenly world. But I am going again to depart far hence among the Gentiles. I returned to England, some two or three years ago; but I cannot fix the time exactly, for I have not had time to calculate it. It has afforded me indescribable pleasure to go in and out among our congregations. If I had come from the snows of the north, I could say, that I had come from the regions of everlasting cold, to be warmed with Christian love. I have, however, come from the glowing plains of Africa, to be watered with the dews of that love. I never can forget all the kindness I have received, and all the sympathies with which, from time to time, you have heard me. I have been enabled, since I came to England, to publish, through the munificence of the British and Foreign Bible Society, a large edition of the New Testament and Book of Psalms. They have been sent forth to those who are thirsting for knowledge. By the kindness of a number of the Society of Friends, 6,000 copies of the Scripture Lessons, used in the Borough School, have also been prepared and sent forth to that people. I would now say, farewell to all; it may be a long farewell. It is not likely, indeed, that I shall ever behold you all again: I do not at all expect it, till we meet before the great white throne, where the book shall be opened, and where we shall have to give an account of all that we have done for the heathen, either in Africa or in India. Let me entreat you to pray for us. I anticipate dangers, perhaps more, than dangers; but I repeat what I have said before, "Woe be unto me, if I go not again, and preach the Gospel to the heathen." I would say, lastly, let us keep in view our high calling; let us not forget our own souls. Let us ever remember, that the prize is before us, and it is for you to win it, as well as for me. You can be Missionaries as well as I; you remain at home, and I go abroad; but let us look forward to that period, when we shall hear the welcome, "Well done." Oh! what an inexpressible delight it will be to mingle with Hindoos, with South Sea Islanders, and Africans, in that ransomed band, to sing

the praises of the Redeemer, for ever and ever. In conclusion I have to move—

"That the most respectful and cordial acknowledgments of this meeting be presented to the Hon. William Francis Cowper, M.P., for his obliging services, in presiding on this occasion, and conducting the business of the day."

F. E. SMITH, Esq., briefly seconded the resolution, which was put and carried by acclamation.

The CHAIRMAN, having acknowledged

the vote of thanks, assured Mr. Moffat, that he would carry with him the hearts of the friends of Missions, who wished him every prosperity which it was possible for him to enjoy.

"Praise God, from whom all blessings flow," &c.

was then sung; and, the Benediction having been pronounced by the Rev. J. ARUNDL, the meeting separated.

ADJOURNED MEETING.

According to previous arrangement, an adjourned meeting of the members and friends of the London Missionary Society, was held in the evening at Finsbury Chapel, and was one of the most numerous convened in that spacious edifice during the present season. W. A. HANKEY, Esq., presided.

The proceedings were commenced by singing the 36th Hymn, Missionary Collection, and prayer.

The CHAIRMAN having explained the circumstances under which the adjourned meeting was held, and after expressing his continued and unalterable attachment to the Society, the

Rev. J. J. FREEMAN read an abstract of the Annual Report.

Rev. G. GOGELY then rose to move—

"That this meeting solemnly recognises the imperative claims for enlarged Missionary efforts, presented in the absurd and abominable idolatry of the East, and more particularly by the various tribes and natives of British India, where multitudes of our fellow-subjects have long been suffered to remain in the lowest depths of intellectual and moral degradation."

Notwithstanding all the discouragements connected with India, the Missionaries had abundant reason to say, God had been with them. For twelve years the Missionaries had laboured in Calcutta and its vicinity, without any apparent success; but times and circumstances had since changed. Every day was now revealing, that the work in which they had been engaged was not in vain in the Lord. They had been acting as pioneers in that land, and their successors would reap an abundant and rich harvest. The dew-drops had come down from above; and wherever they had fallen, they had seen a little verdant spot springing up in the moral wilderness, cheering and animating their hearts. Superstition every where prevailed throughout that vast country, and appeared to defy the puny efforts which the little band of Missionaries had been able to bring against it; but that which man could not effect, the power of God accomplished. They had been undermining the systems prevailing in India, and he was fully persuaded the time was not far distant when Hindooism, in all its ramifications, must fall to the ground.

The Rev. W. BYRNE, from Benares,

seconded the resolution, which was then put and agreed to.

The Rev. W. G. BARRETT rose to move—

"That this meeting is truly gratified by the success of Missionary labours in the West Indies; it renders thanks to God who has favoured the devoted agents of the Society with a share in these triumphs; and it is greatly cheered and encouraged by the zeal and liberality of the negro churches, as affording strong grounds of hope that they will speedily be, not only able to discharge their own expenses, but will also become effective auxiliaries in efforts to extend the Gospel throughout the world."

Mr. Barrett detailed, at some length, the progress of Divine truth in the island of Jamaica, and gave several illustrations of the happy change which, since the period of freedom, had been wrought among its inhabitants.

The Rev. Dr. HALLEY, in seconding the resolution, said—As I am the only minister in town from the county of Lancaster, it may be expected that I should say a few words this evening. Possibly you may be ready to ask what that county, in its present commercial distress, poor and crippled, broken and bleeding as it is, with thousands of its population living upon a basin of soup given away every day, and but lately clamouring for bread, with a voice that seemed as if it would convulse the empire—what that county is still doing for the cause of Missions? Is its heart still right, while its hands are enfeebled? Does it long for your welfare, and sympathize in your sorrows, in the midst of its own distresses? I speak for Manchester and the towns around it; and I say with confidence, there never was a warmer and a mightier Missionary feeling than now prevails there. Never was there greater confidence than at the present moment in this Society; for I have not heard a whisper, a surmise, against it. Nor does a feeling of uneasiness exist regarding its officers or its Missionaries. And why should we not be confident? When

our confidence is wounded we will tell you. We will have no ambiguous expressions—we will tell you plainly what we mean. But till that time, though we are poor, we will labour for you. I will venture to say, that Manchester must be impoverished indeed, before she will consent to present you with a list of individuals giving a guinea a-year subscription for the conversion of the world. I hope that I shall never live to see that day. I believe that the cotton-spinner must be poor indeed, before he can come to that. Manchester, in the palmy days of her prosperity, loved you; and, in the days of her adversity, she loves you still. Flourishing with wealth, or depressed with poverty, the Missionary spirit still glows in her bosom, and her heart is with you. She has, at any rate, done one good thing—she has given you a Moffat. For though born in Scotland, it was Manchester that made him a Missionary—it was Manchester that devoted him to the great and noble work of saving immortal souls—the greatest and the noblest work in which men or angels can be engaged—the work which the blessed Redeemer himself came to accomplish—a work for which he became incarnate in the flesh of a brother—in the flesh of a Hottentot's brother, and the Caffre's brother, and the Hindoo's brother, and the Chinaman's brother—for Christ is brother to them all, and his heart is fraternal to them all; and the blood which flowed from his veins on the cross, was kindred to them all. He shed his blood for you. To him, personally, you can offer nothing as a requital; but there are his brethren in the east and the west, the north and the south; and, in reference to your labours for them, methinks I hear him saying, "Inasmuch as ye have done it unto them, ye have done it unto me." Where Moffat is, there will be the heart of Manchester; and the Society that patronizes him will always be sustained by that town, and many prayers will cluster around him. On the general objects of the Society, what can I say after the statements made this morning? At one part of the speech which we heard from Mr. Lacroix this morning, I was almost led to pray, "God preserve the car of Juggernaut!" Oh, the thought of India becoming a land of infidels! The scenes of the French Revolution polluting its cities—India, with such leaders as Voltaire, Rousseau, Robespierre, and others—India, having nothing to fear, nothing to hope—cold, heartless infidelity—when thinking of this, I was almost ready to say, "God preserve the car of Juggernaut!" But for him no prayers can be offered, and none can avail. He must go, as you have heard; his reign is drawing to a close; his days are numbered; his doom is fixed! He must follow his elder brother,

"Moloch, horrid king, besmeared with blood!"

The idol Juggernaut must follow the gods of Mesopotamia, and those around the shores of the Mediterranean. But shall he pass away, and leave nothing but smooth waters behind? Shall his sun set in the evening, and another more frightful meteor arise in the morning, forming another era upon the plains of India? Shall Hindooism pass away, and there arise in its stead an incredulity, a scepticism, an unbelief, that would frown upon all virtue and every good motive? No, no! If you will be faithful, and send out men who shall plant the cross on the plains of India, then let philosophy do her utmost, and then let all the flags of Europe float over the car of Juggernaut, what care I? Give the cross, the blessed gospel, Christ the crucified, preached by men baptised with the spirit of Christ, preached by men whose hearts glow with genuine love to Christ, and who with the arm of faith raise the sword of the Spirit, and our work is done. Great shall be our joy; our children, if not ourselves, may live to see it: heathenism shall pass away, Juggernaut shall fall. The pure rays of the Sun of Righteousness shall shine upon India, and China, and Africa, and Australia. If we are faithful, if we have done what we can at home, in our humble way, we shall be present with these Missionaries from the east and the west, in the day of congratulation, and by the exertions of this and kindred societies rejoice, that we have caused the thrill of delight and gratitude to pass through the mind of England and the world, and to reach the heart of the human nature of our blessed Lord and elder brother. God hasten it in his own time!

The Resolution was then put and carried.

The Rev. G. PRITCHARD rose to move,—

"That this meeting cherishes devout thankfulness to the God of all grace, for the eminent success with which he has blessed the labours of our Missionaries in many of the islands of the South Pacific Ocean; and they earnestly entreat the friends of the London Missionary Society to adopt every practicable effort to increase its resources, so as to enable the Directors to avail themselves of the new and widely-extended fields which Divine Providence is opening in Polynesia, for the introduction of the Gospel."

Mr. PRITCHARD referred at some length to the success which God had granted to the Missionaries labouring in the Great Pacific, in the benefits arising to foreigners visiting those shores; in the rapid advance of the blessings of civilized life among the natives, and especially in the spiritual advantages now enjoyed by the people.

WM. ALERS HANKEY, Esq. having vacated the Chair, it was taken, by F. A. SMITH, Esq.

The Rev. Dr. CAMPBELL then rose, and,

in reference to the speech of Mr. Lacroix in the morning, said :—In the East Indies, we have an abundance of encouragement to animate the heart in the fact that the gospel of Christ has begun to operate, and to subvert that stupendous system of idolatry and superstition which has endured for so many ages. From the west we have similar testimony, and also from Africa. The results of many experiments in the South Seas, have reached us; and from all classes and all nations, we have it everywhere proved that the Gospel of Christ is the power of God to salvation. We have settled the points of lawfulness, of duty, and of practicability. What do we want now? Just more men and more money. The resolution speaks to this point. We are improving, these are improving times, and this meeting is itself an improvement. The Missionary spirit is growing; and it is my conviction, that next year the evening meeting must be held in Exeter-hall and that the hall will be full. There is another improvement, and we should not lose sight of it, the numerous collections we had last Lord's-day. These collections enable a multitude of good people to help forward the object, and, far better than that, they tend to cultivate the spirit of Missions. These occasions, with the exchange of pulpits, delightfully promote good feeling and good fellowship, both among pastors and churches; they bring us all together. But for the Missionary Society, I do not know what we should do. It has done much to make friends of Missionaries, friends of churches, to bind us together, and to make us happy. Were we to-night to extinguish the Missionary enterprise in England, we should produce a moral influence upon society of which we have no con-

ception, and inflict one of the heaviest calamities that ever befell our country. It is softening our spirits; it is exciting our general benevolence; it is moving our moral power; it is elevating our devotion; it is improving our piety. No man can tell what the Missionary work is doing; the truth is, it is the fountain of all the good in our world. I have great pleasure in seconding the resolution.

The Rev. Dr. MORISON then rose, and said, that, for the last thirty-one years, he had been in the habit of attending the anniversary of this great Institution; but he had never been present at one which demanded a deeper consideration of the solemn matter brought before them than this. He begged to move—

“That this meeting contemplates, with hallowed pleasure, the triumphs of the Gospel in Southern Africa, in the advancement among savage tribes and nations of the blessings of civilization and social happiness; and especially in the harmony, order, and piety, evinced by those who have been converted by the Gospel, and who are united in the fellowship of Christ.”

The Rev. R. MOFFAT, in seconding the resolution, related several facts, illustrative of the power of the Gospel in Africa.

The resolution was then put and agreed to.

The Rev. Mr. LACROIX moved, and Mr. ALEXANDER, of Norwich, seconded—

“That the most cordial thanks of this meeting be presented to William Alers Hankey, Esq., for his able conduct in the chair.”

The resolution having been put and carried by acclamation, the Chairman briefly returned thanks, and the Meeting separated.

FRIDAY EVENING, MAY 13.

SACRAMENTAL SERVICES.

SION CHAPEL.

Rev. Dr. FLETCHER presided.
Prayers and addresses by, &c. &c.

ORANGE-STREET CHAPEL.

Rev. Dr. LEITCH presided.
Prayers and addresses by Rev. Messrs. Hill, Gornal, Elliot, Bury; and Fletcher, Hanley.

POULTRY CHAPEL.

Rev. Dr. HARRIS presided.
Prayers and addresses by Revs. E. F. Bodley, R. Davies, G. Wilkins, and S. Roberts.

YORK-STREET, WALWORTH.

Rev. J. ALEXANDER presided.
Prayers and addresses by, &c. &c.

CLAREMONT CHAPEL.

Rev. H. TOWNLEY presided.
Prayers and addresses by, &c. &c.

ST. THOMAS'S-SQUARE, HACKNEY.

Rev. JOHN REYNOLDS presided.
Prayers and addresses by Revs. Dr. Burder, J. J. Freeman, H. J. Bevis, J. Ross, Micaiah Hill, G. Gogerly, and E. Stallybrass.

STOCKWELL CHAPEL.

Rev. J. CLAYTON, jun., presided.
Prayers and addresses by Revs. S. Eldridge, — Rook, S. E. Richards, J. Cobbin, J. Hunt, T. Jackson, and W. Jackson.

MABERLY CHAPEL.

Rev. W. CHAPLIN presided.
Prayers and addresses by, &c. &c.

TOTTENHAM COURT-ROAD.

Rev. T. ADKINS presided.
Prayers and addresses by Revs. Dr. Campbell, J. Robinson, J. S. Pearsall, J. Elrick, G. C. Stevens.

HANOVER CHAPEL, PECKHAM.

Rev. Dr. JENKYN presided.

Prayers and addresses by Revs. J. Burnett, Barrett, Hope, Jeula, Timpson, Trevor, Viney, and Wilson.

JAMAICA-ROW, BERMONDSEY.

Rev. Dr. VAUGHAN presided.

Prayers and addresses by Rev. Messrs.

Adey, Aston, Austin, Berry, Blood, Bodington, Dubourg, Mirams, Morris, Newth, Rogers, Rose, and West.

TREVOR CHAPEL, CHELSEA.

Rev. Dr. REED presided.

Prayers and addresses by Revs. Dr. Russell and Morison; Revs. A. F. Lacroix, R. Moffat, Christie, and Buyers.

ANNIVERSARY COLLECTIONS*After Sermons, Lord's Day, May 8th.*

| | £ | s. | d. | | £ | s. | d. |
|-----------------------------|----|----|----|----------------------------|----|----|----|
| ALBANY CHAPEL, Regent's-pk. | 31 | 11 | 6 | KENSINGTON | | | |
| ALDERMANBURY CHAPEL .. | | | | KINGSTON | 18 | 16 | 9 |
| BARBICAN CHAPEL | 28 | 0 | 0 | MABERLY CHAPEL | 16 | 4 | 1 |
| BARKING | 6 | 15 | 0 | MARLBRO' CHAPEL | 20 | 0 | 0 |
| BETHNAL GREEN | 11 | 13 | 4 | MILE END, NEW TOWN | 2 | 11 | 6 |
| BISHOPSGATE CHAPEL | 14 | 7 | 10 | NEW COURT CHAPEL | 9 | 9 | 0 |
| CHAPEL STREET, Soho | 20 | 0 | 0 | OXENDON-STREET CHAPEL .. | 20 | 5 | 1 |
| CLAPHAM | | | | PLAISTOW | 12 | 8 | 1 |
| DITTO, Park Road Chapel.... | 7 | 1 | 2 | ROBERT-STREET CHAPEL ... | 25 | 11 | 0 |
| CLAREMONT CHAPEL | 40 | 11 | 9 | SHEPHERD'S MARKET | 9 | 11 | 6 |
| CRAVEN CHAPEL | 76 | 0 | 0 | SHADWELL, Ebenezer Chapel. | 12 | 0 | 6 |
| CROYDON | 7 | 2 | 6 | SPA FIELDS | 33 | 10 | 10 |
| ENFIELD, Chase Side | 11 | 10 | 0 | STOKE NEWINGTON | 18 | 6 | 6 |
| ESSEX STREET | 8 | 19 | 3 | TABERNACLE | 45 | 1 | 8 |
| FINSBURY CHAPEL | | | | TOTTENHAM COURT ROAD .. | 28 | 13 | 0 |
| GREENWICH, Maize-hill | 16 | 1 | 9 | TOTTERIDGE | 6 | 7 | 9 |
| HARE COURT | 17 | 1 | 2 | UNION STREET, Southwark .. | 28 | 2 | 2 |
| HOLYWELL MOUNT | 18 | 0 | 0 | WALTHAMSTOW | 29 | 2 | 6 |
| HOLLOWAY CHAPEL | 17 | 2 | 6 | WEIGH HOUSE | 53 | 7 | 0 |
| HAMMERSMITH, Eben. Chapel | 7 | 16 | 0 | WELL STREET CHAPEL | 25 | 7 | 0 |
| ISLINGTON, Union Chapel.... | 30 | 18 | 1 | | | | |
| DITTO, Lower Street | 17 | 0 | 0 | | | | |
| KINGSLAND CHAPEL | 14 | 6 | 0 | | | | |
| DITTO, Philip Street | 7 | 9 | 3 | | | | |

ANNUAL SERMONS.

| | | | |
|-------------------------|-----|----|---|
| ST. JOHN'S CHAPEL | 27 | 7 | 1 |
| SURREY CHAPEL | 188 | 15 | 4 |
| TABERNACLE | 54 | 12 | 7 |

PUBLIC MEETINGS.

| | | | |
|-----------------------|-----|----|---|
| EXETER HALL | 386 | 6 | 9 |
| FINSBURY CHAPEL | 72 | 10 | 0 |

SACRAMENTAL COLLECTIONS.

| | | | | | | | |
|---------------------------|----|----|---|--------------------------|----|----|---|
| SION CHAPEL | 25 | 9 | 0 | TOTTENHAM COURT ROAD ... | 15 | 15 | 0 |
| ORANGE-STREET CHAPEL ... | 14 | 4 | 0 | HANOVER CHAPEL, PECKHAM | 30 | 3 | 6 |
| POULTRY CHAPEL | 36 | 13 | 0 | JAMAICA-ROW, BERMONDSEY. | 12 | 17 | 9 |
| YORK-STREET, WALWORTH .. | 30 | 0 | 0 | TREVOR CHAPEL, CHELSEA.. | 31 | 0 | 0 |
| CLAREMONT CHAPEL | 30 | 0 | 0 | | | | |
| ST. THOMAS'S-SQ., HACKNEY | 22 | 13 | 0 | | | | |
| STOCKWELL CHAPEL | 22 | 6 | 0 | | | | |
| MABERLEY CHAPEL | 10 | 2 | 1 | | | | |

ARRIVAL OF MRS. JOHNS AT MAURITIUS.

We are happy to state that intelligence has been received of the safe arrival of Mrs. Johns and our Malagasy friends at Port

Louis, Mauritius, about the middle of January last.

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.

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[JULY, 1842.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



NEW CHAPEL AT TITIKAVEKA, ISLAND OF RAROTONGA.

SOUTH SEAS.

NEW CHAPEL AT RAROTONGA.

(From Rev. C. Pitman, Gnatangila, Aug. 26, 1841.)

THE erection of edifices for the worship of God is always, to the Christian, a source of unfeigned pleasure; and, I doubt not, it will gratify the Directors to be informed that another temple has been dedicated to the service of Jehovah, in Rarotonga. The 11th of last June was the day appointed for opening the new stone chapel at Titikaveka. At an early hour the church-members belonging to the different settlements assembled. On entering the chapel, I was surprised to see every seat occupied. As two or three hours would elapse before the arrival of Mr. Buzacott, I requested the people to walk about the settlement till it was time for divine service, but they preferred sitting where they were. I had the pleasure of dedicating the building to God by prayer and reading the Scriptures. An excellent discourse was then delivered by my respected colleague, the Rev. A. Buzacott, of Avarua, from 1 Pet. ii. 5, "Ye also as lively stones are built up a spiritual house." The hymns were read by Taunga, late superintendent of the school in that place, but now a student in the institution for preparing young men for Missionary labour. May the glory of God be here constantly manifested, and immortal souls renewed and saved for generations to come!

The Gospel was introduced into these districts in the year 1832. Pity for the wretched state of the inhabitants prompted me to the use of means for their deliverance from spiritual death; for at that time they were living "without God, and without hope in the world," abandoned to every species of vice, and many of them notorious for their violent opposition to the Gospel. At first they suspected some political design, but when at a public meeting the native teacher and myself stated the object we had in view, to instruct them in the word of God, they gave us a cordial welcome, and not long after a great change was perceptible.

Such has been the origin of the little interest at Titikaveka, and such the result, little anticipated by me, of my first visit. "The Lord has done great things for us, whereof we are glad." To Him alone be glory for ever! In this place, the Gospel has been constantly preached; and, I hope, much good done. The enemy of souls did not tamely give up his possession—his strong-hold of many generations. Various have been his attempts to regain the ascendancy, but "He, who sits in the heavens, has laughed" at him, and frustrated all his deep-laid schemes. Hitherto the Gospel has triumphed; yea, and will triumph!

The accompanying sketch is a representation of the chapel. The village in which it stands is situated on the south side of the island. In the back ground is a range of woody mountains, over which, on the left, ascends the peak of Teatukura—the highest point in the island. On the right stand two large Barringtonia trees of many ages' growth. The chapel itself is built of coral-stand-stone, which is found on the shore in beds from one to two feet thick: in some parts it is extremely hard and compact, being composed of shells and sand closely cemented together. The building is 61 feet square inside; the walls are 25 feet high and three feet thick; there are 17 windows and 8 doors, all arched with the same stone. To guard against storms, it is covered with three roofs, supported on four iron-wood columns.

To be spared to see the completion of such a fine and substantial building for the worship of God, is to me a cause of thankfulness and joy, and earnestly do I pray that, in it, hundreds of immortal souls may be born again of the Spirit, and those who have through grace believed, "be built up in their most holy faith."

SUMMARY.

THE readers of the *Missionary Magazine* will be gratified to receive, in the engraving of the present number, another proof of the zeal and industry of the christianised inhabitants of Rarotonga, in the additional *spacious and substantial Sanctuary*, (page 97,) which they have recently erected for the worship of God. How delightful thus to mark the progress of civilisation, knowledge, and piety, among a people who, until visited by the Gospel, were sunk to the lowest degree of barbarism and licentiousness!

The enlightened and reflective friends of our Society will, we are assured, derive much pleasure from the novel communication we are this month enabled to lay before them,—the *First Report* of the Seminary established at Bangalore, for training native Christians for the work of the ministry. A commencement has thus been made, on, we trust, a solid and judicious basis; and, though the new Institution may not be imposing, or calculated for popular effect, we consider it as one of the most important and promising features of Missionary operations in our own times. Similar attempts to prepare a well-instructed ministry are either commenced, or contemplated, in every principal sphere of our exertions, and we devoutly hope that the great Head of the Church will richly bestow, both on the tutors and the students, the marks of his divine favour, and the graces of the Holy Spirit.

The *Autobiographies* of two of the Inmates of the Seminary at Bangalore afford proof that *personal religion is made, as it ever ought to be, an essential qualification for the work of the ministry*. For, although the modes of thought and expression employed by the *youthful writers are peculiar to their country and condition*, the Christian will recognise in them that faith and love which are the fruits of the same grace, in every country and in every age.

The *Schools of India for male and female children* respectively, in which they enjoy the advantages of domestic and religious oversight, as well as those of useful and Christian education, we regard as the beauty and the strength of our several stations; and we cherish the confident expectation that, under the divine benediction, from among the children, thus early separated from the debilitating and loathsome associations of idolatry, will be raised up a race of faithful evangelists and able ministers of the New Testament. The experience of our American brethren in Ceylon affords a striking confirmation of the efficiency of this system, while the neglect of it, in the early efforts of certain scenes of Missionary labour, is one of the chief causes of that weakness and deterioration now so painfully exhibited.

In no quarter of the globe have the triumphs of the Gospel, in modern times, been displayed in brighter glory than in *Africa*. The curse of Ham has long rested with unmitigated force upon his progeny. In darkness and misery, cruelty and bloodshed, there have been found, and still are found, the most hateful and monstrous exemplifications of iniquity; but where sin abounded, grace doth much more abound; and the Missionary churches of that dark land now present not a few breathing the tenderness of Christ, and adorning the doctrine of the Gospel, who, but for the transforming power of his Spirit, would have been guilty of each other's blood. To this, the various communications received from Dr. Philip, during his visit into the interior, (from which we make the present selection,) bear witness, affording alternately occasion for lamentation and woe, thanksgiving and praise.

The extract, from the Society's Report not yet published, will afford our readers correct views of the history and progress of our *Missions in Jamaica*, and induce them, we feel assured, to hold in high esteem and generous confidence,

our devoted brethren who labour with conscientious diligence and watchfulness to promote the intelligence and purity—the true prosperity of the churches gathered, by their labours, from among the heathen.

The liberal contributions to the cause of Christ, from the *churches in Berbice*, leave us nothing to desire, but that the same spirit may descend on the friends of Christian Missions both at home and abroad, for then their resources would be found more commensurate to the loud demands of God's gracious providence, and the urgent and affecting appeals of a perishing world.

INDIA.

FIRST REPORT OF THE THEOLOGICAL SEMINARY AT BANGALORE.

THE following has been communicated, under date, Dec. 27, by the Rev. E. Crisp, who fills the office of tutor in the Tamil department of the seminary:—

It may be known to many friends, that the Directors of the London Missionary Society, deeply impressed with the importance of not merely employing native agency, but of having that agency as efficient as possible, resolved upon attempting the formation of a Theological Seminary at this station; and it was thought that, from the peculiar locality and circumstances of the place, students might be received, and their education conducted, in three languages, Canarese, Tamil, and Telogoo. The execution of this plan was entrusted to the writer, on his return to India, in conjunction with our beloved brother, the late Rev. J. Reid, of Bellary, who, it was hoped, would bear an efficient part in forming and conducting the Institution. How soon that hope was cut off, and the church on earth deprived of his valued services, is already but too well known. The undertaking was, therefore, left to be commenced by a single tutor, after the subject had received deliberate and careful attention.

Upon inquiry, it appeared evident, that we were likely to meet with some persons fitted to become students in the Tamil branch, and that some who were designed to labour in Canarese, understood Tamil sufficiently to receive instruction through the medium of that language. A commencement was therefore made in February, with the three native teachers on this station; who were joined in May by two students from Salem and Coimbatore: one has since come from Madras, and another from Salem. Application has been made for the admission of two others from Wallejappettah, and one at Bangalore, who have been accepted, but have not yet joined. On their doing so, the class will contain ten students.

It may be hoped that Christian boarding-schools, and other institutions of a

similar kind, will, under the divine blessing, be the means of raising up young men suited to receive an appropriate theological education, with a view to their future employment as preachers of the Gospel; but it is also thought that among the Tamil Missions more especially, Christianity has obtained so firm and extended a footing, that, judging from analogy in similar cases, there will likewise be found in the various native churches, a number of adult Christians of acknowledged piety, and with gifts suited to the work of the Christian ministry, who may be received into the seminary. It must be obvious that if suitable candidates can thus be met with, the plan will have the advantage of their being brought forward without all that previous expense which the boarding-school system involves, and without the embarrassment arising from the difficulty of disposing of such as (after all their advantages) cannot properly be led forward to Missionary work, while their introduction to the ministry will bear marks of being more evidently brought about by the concurrent indications of the Spirit and Providence of God.

While the idea of an artificial ministry is to be seriously deprecated as a great evil, we consider that if none are received but those who have already given some evidence that they possess graces, gifts, and talents, which indicate that it is the will of the Lord they should be employed as his messengers of mercy, the plan will not lie open to the objection of interfering in any measure with the high prerogative of Him whose special office it is to call forth and qualify men for the ministry of reconciliation. There has, therefore, been no effort to give undue publicity to the plan, nor has there been any general invitation to those who consider themselves qualified to become candidates. Such a course would have been

likely to be productive of embarrassment, and might have been a strong temptation to unsuitable aspirants. The plan has been confided to the minds of the Missionaries, and they have been requested to look around them, and see whether they could recommend any who would meet the design of the Institution; and it is upon such recommendation they have been received.

The subjects to which the students have attended, are principally, systematic theology, careful analysis of Scripture, in which they have gone through Ephesians and Philippians, and have commenced the Acts; plans and skeletons of sermons, and essays on subjects arising generally out of the lectures, or the portion of Scripture under consideration, and written in reply to distinct questions given out for the purpose. These papers have frequently indicated a very pleasing acquaintance with divine truth, and give considerable promise of future efficiency.

Our engagements, which are conducted in Tamil, open and close with prayer, and it is my constant desire to render them seasons of practical and devotional advantage, as well as of intellectual profit; and the careful searching of Scripture forms a leading feature in all our inquiries.

The theological course of instruction is intended to include lectures on the general scope, chronology, &c., of the various books of sacred Scripture, on the national peculiarities, civil institutions, and religious observances of God's ancient people, and on the proofs of the divine authority of the New Testament, as well as other kindred subjects.

It is part of the plan, that every student shall attend to the grammatical study of his own language, or the language in which he is designed to labour. They are likewise at present paying attention to the English language, and it is hoped will gain a sufficient acquaintance with it to give them access to the stores of valuable information, on all subjects accessible in that language. Provision is also made for their attending to Sanscrit. Mr. Regel has very

kindly given them a lecture on geography once a week for some time past; the value of which it is believed they appreciate.

The plan of instruction, originally proposed, embraces other studies of a useful and important nature, and we hope that they will gradually, and successively, be introduced, as the advancement of the students and other circumstances render it practicable.

Several contributions have been received from England, for the support of a student, which we reckon may be met for about 10*l*. or 12*l*. a year. Thus far, the building occupied by Mr. W. Campbell for his Canarese school, has been made use of for the seminary; but, as the accommodation afforded is inadequate, and there appears a reasonable prospect that the plan will succeed, we are desirous of erecting such buildings as will afford the general accommodation needed, and a small separate study for each student. It is estimated that the cost will be about 2,600 rupees, and we shall be thankful for any contribution with which our friends will favour us for this special purpose.

In conclusion, the individual, on whom the responsibility of the Institution at present devolves, most earnestly solicits the prayers of the Church of God—for the native churches, that many may be raised up from among them “vessels of honour fitted to the Master's use,”—for himself, that he may have all the grace and wisdom needed in one who is called “to commit to faithful men, that they may teach others also,” the glorious Gospel of the blessed God—and for those who are confided to his care, that they may become “workmen that need not to be ashamed, rightly dividing the word of truth.”

[The Directors avail themselves of this opportunity to state, that they will be happy to receive special contributions, either for the support of students in the Seminary, or towards defraying the expenses connected with the erection and fitting up of the buildings required for the purposes of the Institution.]

AUTOBIOGRAPHY OF THOMAS WALKER'S STUDENT.

THE appended interesting narrative, furnished by a native youth preparing for the Christian ministry in the Seminary at Bangalore, has been transmitted by the Rev. E. Crisp, the tutor of that Institution. The means of his support have been contributed by friends in Brighton, in token of respect to the memory of the late excellent Treasurer of the Brighton Auxiliary, Thomas Walker, Esq.

I was born of heathen father and mother, at Coimbatoor, in the month of December, 1819. Till the eleventh year of my age I grew up in heathenism, and was not only

accustomed by my parents to the worship of false gods, but by the endeavours of my father, I was, moreover, instructed in his school at that place for a length of time in

Tamil, and committed some things to memory from worldly books.

While it was thus, God of his exceeding grace vouchsafed that we who were lying in great darkness, and in the valley of the shadow of death, and were in some degree despised in the estimation of the world, should partake in the benefits of that precious salvation which he has ordained through his Son, and effected our introduction into Christianity by the following means.—After the Rev. Mr. Addis came to Coimbatoor, he was inquiring for some days for a well-qualified Tamil schoolmaster to teach in the Mission-compound. But as Christianity was then newly introduced into that place, the fears of the people, founded on their ignorance of it, presented hindrances to the collecting of children, and engaging teachers to instruct them. Yet by means of the Rev. Mr. Addis's Moonshee, who was a friend of my father, the latter obtained the situation of schoolmaster in July, 1830. I was also taught there with other children, and as we had never before read Christian books, we were now astonished, and read them night and day very carefully.

At that time divine worship was held on the Sabbath and other week-days in Mr. Addis's house, the chapel not being yet built. As we frequently saw divine service, and had our wonder excited by it, we became accustomed to attend on it. Our regular attendance was gratifying to Mr. Addis, who observed it, and used his best endeavours that his discourses should be impressed upon us. The Holy Spirit having rendered these discourses powerfully effective on our hearts, my father saw the fearfulness of continuing in a false religion, and, rejecting it from day to day, finally embraced Christianity.

After this he not only entreated Mr. Addis to baptize him, but laboured, that all our family, and especially myself, should be converted. Accordingly, I and a few of our relatives praised Christianity, and were very zealous for it, but not according to knowledge. Mr. A., seeing these things, rejoiced greatly, and in order that my father might be engaged in the sacred work, he instructed him in divine things; and having after a few months, about the beginning of 1832, baptized him, changing, at his request, his heathen name Nimjunda Lingum,* into Vēdanāyagan,† he appointed him to labour in the sacred work, and further bestowed great pains that I should increase in Christian and useful knowledge.

While it was thus, Mr. Addis having in his sermons showed the impropriety of per-

sons, professing faith in Christ, not receiving baptism, the seal of such profession, it excited my mind very much, and I, therefore, in company with several of our relatives who were waiting to be baptised, went to Mr. A. and requested baptism. After some days' examination and instruction, Mr. Addis baptised me on the 4th of November, 1832, and at my request changed my name Parama Sundiran,‡ into Unmey Udeyan.§ Mr. A., rejoicing at the diligence I evinced for some time after my baptism, was desirous I should by all means improve in Christian knowledge, as well as in English and other useful studies; but, as from various causes, he was prevented from following out this design through other schoolmasters, he determined to receive me under his own superintendence, that I should do whatever he might direct, but especially learn; and he also provided me with food and clothing.

But when that affectionate minister observed that my diligence in spiritual things was abating day by day, and that all his endeavours to prevent the declension did not succeed, and having occasion to proceed to Madras on some business, he sent me away from under his care in 1838, and shortly after commenced his journey. Soon after it pleased God to visit me with a dangerous illness, that made me apprehensive of life, and was calculated to bring me to a right mind. And when the awfulness of sin began in some measure to appear, I read in the 1st, 2nd, and 3rd chapters of the Revelation, the solemn warnings which the Lord Jesus gave to some of the seven churches of Asia, and was greatly alarmed, and began to loathe myself on account of my sins, and had no comfort. In this state of mind I remembered that the merciful God abounded in grace to forgive, and that He who has commanded us to forgive not only till seven times, but seventy times seven, would pardon sins infinitely more than that amount, and that the merits of Christ were sufficient for that purpose; and while I prayed earnestly and besought the pardon of my sins, I received a little consolation. This, with the advice that my father gave me, tended to establish me, and I determined thenceforth to surrender myself wholly to Christ.

A short time after, Mr. Addis returned from Madras, and rejoiced to hear that I began again to manifest a serious concern, and, after giving me some further instruction in divine things, appointed me to go about with the catechists as an assistant. Thenceforth by the grace of God, I was from time to time stirred up to walk diligently.

* Poison-eating Lingum—a name of Shiven.

† The excellence of the Veda, or religious excellence.

‡ One of heavenly beauty.

§ One possessed of truth (or sincerity.)

I was next convinced that I was doing wrong in not uniting myself to the church of God, as showing that I had received the Lord Christ; remembering the cruel death he endured for my sins, and having partaken of other spiritual benefits. Being stedfastly purposed to join the communion of the Church, I prayed earnestly to be prepared for it by the Holy Spirit, and afterwards stated my mind to Mr. A., who received me into church-fellowship, in April, 1840, and I still continue to trust in Christ the Redeemer, as my refuge.

I moreover praise the God of mercy, who has not only hitherto preserved, but also called me, an unworthy being, to a sacred work, for his glory and the gathering of many souls into His presence; and I cease not to pray that He would qualify me by

His Spirit for this work. It is my earnest desire to engage in it, with the help of the Lord, and I am assured that, to prepare for it, I must diligently read and meditate on the Word of God,—pray,—hear excellent expositions of Scripture,—and in all respects do that which is becoming in the sight of all men, that I may exhibit a good example to all, and thus be continually stirred up myself; for this engagement I know will promote the best interests of my own soul. May the Lord sanctify and bless the desire! I offer my grateful thanks to those people of God, who, in dependence on his grace, labour to instruct and prepare me and others for this work; and in order thereto, benevolently afford the temporal support we need.

UNMAY UDEYAN.

AUTOBIOGRAPHY OF ENOCH, ALEX. REDFORD'S STUDENT IN THE BANGALORE SEMINARY.

(Communicated by the Rev. E. Crisp.)

I WAS born in the Salem district, and, until the twentieth year of my age, I not only believed and worshipped many gods, but was also wicked in my conduct. At this time my father died; and afterwards, with my two elder brothers and my mother, I obtained my livelihood by making gold lace. Having read various religious books of the Hindoos, I clearly saw that the doctrine of *many gods* is an error, and that these books are not a history of facts, but only the fables of learned poets. I therefore renounced the worship of idols, and untied and cast away the idol which I wore and worshipped.

I was married in my 23rd year, and though I did not then worship idols, I still rubbed myself with ashes. While I held that the supreme Bramha was one, I learned from philosophy that he exists in five modes, and that if I uttered certain symbolical letters in prayer 108 times a day, that all virtues would be attained, and that Bramha would at last absorb me into himself. I prayed thus every day, seated on a tiger's skin.

It continued thus to the year 1827, when the Rev. H. Crisp came to the garden near the place of my residence, by the grace of our blessed Lord, to preach the Gospel. He opened schools and preached in them and in the streets. At this time, some men came and asked me, saying, "Now, the Christians declare that Christ is God, and that Bramha, Vishnu, and Seva* are no gods. This is a new thing, what do you say respecting it?" I asked them, "Why do the Christians say that Bramha, Vishnu,

and Seva are no gods?" They answered, "They maintain that these were sinful beings, and guilty of many evil deeds." I replied, "This is an error; Bramha, Vishnu, and Seva, are not, as they think, corporeal, nor have they any members: they are the Supreme Being—the Christians, therefore, do not know them."

After having said this, I went to hear the Rev. Mr. Crisp preach. "God alone," he said, "created the world—there is no God beside him; therefore it is right that all mankind should worship him." This was very exciting and consoling to me. Soon afterwards I obtained the Gospel of John. While reading, I found it related that the Lord opened the eyes of one born blind, and this I supposed was a fable like our Puranas,† and read no further.

As I continued reading, I became sensible that I was in error, and by the grace of our Lord, faith was produced in me, and I prayed to him secretly when no one observed me. After this I left off rubbing myself with ashes, discontinued working on the Sabbath, went to the temple of the Lord, and worshipped God publicly. My brothers and others then cast me out, saying, I must not enter their house. I was not grieved at this, but dwelt in the house that fell to my share of property, reading the Gospel and praying. The troubles which my countrymen and relatives caused me cannot be estimated. They endeavoured to separate my wife from me, but by the grace of the Lord she did not yield, and their efforts were vain. She afterwards tried much to make me leave the

* The Hindoo Trinity.

† Sacred Books.

religion, refusing even to cook my food. I was not angry, but mildly gave her advice, and not only made known to her the nature of sin, the wrath to come, the merits of the Redeemer, and the worth of salvation, but also entreated the Lord for her.

After I was baptised, my countrymen and relatives, knowing that it was past remedy, persecuted me greatly, and at last even determined to kill me; but, as the Lord did not permit, they could not effect their purpose. After a time, by the exceeding great mercy of the Lord, my wife was converted, and, after six or seven months, received baptism from the Rev. Mr. Walton.

Thus the grace of the Lord is great. For *his* infinite love who redeemed me from the darkness of heathenism—from the sha-

dow of death, and the bondage of the devil—to Him be honour, power, praise, and thanksgiving, now and for evermore! How shall I express all the good which the Lord has done for such a sinner as I am? My soul rejoices in him. I praise him for his grace in appointing and causing me, a sinner so utterly unworthy, to be trained for his work. And now I only commit myself and my poor family to his gracious hand, and pray that he will deal with us according to his will. I am also exceedingly desirous that my relatives and all others may come into this happy state, and glorify one Lord, in order that they may be blessed. May the Lord grant it! Praise to the Father, Son, and Holy Ghost. Amen.

—ENOCH.

NATIVE FEMALE BOARDING SCHOOL AT MADRAS.

(From the Rev. W. Porter, under date, Nov. 5, 1841.)

THIS school was originated by the late Mrs. Drew, and has been successively under the superintendence of Mrs. Bower and Mrs. Turnbull. It is now superintended by Mrs. W. Porter. Its object is to remove the children at the earliest possible period from the associations of heathenism, and to keep them as long as practicable under the influence of Christian instruction. This we are generally able to do for a period of four, five, six, or seven years. They are taught to read and write Tamil and English, and the first few rules of arithmetic; also plain needle-work, knitting, knotting, and marking. Habits of cleanliness and industry are encouraged, their memories are stored with Scripture truth, and their minds exercised as to its meaning. Family prayer is conducted every morning in Tamil, and on the Lord's-day they hear in their own tongue the wonderful works of God. On returning from the house of God, they are questioned respecting the sermon, and very satisfactory answers are frequently elicited.

The school-house is within two or three yards of our dwelling-house. It was built by our landlord, a member of the English church, at an expense of 600 rupees (60*l.*), and has been liberally supported by friends in England. From ladies in Rev. T. Binney's church, and in Dr. Raffles' church, valuable contributions have been received. A grant of 250 rupees, from the Society for Promoting Female Education, has been of great service. We have also been pleased, to hear that some ladies in Rev. J. Ely's church have determined to support eight children. Some friends at Beaminster have just sent us a valuable box of fancy articles, which when sold will realize nearly 20*l.*

The present number in the school is 40. At first it was limited to orphan children, but in many cases it is now extended to the children of poor parents: this we find an advantage, as filial feelings are cherished, and a parent's heart is perhaps the first spot in which the religious feeling of a child may be expected to operate. We feel bound also, as far as we are able, to extend the benefits of a Christian education to the children of poor parents connected with our native church.

These forty children, it must be expected, will by their example make a favourable impression on the dark world of heathenism around them. They will go forth with enlightened minds, their memories will be stored with divine truth, the power of conscience will be alive, and they will feel a respect for the Bible and divine worship, even if their hearts should not be savingly impressed and changed. But is it unreasonable to suppose that the light they have received will be vitally and permanently beneficial to them; that the recollection of their early instructions may finally lead them to consideration, conviction, repentance? We think not—we know it to be our duty to instruct them. The history of the past year, combined with our own experience, teaches us, that if the seed-corn be cast upon the waters, we shall find it after many days. The command is clear, "Give a portion to seven, and also to eight;" go beyond the number which signifies abundance rather than keep within it; "thou knowest not what evil shall be on the earth." If the clouds be full of rain, they empty themselves upon the earth; and if our hearts are full of love to these dear children, we shall, in imitation of the

clouds, empty ourselves in order to do them good.

Our monthly expenses, which include the instruction, boarding, and clothing of 40 girls, and also the support of a female Tamil girls' day-school of 30 children, are about 120 rupees a month, or 140*l.* a year : for which we are entirely dependent on the

kindness of our friends, as for this object we have nothing from the Parent Society. Our friends have supported us hitherto : we have every reason to hope they will continue to do so ; and we leave the matter to them, and to the blessing of our Father who is in heaven.

ORPHAN AND BOARDING SCHOOL AT COIMBATTOOR.

(From Rev. J. M. Lechler, Salem, Dec. 31, 1841.)

MANY of our friends are aware that this school was commenced in October, 1840, with four girls, three of whom were supported by friends in England. This year we have received 19, making our present number, (including 6 who were with us at the close of last year,) 22. Among these, we are happy to observe, a very visible improvement in their general conduct, as well as in their learning. Eight of those, who did not know their letters when they joined us, can now read the Scriptures ; and 9 more are learning to read. The girls are engaged in sewing, knitting, and a few of the eldest in domestic duties. We have among the latter a few promising girls, whom we hope soon to place out as Ayahs and in other domestic situations. We have exchanged our schoolmaster for a mistress, and find that the children improve much more under her. During the past year they have saved daily a portion of their dinner during the past year, in order to give its value to the Tract Association. As most of them were heathens, it was with difficulty we could even make them sit still at first ; but we are thankful to observe a decided change in this respect ; their behaviour is now not only orderly but attentive, and their answers are sometimes very pleasing. The eldest daughter of the late Mr. Walton assists in this school, and promises to be of essential service, as she understands the language and takes pleasure in Missionary work. The suspicions of the heathen are gradually wearing away, and several have lately asked us to admit their children, agreeing to leave them with us for six years. We have two children yet infants, one of whom was found in the jungle.

In the course of the year we received eleven boys, who, with the three who were with us at the close of 1840, are, we trust, making satisfactory progress ; nine read the Scriptures, and five are in the second-class books. Of these eight are learning carpentry under a Portuguese maistry, and two tailoring. As we hope that some of these will, like Paul, preach the Gospel without being burdensome to any, labouring with their own hands to supply their necessities, particular attention is paid to

their instruction, and we observe with gratitude a gradual improvement. They have, of their own accord, instituted a little meeting for prayer morning and evening, which is conducted by themselves, and held in their workshop. For this branch of the school we are now under the necessity of building a school-house similar to that we built last year for the girls ; and towards which we have only at present 30 rupees (3*l.*), which has been sent us by two kind friends.

Annexed to this building is to be a room for our East-Indian school, which is conducted on somewhat the same plan as the native school, the instruction being given in Tamil and English. In this we have now five children, who are taught by the late Mr. W.'s second daughter. The funds for it are entirely independent of the native school, and we have at present but one subscriber of 12 rupees per month, Mr. Johns. Though we are not without encouragement in this sphere of our labours, so neither are we without trials. Many of the elder children have formed inveterate habits of idleness and apathy, and, as they do not now feel that learning will be of any use to them, they require the most vigilant superintendence, as well as active example, to draw them out. But we must labour in faith, knowing that it is promised we shall reap, if we faint not.

We now call upon you, dear Christian friends, to pray for us and our youthful charge ; to remember these thirty-six immortal souls, who, if they do not receive Christ into their hearts as the only Saviour, must incur the double guilt of rejecting Him. Cease not, then, we beseech you, to supplicate for us strength, wisdom, and grace ; and while you pray, also act. Remember that we are stationed among nearly a million of never-dying souls ; that, unless received early into the mission, we have little hope of their conversion, at least, of their being established in the faith ; and that we have every prospect of numerous applications. Do not oblige us to reject any. Come forward and help us ere it is too late. Soon will our Lord come to claim his own, and our time for working will be

over. O come and help us, that at that great day these dear children may be found to you a crown of rejoicing. A rupee and a half (3s.) will keep a child in this school for a month. Our friends on the spot are

very kind and liberal, but they are few, very few, and the heathen are perishing day by day. Again we repeat, come forward and help us!

SOUTH AFRICA.

MEETING OF THE CHURCH AT KAT RIVER.

TOWARDS the close of last year, the Rev. Dr. Philip commenced a Missionary tour in the interior. In his progress northward, our venerable friend spent his first Sabbath of the present year, at Philipton, Kat River; and in reference to the solemnities of that season, and the state of the Mission generally, he expresses himself, in a communication of which the following is an extract, as much animated and encouraged.

About sunrise, January 2nd, the people assembled for prayer. On the slope on which Philipton stands, I counted thirteen wagons, and the ground was covered with groups, presenting, amidst scenery calculated to raise the soul to heaven, the most picturesque and appropriate appearance imaginable. At the close of the morning service fourteen people were baptised and admitted to the church. After a short interval, the church assembled to celebrate the Lord's Supper. It consists of nearly 700 members, and there were about 500 present. There we beheld Hottentots, Bechuannas, Fingoes, Caffres, Bushmen, listening to the wonderful works of God, and commemorating the most wonderful of all his works—the love of the Father in giving his Son to die for a perishing world—with affec-

tions and sentiments suited to the occasion. On the following day, January 3rd, was held the Anniversary of the Auxiliary Missionary Society. The attendance was good; a great seriousness rested upon the minds of the people, and all seemed deeply affected on hearing of the distressing state of the Society's finances. One poor Fingoe said, "Money is wanted, and it must be forthcoming, and if nothing else will do, you must sell your cattle; and if that will not do, you must sell your garments to keep the Gospel among you." "The Gospel," said another, "is my wealth, my honour, my health, my life, my all, and we must hold it fast." The income of the Auxiliary Society will be greater this year than any former year; and in the year ensuing, I hope it will be doubled.

PROGRESS AND EFFECTS OF THE GOSPEL AMONGST THE FINGOES.

At this station, there are located several hundred Fingoes—a tribe of savages formerly in a state of slavery to the Caffres, by whom they were called dogs, and treated with contempt and cruelty.

"In 1838, I saw them for the first time," says Dr. Philip, "and from their state of nudity, and their savage appearance, I questioned whether their settlement at Philipton might not retard the improvement of the

Hottentots; but," he adds, "many of them have since been converted, have clothed themselves after the European manner, and are members of the church."

The character of the Fingoes in their heathen state strikingly answers to the inspired portraiture of Paganism, in which it is exhibited as destitute of natural affection. The following are examples—the one supplied by Mr. Read, the other by Dr. Philip—

Among the recent inquirers, is an old Fingoe woman, whom I had seen behind the wall of the chapel weeping, but knew not who she was. Singella, the Fingoe native teacher, introduced her to me, and said she had been attending him as an inquirer for several months, and being satisfied as to her hopeful state, he brought her to me. She said that she had come to me with a heavy burden upon her heart; that she had been a great sinner; and that with many

other sins, she had been the cause of the death of her own children, one of whom she burned to death in time of war—the child was sick, and she could not take him with her. She put him into a hut, and on leaving, set fire to it, and thus the child was burnt alive. I asked where she thought of getting relief from her burden. She said, at the feet of Jesus Christ. She had heard that he had died for the worst of sinners, and therefore fled to him for mercy. She

had not, in former days, known what sin was, but now she knew it, and knew the remedy too.

It is no uncommon thing among them, for children to put their aged parents to death, when they are no longer able to provide for themselves. Shortly after Mr. Joseph Read was settled at his present station, some young men took their aged parents to a neighbouring mountain, and left them to perish. Mr. Read, hearing of the circumstance, next day sent them neces-

saries, and in this way they were supported three days.

The old man got strength and crawled back to his hut. In the course of a few days he again disappeared. It was not at first known what had become of him, but afterwards it was ascertained that he was carried back to the place where he had been left to die, and he and his wife were both buried alive by the hands of their own children.

It is delightful, however, to contrast with these awful proofs both of parental and filial cruelty, a striking exemplification recorded by Dr. Philip, of distinguished tenderness and maternal love.

After the defeat of the Tambookies by Capai, a living child was seen beside its dead parent. In the general flight, it was passed unheeded by many who were anxious only to save themselves and what remained of their cattle. One woman, however, looked with sympathy on the child; and, although she had an infant of her own in her arms, she took it upon her back, and, in this state, fled before the enemy for three days, carrying the infant. The child was a Fingoe, and not of the same tribe with its preserver, and many of the companions of her flight urged her to throw away the child; but the remonstrances of some and the ridicule of others had no effect upon her mind. This woman is the wife of the chief's brother, Pala, and is now standing

before me. She is a fine woman; and to the questions I put to her, she replies with great modesty, and wonders that I should take notice of a circumstance in which she only followed the impulse of her feelings, and to which she attaches no merit. I confess that this one instance of benevolence in a heathen female affects me more, and makes me more anxious that they should be brought under the saving influences of the Gospel, than all the exhibitions of depravity I have seen in this degraded country. Let my female friends in England reflect upon the state of females in heathen lands, and think how many thousands of such females are in no better state than the slave—a state from which Christianity alone can raise them.

WEST INDIES.

JAMAICA.

THE reports from our stations in Jamaica for the past year have been of a truly gratifying character. The operations of the Society in this island were commenced in the year 1834. Since that period, the number of our agents there has risen from six to nineteen, including six native assistants.

Our Missionary brethren have established permanently eleven principal stations, with several out-stations; and they have erected fourteen commodious, and, in some instances, spacious chapels, beside several school-houses. The aggregate number of their congregations is not less than 6,000; and more than 1,500 children are receiving the benefits of instruction in their schools. Upwards of 500 persons are united in the fellowship of their churches; and about three times that number are included in their probationary classes of inquirers. The number of their church-members might have been greatly increased; for the desire of the negroes, who attend Christian worship, to enjoy the external privileges of religion, is strong and universal; but our brethren have been compelled, though reluctantly, to believe, that to a great degree this desire is the offspring of ignorance, vanity, and superstition, rather than enlightened piety; and, in some instances, that it is prompted by no higher motives than the distinction and advantage by which membership is usually attended. In the admission, therefore, of members to their churches, they have been anxious to exercise a holy prudence and fidelity; and, by a judicious course of catechetical and scriptural training, and by

their direct personal labours, (in all cases for many months and in some for years,) they have endeavoured to prevent the intrusion of the unworthy and self-confident; while, to the diffident and contrite, they have delighted to present all the encouragements and facilities which their state demands. We are happy in hearing testimony to the general purity and zeal of the Mission-churches of Jamaica, under the pastoral oversight of our beloved brethren; and, as an evidence of their love to the Gospel and to their teachers, it may be stated, that, at several of the principal stations, the amount of their free-will offerings during the past year was more than equal to the salary of the Missionary.

BRITISH GUIANA.

EXEMPLARY LIBERALITY OF THE NEGRO CHURCHES.

In Demerara and Berbice, the unwearied and persevering efforts of our Missionaries continue to be blessed with manifold and peculiar indications of prosperity. The places of worship are too small for those who are anxious to attend; and crowded congregations listen to the word of life with lively interest and fixed attention. The churches continue to hold forth the Word of life; and, by the divine blessing on their holy example and their active efforts, many that were wanderers and outcasts have been restored to the Shepherd and Bishop of souls. The Christian liberality of these negro churches, which formerly awakened no less astonishment than admiration, has, during the last year, attained a yet higher standard. The Rev. James Scott, of Demerara, whose congregation of about 800, consists, as he has more than once stated, exclusively of "field-labourers," wrote thus to the Directors, in January last:—

The sums raised by the church and congregation, during the year, have exceeded in amount my most sanguine expectations, being in all rather more than 800*l.* sterling. I have thus been able to meet the entire expense of the station, including current and extra-expenses, repairs, &c., my own and teacher's salary, and to place between two and three hundred pounds to the building fund.

You will not be surprised, when I say it affords me much joy, that the liberality of

the people has enabled me to go on conducting the extensive and complicated machinery of this station, including all its schools, without drawing a farthing from your funds. This would have been delightful under any circumstances; but at the present moment, when we hear so much of the embarrassed state of your finances, it is peculiarly so. We bless the Lord who has given our people money, and a heart to consecrate a portion of it to himself.

The Rev. James Roome, of Berbice, informs the Society, that

The services connected with the opening of the new chapel were held on the 1st and 2nd of January, when the brethren Haywood and Davies preached. As the chapel will cost a considerable sum, I felt it my duty and privilege to set a good example before my flock on that occasion, and gave all I had (about thirty-five guineas.) This was nobly followed by my beloved people; so that the collection exceeded 400*l.* sterling. I communicate this little matter respecting

myself, simply and only to show you that I have no wish to spend the Society's money, without, in addition to no little toil and anxiety, giving of my own, to the utmost of my ability.

I am, moreover, very happy to be able to say, the entire income of my station for the past year amounts to 21,000 guilders, exactly 1,500*l.* sterling; being (exclusive of the thank-offerings of the people) nearly 300*l.* sterling more than that of last year.

The Rev. E. Davies, of New Amsterdam, who is zealously exerting himself for the erection of a new and spacious chapel in that town, reports proceedings in the following terms:—

It is not from a wish to spare ourselves that we cry for help, but rather that we may be sooner in a position to help the world. Two thousand pounds sterling, our church, of only between 300 and 400 members by

all working, raised towards the cause of God during last year; so that whilst we are not ashamed to beg, we are not too lazy to labour.

From these facts, it is evident, that the churches of Guiana well deserve the assistance they have received from the churches of Britain, and that at no distant period they will not only repay their debt of love, but aid us, by their generous contributions, in our efforts to extend throughout the earth the blessings of salvation.

ADDRESS TO SIR C. T. METCALFE, GOVERNOR OF JAMAICA.

ON the departure of his Excellency from the island, addresses of respect and esteem were presented by the different religious bodies labouring in the Missionary cause, including Episcopalians, Presbyterians, Methodists, Moravians, Native Baptists, and the agents of the London Missionary Society.

The following is the address of our esteemed brethren, with the reply of his Excellency :—

THE ADDRESS.

To his Excellency the Right Hon. Sir Charles Theophilus Metcalfe, Baronet, K.C.B., and Governor of Jamaica.

MAY IT PLEASE YOUR EXCELLENCY,

We, the Missionaries and Catechists of the London Missionary Society in Jamaica, beg to approach your Excellency with a respectful expression of our sincere regret at your Excellency's resignation of the Government of, and early departure from, this colony.

We discharge an agreeable duty in acknowledging the high ability, firmness, and impartial justice, which have been displayed by your Excellency in administering the Government of this important colony. Peculiar difficulties marked the period at which your Excellency took the Government; but they were speedily and easily overcome, and a season of quiet and security has been ever since enjoyed throughout the island, which we earnestly pray may continue.

In particular, we desire to express our thankfulness to your Excellency, for the great liberality which your Excellency has displayed towards all the Missionaries and other religious and charitable institutions of the island, and especially for the share of it which our own Body has received.

May the Supreme Ruler, who has enabled your Excellency to confer such great benefits on Jamaica, grant to your Excellency a prosperous voyage to our native land, and crown all your future days, wherever they shall be spent, with health, peace, and happiness.

We bid your Excellency—"FAREWELL!"

Signed on behalf of the Body.

ROBT. JONES, Chairman.

JOHN VINE, Secretary.

THE REPLY.

To the Missionaries and Catechists of the London Missionary Society in Jamaica.

I thank you, Gentlemen, most sincerely, for the kindness which has conferred on me the honour of your obliging address, and for the approving sentiments and good wishes which it conveys.

In the trifling contributions which it has been in my power to make to the religious and charitable Institutions of the island, it has always been a source of serious regret to me, that they have been so utterly inadequate to the important purposes which they have been designed to promote; and that the habits of the world consume the greater portion of every man's means in expenditure of far inferior utility, on objects comparatively trivial and contemptible.

I hold it to be the bounden duty of every one, on whom the bounty of the Almighty has generously bestowed abundance, to give freely and cordially, each according to his means, for the benefit of those in less fortunate circumstances, who tread the thorny paths of life, and need assistance. No purpose can be conceived having stronger demands on our best exertions, than that on which the pious ministers of Christianity in this island unceasingly labour;—the intellectual, moral, and religious, instruction of the great mass of its inhabitants, who were formerly in the chains of mental as well as bodily bondage.

For the share, Gentlemen, which the reverend pastors of your Society have taken in this holy work you are entitled to the gratitude of mankind. I humbly hope, that the God of all will bless your endeavours, and produce suitable fruits in the practice by your congregations of that virtuous conduct, which is the only road to true happiness, either in this world or that to come.

DEATH OF MR. PAINE AT BELLARY.

ANOTHER valued member of our Mission in the South of India has, in the mysterious

providences of the Most High, been removed to the better world. By letters from the

Rev. William Thompson, we learn with very deep regret that Mr. B. H. Paine, who had conducted the press at Bellary for several years with great diligence and efficiency, is now no more; having in March last been suddenly seized with a violent attack of cholera which terminated in death on the 6th of that month. Only a short period has elapsed since our departed friend visited England with the intention of qualifying himself for still more effective and enlarged exertions in the work of God among the heathen. During his stay in this country, he secured by his Christian amiability and worth, the esteem and affection of all with whom he had any intercourse, and he returned to India with the cheering prospects of a long career of usefulness in connection with the Bellary Mission. But He whose judgments are unsearchable has, in his wisdom and his love, ordained otherwise. Mr. Paine reached Bellary early in December last, but scarcely had he time to make arrangements for resuming his important duties, when he was called to put off mortality. From the consolatory statements respecting his last moments, transmitted by our brother Mr. Thompson, the following will be read with mournful pleasure:—

"He asked me, 'What the medical men thought of him?' I said, 'They think it is a bad case.' He did not appear to be sur-

prised, but remarked, 'I thought so.' I said, 'It is well for you, my dear brother, you have not a Saviour yet to seek;' he replied, 'Yes!—read to me the hymn,

'How firm a foundation, ye saints of the Lord.'

'I used to read it to my sister when she was ill.' I read the hymn to him, and spoke of its appropriateness—he assented as one who felt the truth and beauty of the sentiments, and he repeated the last line after me with solemn emphasis,

'I'll never, no, never—no, never—forsake.'

"After a short interval of rest, I proposed to read and pray with him. He gladly accepted my offer; but I read only a few verses, when I was obliged to desist. In a few moments he said, 'I can attend now,' and I read a few verses more; then, unwilling to disturb him further, I and his sorrowing partner knelt at his couch and offered a short prayer. Thus closed the last of our spiritual exercises together on earth: he was very soon after incapable of participating in our conversation and prayers—the hand of death was upon him. We were not strangers to his faith and piety; years of intimate friendship had revealed his character to us, and we needed not the testimony of his death-bed to assure us of his abundant entrance into glory."

ORDINATION OF MR. WHITEHOUSE.

ON Wednesday evening, June 8, Mr. John Owen Whitehouse, appointed by the Directors to labour at Nagercoil, South Travancore, East Indies, was ordained at the Weigh-house Chapel. The introductory discourse was delivered by the Rev. William

Campbell; the Rev. Thomas Binney presented the ordination prayer; and the charge was given by the Rev. John Harris, D.D. The other parts of the service were sustained by the Revs. J. J. Freeman, E. Mannering, J. Smith, and J. Wardlaw.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1841-42.—Tahiti, Rev. G. Charter, Dec. 14. Rev. J. M. Orsmond, Jan. 16, Aug. 13, Sept. 6, Oct. 12. Rev. C. Wilson, Nov. 30, Dec. 8. Huahine, Rev. C. Barff, Oct. 16, and 18. Raiatea, Rev. J. Platt, July 3, 8, and 23, Aug. 14. Mr. J. C. Williams, Sept. 3. Eimeo, Rev. J. Blosson, July 4. Rarotonga, Rev. C. Pitman, June 8, Aug. 26, October 1. Navigators Islands, Rev. C. Hardie, Sept. 2. Rev. G. Pratt, Sept. 6. Rev. A. W. Murray, Sept. 15. Rev. W. Day, March 9. Rev. W. Mills, Sept. 1. Rev. W. Earbutt, April 21. Rev. T. Heath, April 30, Sept. 10. Marquesas, Rev. Messrs. Thompson and Stallworthy, Oct. 14. Sydney, Rev. Dr. Ross, Aug. 19, Sept. 23, Nov. 2, 20, and 22. Rev. T. S. McKean, Oct. 27. Rev. J. T. Jesson, Nov. 10.

ULTRA GANGES, 1841-42.—Macao, Rev. W. C. Milne, Dec. 9. Dr. Lockhart, Jan. 13. Dr. C. Hobson, Jan. 17, Feb. 7. Messrs. Lockhart, Milne, and Hobson, Sept. 13. Malacca, Rev. Dr. Legge, Oct. 28, Dec. 1, Dec. 15. Pinang, Rev. T. Belghon, Aug. 16, Nov. 5. Rev. Messrs. Belghon and Stronach, Sept. 25. Rev. A. Stronach, Jan. 3. Rev. W. H. Medhurst, Oct. 7.

EAST INDIES, 1841-42.—Calcutta, Rev. T. Ross, Dec. 7, and 11, Jan. 7, 13, and 18, Feb. 14,

and 15, March 18. Rev. S. Dyer, Jan. 12. Rev. G. Gogerly, Dec. 13. Rev. J. Campbell, Mar. 18. Chinsurah, Rev. G. Mundy, Jan. 28. Mirzapore, Rev. R. C. Mather, Jan. 16. Benares, Rev. J. A. Shurman, Feb. 14. Rev. J. Kennedy, March 11, and 17. Suat, Rev. W. Flower, Jan. 24, Feb. —. Rev. W. Clarkson, March 26. Madras, Rev. A. Leitch, Jan. 20. Vizagapatam, Rev. E. Porter, Jan. 20. Belgaum, Rev. W. Beynon, Jan. 26, Mar. 24. Rev. J. Taylor, March 24. Bellary, Rev. W. Thompson, Jan. 22, Feb. 22, March 24. Bangalore, Rev. J. Sewell, Jan. 22, Feb. 21, March 22, and 24. Rev. E. Crisp, Dec. 27, Jan. 19, March 21. Rev. B. Rice, Feb. 21, March 24. Mysore, Rev. C. Campbell, Jan. 19, March 18. Salem, Rev. J. M. Lechler, Feb. 17. Combaconum, Rev. J. E. Nimmo, Feb. 15. Coimbatore, Rev. E. Lewis, Jan. 11. Rev. Messrs. Addis and Lewis, Dec. 31, Mar. 16. Rev. W. B. Addis, Feb. 9, March 14. Nagercoil, Rev. Messrs. Russell, Pattison, Mault, Thompson, and Cox, March 17. Neyoor, Rev. C. Mead, Jan. 18. Rev. J. Abbe, Jan. 14. Trevandrum, Rev. J. Cox, Feb. 19, March 12.

MEDITERRANEAN, 1841-42.—Corfu, Rev. J. Lowndes, Feb. 22, March 7, and 15.

SOUTH AFRICA, 1841-42.—Cape Town, Mrs.

Philip, January 18, Feb. 10, and 18, March 12.
 Rev. M. Vogelgeezang, Jan. 16. Paarl, Rev. G.
 Harker, Feb. 3, and 8. Paalsdorp, Rev. J. Met-
 vill, Dec. 31. Betheldorp, Rev. J. Kitchingman,
 Dec. 31. Port Elizabeth, Rev. E. Solomon, Feb. 8.
 Uitenhage, Rev. W. Elliott, Dec. 16, Jan. 4. Theo-
 polis, Mr. T. Merrington, Dec. 8. Phillpott, Rev.
 Dr. Philip, Jan. 9. Long Kloof, Jan. 14. Caffro-
 land, Rev. F. G. Kayser, Dec. 24. Rev. R. Birt,
 Dec. 16. Colesberg, Rev. T. Atkinson, Dec. 29.
 Philippolis, Rev. G. Schreiner, Aug. 8. Lattakoo,
 Mr. K. Edwards, Dec. 8. Rev. D. Livingston,
 Dec. 22.

AFRICAN ISLANDS, 1841-42. — Mauritius,
 Messrs. Baker and Le Brun, Jan. 1. Mr. E. Baker,
 Dec. 23. Mrs. Johns, Jan. 27. Rev. D. Johns,
 Feb. 7.

WEST INDIES, 1841-42. — Demerara, Rev. S. S.

Murkland, Jan. 17. Rev. C. Ratray, Jan. 19, 20,
 and 22, Feb. 24, March 12. Rev. J. Ketley, Jan.
 12 and 17. Rev. J. Scott, Jan. 27, Feb. 8, and 24.
 Rev. J. Henderson, Feb. 22. Rev. E. A. Wall-
 bridge, March 14. Barbice, Mr. G. Pettigrew, Feb.
 15, Feb. 16. Rev. R. Thompson, Jan. 10, and 27.
 Rev. E. Davies, Jan. 21, 22, and 26, Feb. 2, 18,
 and 23, March 11. Rev. D. Kenyon, Jan. 18. Rev. J.
 Roop, Jan. 25, Feb. 2, March 5, and 24. Rev. S.
 Haywood, Feb. 9, and 18. Rev. J. Waddington,
 Feb. 1, and 10. Jamaica, Rev. W. Slater, Feb.
 10, and 14, March 21. Rev. W. Alloway, Feb. 24.
 Rev. B. Franklin, March 10. Rev. R. Jones,
 March 9. Rev. T. H. Clark, Feb. 4, and 24. Rev.
 J. Vine, Feb. 15. Rev. F. W. Wheeler, March 15,
 and 29. Rev. R. Dickson, March 22. Mr. J. Milne,
 Feb. 12.

MISSIONARY CONTRIBUTIONS,

From the 1st of March to the 9th of April, 1842,—concluded.

| WALES. | | L. s. d. | | L. s. d. | | L. s. d. | |
|-------------------------|---------|---------------------------|--|----------|--|-----------------------------|---------|
| North Aux. Society.— | | | | | | Montgomeryshire Assoc., | |
| Anglesea.— | | | | | | per Mr. R. Tibbott— | |
| Amlwch | 9 9 0 | Llanerfel | | 0 8 5 | | Aberhosan | 6 0 0 |
| Llanerchymedd | 1 15 10 | Llandrillo | | 0 10 0 | | Poel | 1 15 10 |
| Pentraeth | 1 17 8 | Less 10l. to Colonial | | 201 5 7 | | Llanbrynmair | 36 16 6 |
| Benarlais | 6 10 2 | Mission Soc. and | | | | Beulah | 2 6 3 |
| Bodedern | 1 8 0 | exps. 14l. 2s. 7d. | | | | Carno | 3 15 3 |
| Berea | 8 1 9 | Denbighshire and Flint- | | | | Llanerfel | 1 9 0 |
| Cana | 0 10 0 | shire Aux. Soc.— | | | | Llanfair | 10 7 2 |
| Glanyraon | 0 14 0 | Llanrwst Nant-y-Rhin, | | | | Llanfyllin | 26 17 6 |
| Groeslon | 0 11 2 | and Trefw | | | | Llanidloes | 3 0 0 |
| Holyhead | 20 2 4 | Mold | | 22 18 10 | | Llanrhadael and Peny- | |
| Llandeusaunt | 1 5 8 | Llong | | 14 10 3 | | bout | 1 11 11 |
| Llanfair | 0 9 6 | Soar | | 1 12 8 | | Llansilin | 2 8 0 |
| Paradwy, Rhos-y- | | Rhyll | | 0 11 0 | | Mair and Melfod | 3 18 7 |
| meirch, and Sardsle- | 5 4 1 | Denbigh, including 10l. | | 1 0 0 | | Penlly | 2 16 2 |
| Salem | 5 0 6 | for a school at Han- | | | | Samah and Nebo | 5 12 0 |
| Sion and Shiloh | 3 4 3 | key | | 32 17 2 | | Bwlchyffrydd | 2 14 0 |
| Carnarvonshire— | | For boy at Berham- | | | | Dolanog | 1 0 0 |
| Abersoch, Bwlchtaecyn | | pore, R. P. Roberts | | 3 0 0 | | Pontrobert | 1 4 10 |
| and Capel Newydd | 2 6 0 | Bethel and Nebo | | 6 8 3 | | Sards | 1 2 1 |
| Abererch | 1 8 1 | Llangwm | | 1 7 2 | | Balance last year | 0 13 3 |
| Bethesda | 13 2 2 | St. George | | 10 1 8 | | | |
| Bethel and Shiloh | 5 5 6 | Ruthin | | 12 12 6 | | Less exps. 3s. 3d. and 10l. | |
| Carnarvon and Bont | | Wern | | 8 7 0 | | for British Missions | |
| Newydd | 10 4 0 | Holywell | | 10 12 10 | | | |
| Cowway | 3 0 0 | Mostyn | | 5 17 1 | | Per Rev. R. Thomas— | |
| Colwyn | 0 11 9 | Hon. L. M. E. Mostyn. | | 1 0 0 | | Dinas | 7 13 4 |
| Capel Helyg | 2 17 9 | Newmarket | | 1 4 9 | | Bethesda | 4 4 6 |
| Ceidio Rehoboth and | | Sarn | | 2 0 0 | | Honymowdwy | 1 4 5 |
| Beersheba | 0 19 8 | Gwaenysgor | | 0 11 0 | | | |
| Dwygyfylchy | 5 16 0 | Penuel | | 2 18 7 | | 15l. 2s. 3d. | |
| Ebenezer | 2 0 8 | Less exps. 5l. 7s. 6d. | | 134 3 3 | | Per Mr. D. Williams— | |
| Llanhaiarn | 0 19 3 | Ruabon, per Mr. E. Mor- | | | | Aber | 1 2 10 |
| Nazareth | 0 7 7 | ris | | 3 8 6 | | Abererch | 0 12 0 |
| Nevyn | 3 0 8 | Ditto, per Miss Morris .. | | 1 10 6 | | Bracon | 4 13 4 |
| Portmadoc | 6 1 10 | Ditto, per Rev. E. Evans | | | | Builth | 4 11 1 |
| Penygrves and Taly- | | Rehoboth, Dyffryn | | 4 0 0 | | Breclha | 0 12 6 |
| sari | 2 19 1 | Barmouth | | 2 3 0 | | Brychoed | 7 18 6 |
| Rhosylan and Tabor .. | 5 5 0 | 6l. 3s. | | | | Corrigcaddarn | 0 17 6 |
| Flintshire.— | | Per Rev. C. Jones— | | | | Cwmwyg | 1 10 0 |
| St. Asaph | 1 12 0 | Dolgelly | | 5 8 1 | | Llanus | 1 0 6 |
| Rt. Hon. Lord Mostyn. | 1 0 0 | Mr. T. Davies | | 21 0 0 | | Llanwrtid | 1 6 0 |
| Buckley | 11 0 0 | Cefnroen | | 0 19 0 | | Troedrhwydolar | 3 11 10 |
| Holywell | 23 9 8 | Llanelltyd | | 1 11 3 | | Tredastan | 0 15 0 |
| Rhesycae, Salem, and | | Rhydymain | | 3 17 1 | | Tafachan | 0 7 0 |
| Waendymarch | 13 10 7 | Brithdir | | 2 6 7 | | | |
| Bagillt | 4 10 6 | Siloh | | 0 6 0 | | 25l. 13s. 5d. | |
| Waengoleugoed | 1 18 0 | 35l. 8s. | | | | Cardiganshire, per Rev. | |
| Merionethshire— | | Per Rev. E. Davies— | | | | D. Davies— | |
| Bala | 4 5 2 | Trewsfynydd | | 2 4 0 | | Cardigan | 23 18 9 |
| Bethel | 2 15 1 | Ganllwyd | | 1 13 2 | | Pencader | 5 18 4 |
| Corwen | 1 10 5 | 3l. 17s. 2d. | | | | Aberystwith | 9 11 0 |
| Llanuwlyn | 7 10 6 | Maentwog, per Mr. R. | | | | Nebo | 8 4 2 |
| Llanegryn Tollylyn, | | Griffith | | 1 0 0 | | Llanfair | 1 0 0 |
| Llanfangel, & Llwyn- | | Machynlleth, per Rev. S. | | | | Penycas | 1 16 7 |
| gueril | 6 8 6 | Edwards | | 5 17 0 | | Ebenezer | 0 5 2 |
| Town and Saron | 10 10 0 | | | | | Llanbadarn | 4 6 3 |
| Rhydywern | 1 10 5 | | | | | Ffaldybrenin | 9 0 11 |
| | | | | | | Rhydybont, 1841 | 6 4 8 |
| | | | | | | Ditto, 1842 | 5 14 6 |

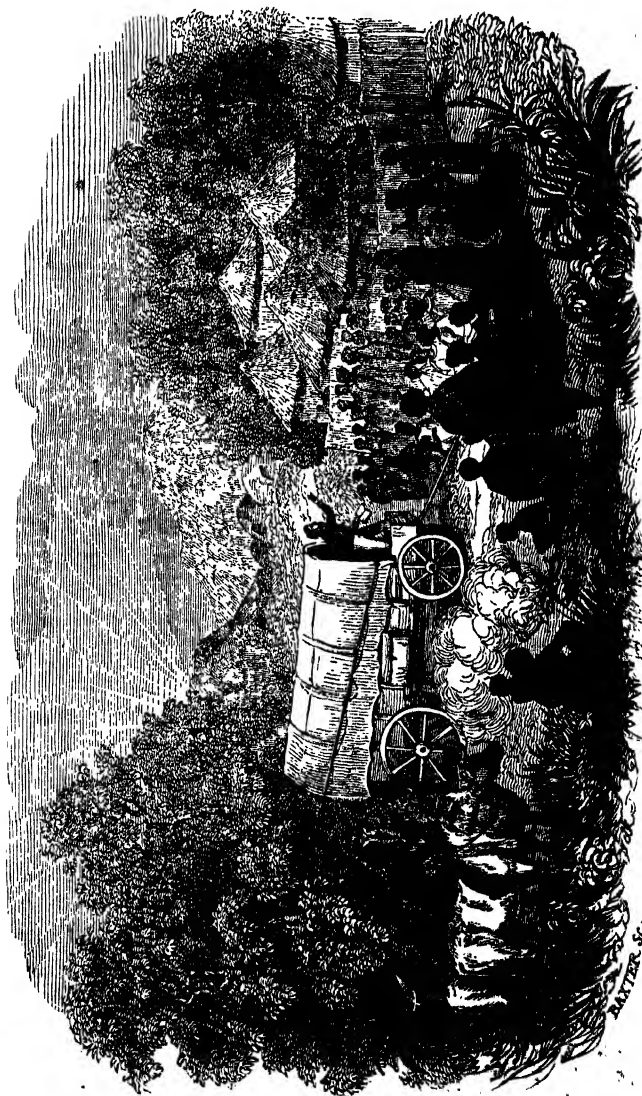
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|---|-----|----|----|--|-----|----|----|--|-----|----|----|
| Penshywgaed, Wig Pish, and Maenysgroes | 21 | 1 | 0 | Swansea, Morganwg... | 1 | 1 | 0 | care of Rev. J. Kennedy, to be called Kennedy | 2 | 10 | 0 |
| Haven, Pontargreg, & Glandwr | 18 | 14 | 2 | Sketty | 0 | 11 | 8 | New Lanark | | | |
| Tynywgdwn, Graigwen, Rhydygaf, and Troedyshyn | 8 | 5 | 1 | Bridgend, Brynmaenyn, Bethel, and Colty | 4 | 14 | 0 | Port Dundas, Mr. P. Mearns' Morning Fern. | 0 | 15 | 2 |
| Neuaddwyd, Pontprendu, Penybark, and Dihewid | 9 | 10 | 0 | Merthyr, Bethesda | 6 | 3 | 0 | Class. | | | |
| Moreb, Bwlchygroes, & Carmel | 14 | 8 | 6 | Adulam | 2 | 11 | 0 | Trongate Congregational Sabbath-school | 1 | 10 | 0 |
| Trewen, Bryngwyn, & Brynmael | 14 | 6 | 11 | English Chapel | 2 | 2 | 0 | West George-street Chapel, Society for religious purposes | 46 | 13 | 6 |
| Baron and Ebenezer | 8 | 16 | 3 | Cardiff, Ebenezer | 16 | 8 | 6 | Blantyre Works Assoc. | 1 | 0 | 0 |
| Brynteg | 1 | 18 | 16 | Three Crosses and Brynteg | 5 | 0 | 0 | Mr. R. White, Carmun-nock | 0 | 12 | 0 |
| Less exps. 21. 5s. 7d. | 170 | 14 | 9 | Cydach | 4 | 7 | 8 | Mr. J. Stuart, Garnet-hill | 1 | 0 | 0 |
| Carmarthenshire, per Rev. D. Rees | 1 | 0 | 0 | Silo | 15 | 2 | 10 | Mr. A. Fleming, Carmun-nock | 1 | 0 | 0 |
| Horeb, near Brechfa | 0 | 15 | 0 | Cwmlllynfell | 5 | 2 | 9 | Saltcoats Relief Church. | 2 | 10 | 0 |
| Jerusalem | 7 | 8 | 2 | Less exps. 14. 9s. 2d. | 121 | 5 | 0 | Less exps. 11. 6s. | 111 | 18 | 2 |
| Penygroes | 11 | 11 | 9 | Rhayader, Indep. Chapel | 5 | 0 | 0 | Carlisle Sabbath-school, per Mr. G. Brown | 1 | 0 | 0 |
| Bethania | 8 | 0 | 0 | Glamorgan, two Friends | 10 | 10 | 0 | St. Andrew's Students Missionary Society | 1 | 0 | 0 |
| Abergorlech & Crygybar Llandilo, Llanisadwm, and Penybark | 15 | 1 | 6 | SCOTLAND. | | | | Nairn Congregational Ch. | 2 | 0 | 0 |
| Capel-sion | 8 | 1 | 4 | A Constant Reader of the Evangelical Magazine, in the North of Scotland | 1 | 0 | 0 | Orkneys for the Nat. Tea. | | | |
| Bethlehem, near Llangadock | 6 | 0 | 0 | Aberdeen Female Aux. Soc., in addition to 16s. 4s. 11d. acknowledged in December | 17 | 1 | 11 | Ramsay Paterson Kirk-wall | 18 | 0 | 0 |
| Llangadock, Sardis, and Moddefy | 4 | 10 | 16 | Aberdeen Juv. Society | 15 | 12 | 11 | Ronsay | 1 | 0 | 0 |
| Carmel Llanisadwm | 1 | 1 | 0 | Trinity Hall Sabbath-school | 0 | 15 | 2 | Stromness | 1 | 0 | 0 |
| Carmel Pembrey | 1 | 2 | 0 | Old Aberdeen ditto | 1 | 9 | 8 | Per Mr. J. Bower, Perth-Ruthven and Almond Society | 10 | 0 | 0 |
| Rehoboth & Jerusalem Abergwily, Hermion, and Llanugler | 4 | 1 | 8 | Bridge of Don, heathen's Friend | 1 | 4 | 4 | Misses Meliss, Mundy | 0 | 12 | 0 |
| Bryn-sion, Capelffion, and Clydoy A. | 6 | 14 | 0 | Interest | 0 | 6 | 6 | 10s. 12s. | | | |
| Penygraig and Raima | 3 | 8 | 6 | Less exps. 11. 7s. 6d. | 18 | 1 | 1 | Anrum Association, for the South Sea Mission | 3 | 11 | 10 |
| Ffynnonbedr | 5 | 4 | 0 | Blackfriar's Street Sabbath-school, per Mr. G. King | 4 | 0 | 0 | Dalkeith Congregational Society | 10 | 0 | 0 |
| Llanfylli, Smyrna, and Llanstephan | 3 | 10 | 2 | Schivas B. and M. Soc. | 2 | 10 | 6 | IRELAND. | | | |
| Sardis and Kedwelly | 1 | 9 | 0 | Banchory Prayer-meeting | 0 | 13 | 0 | Hibernian Aux. Soc. | 486 | 19 | 2 |
| Trelech and Schools | 29 | 0 | 0 | Kinnethmont Juv. Soc. | 1 | 0 | 0 | Dublin, Mr. W. Foster, For Salem Sch. Neyoor | 10 | 0 | 0 |
| Blaenywed ditto | 20 | 0 | 2 | A Member of the New Deer Temperance Soc. | 1 | 1 | 0 | Belfast, per Mr. J. Fraser | 15 | 8 | 0 |
| Silom | 2 | 12 | 4 | Kintore Parochial Assoc. | 1 | 10 | 0 | Friends in Derry and Coleraine, by Miss Mottill, for the Malagasy, less exchange 2s. | 3 | 10 | 0 |
| Peniel | 17 | 10 | 2 | Insch Juvenile Society | 3 | 0 | 0 | JERSEY. | | | |
| Cana | 3 | 8 | 6 | 9s. 14s. 6d. Stuartfield Congregational Church | 5 | 0 | 0 | Aux. Soc. per Rev. F. Perrot | 10 | 0 | 0 |
| Gwynfe, Salem, and Capel-Isaac | 6 | 18 | 4 | Tarves and Craigdam | 6 | 0 | 0 | Congregational Church | 26 | 16 | 5 |
| Gibeon and Lan | 4 | 0 | 7 | For N. Tea. J. Craigdam | 6 | 0 | 0 | For Nat. Girls, E. Faithful, and A. Peaceful | 4 | 0 | 0 |
| Panteg and Horeb | 0 | 19 | 4 | 12s. Fraserburgh, a thank-offering from two friends | 23 | 0 | 0 | 30s. 16s. 5d. | | | |
| Llanmas-street, Carmarthen | 46 | 18 | 8 | Millisat | 26 | 9 | 4 | GUERNSEY. | | | |
| Hanlan | 59 | 0 | 0 | Spittal, near Berwick, J. Burn and friends | 2 | 2 | 0 | Subscriptions | 48 | 1 | 2 |
| Rhydyceislod | 4 | 6 | 0 | Dundee, Ward Chapel | 10 | 0 | 0 | Tea Meeting | 10 | 0 | 9 |
| Llanham | 2 | 0 | 6 | Juvenile Mis. Society | 8 | 0 | 0 | Anniversary do. | 29 | 5 | 0 |
| Bethlehem and St. Clears | 20 | 15 | 5 | Elgin Missionary Soc. | 19 | 6 | 0 | Meeting at St. Martin's | 2 | 17 | 3 |
| Park-street, Llanelly | 14 | 16 | 11 | Inverkeithing— | | | | Eldad Chapel | 18 | 12 | 0 |
| Bryn and Velinvol | 2 | 14 | 5 | Mr. H. Moffat | 1 | 0 | 0 | New-street Chapel | 17 | 0 | 0 |
| Capel-als | 12 | 16 | 9 | For Native Teacher | 10 | 10 | 0 | Less exps. and prem. | 109 | 13 | 0 |
| Silom | 4 | 1 | 1 | 11s. 10s. | | | | 16s. 3s. 2d. | | | |
| Collection | 6 | 8 | 2 | Forres, Congreg. Society, Falkland, ditto | 2 | 0 | 0 | ROTTERDAM. | | | |
| 358 | 5 | 4 | | Kirkcaldy Sabbath-school, per Mr. J. Crawford | 2 | 7 | 7 | Ladies' Aux. Soc. | 10 | 0 | 0 |
| Gower, Bethesda | 9 | 8 | 1 | Glasgow Aux. Society | 1 | 6 | 0 | For Nat. Tea. E. Miller | 10 | 0 | 0 |
| Glamorganshire Assoc. | 29 | 4 | 0 | Subscriptions | 42 | 13 | 6 | A Friend, per Rev. E. Miller | 5 | 0 | 0 |
| Neath | 4 | 14 | 10 | Collected by Mrs. J. S. Blyth | 8 | 0 | 0 | 25s. | | | |
| Bethesda | 1 | 0 | 0 | West Campbell-street, Reformed Presby-terian Congregation. | 5 | 0 | 0 | ST. PETERSBURGH. | | | |
| Hirwaun | 1 | 5 | 0 | Collected by the young people of New Lanark, for an orphan under the | | | | Aux. Soc. Balanoe | 199 | 7 | 9 |
| Bethlehem | 0 | 7 | 0 | | | | | ST. HELENA. | | | |
| Taithron | 2 | 0 | 0 | | | | | Aux. Society | 6 | 1 | 6 |
| Llanhazan | 0 | 0 | 0 | | | | | PRINCE EDWARD'S ISLAND. | | | |
| Radyr | 0 | 7 | 0 | | | | | Per Rev. J. Waddell | 6 | 0 | 0 |
| Llanisadwm | 0 | 7 | 0 | | | | | | | | |
| Cowbridge, Cal. Meth. Chapel | 0 | 14 | 3 | | | | | | | | |
| Mornington | 8 | 2 | 0 | | | | | | | | |
| Swansea, Ebenezer | 17 | 10 | 0 | | | | | | | | |

ERRATA in the May Magazine, under the head of Leeds:—for Mr. Clapham, read, Mary Clough; and for Maria Arthington, read, Maria Arthington.

No. LXXV.]

[AUGUST, 1842.]

THE
MISSIONARY MAGAZINE
AND
Chronicle.



PREACHING AT MOSHEN, IN THE SOUTH OF AFRICA.

SOUTH AFRICA.

MISSIONARY VISIT TO A CORANNA VILLAGE.

(From the new work entitled, "Missionary Labours and Scenes in Southern Africa," by Rev. R. Moffat.)

ON reaching the village, after having travelled the whole day over a rough and bushy country, and walked much, I was fit only to throw myself down to sleep. The moment I entered the village, old and young came running together as if to see some great prodigy. I received an affectionate welcome, and it was nearly midnight before the people would disperse. On awaking from a short sleep, and emerging from my canopy, I was astonished to find a congregation waiting before the wagon, and at the same moment some individuals started off to different parts of the village to announce my appearance. I took my Testament and a hymn-book; gave out a hymn, read a chapter, and prayed; then taking the text, "God so loved the world," discoursed to them for about an hour.

Great order and profound silence were maintained. The scene was in the centre of the village, composed of Bechuana and Coranna houses and cattle-folds. Some of these contained the cattle, sheep, and goats, while numerous herds were wandering about. At a distance, a party were approaching riding on oxen. A few strangers drew near with their spears and shields, who, on being beckoned to, instantly laid them down. Two milk-maids, who had tied their cows to posts, stood the whole time with their milking vessels in their hands, as if afraid of losing a single sentence. The earnest attention manifested exceeded anything I had ever before witnessed; and the countenances of some indicated strong mental excitement. The majority of my hearers were Bechuanas, and there were but few of the Corannas who could not understand the same language.

DEATH OF A NATIVE CONVERT AT LATTAKOO.

(From Mr. R. Edwards, Sept. 24, 1841.)

It is truly gratifying to think of our departed friends, who in the hour of death bore testimony to the benefit of the Gospel. An aged woman, who lived here, was lately removed to a better world. Some years ago she belonged to a class of native impostors who affirm that they "have seen God," meaning thereby, that something has been intimated to them respecting the future occurrence of famine, war, or plenty, by an invisible being, of whom, however, they can give no account whatever. Every attention is paid by the people to these favoured individuals; and gifts of corn, beans, pumpkins, meat, and milk, are brought to the "seers," to secure their favour; and these offerings are frequently followed by a dance, in honour of those to whom the pretended revelations are made.

Our departed friend, pretending to the power of the Mamothobi, (the name by which the impostors referred to are called,) was the oracle of many, and had her daughter in readiness to officiate as a dancing maid. A few of these once engaged in the same occupation have, we believe, been brought to Christ. She who wished others to believe that she had "seen God," lost, by a dispensation of Divine Providence,

both her fame and her sight. In her blindness she lived to an old age, and, when far advanced in years, it pleased God to make her sensible of a blindness still more awful. Some very simple means were used to open the eyes of her understanding, and she was led to seek and trust only in the Lord Jesus for salvation. In her old age she appeared to dwell with delight on the "marvellous goodness of the Lord to her." Believing she would not survive, she admonished all who visited her to think of eternity. A few days before her death, she wished her children and grandchildren to be gathered together in her presence, desiring to speak to them before she died. They met around her, and, when informed that all were present, she addressed them, saying, "Children of mine, I wish you to know that I am to be separated from you, but your hearts must not be sorrowful on that account. I know Him to whom I have trusted the salvation of my soul,—my hope is fixed on Jesus Christ, who died for my sins, and still lives to save me. But, children of mine, give yourselves no concern about me,—I shall soon die and be at rest; but I do wish you to attend to these my words:—I say to you, children of mine, hold fast your faith in Christ, trust

in him,—love him, and serve him,—turn not aside from him, and let not the world turn you from him; and, however you may be reviled and vexed in this world, hold very fast the word of God, and faint not in persevering prayer.”

After thus addressing her children, she spoke but little more. The last words she uttered were some hours before her death,

when a church member, who is ever fit attendance at sick beds, called, she heard his voice, and said, “Yes, I know thee, Magame, my brother in the Lord,—I am going, but thou wilt remain,—hold fast the word of God,—turn not from his ways; and take a message to thy wife, my sister in the Lord; that she must use all diligence in seeking eternal life.”

INDIA.

BENARES MISSION.

(Extracts of a letter from Rev. J. Kennedy, April 14, 1842.)

Baptism of a native convert.

SINCE the publication of our Report, three individuals have been added to the church; one by baptism, and the other two by certificate from the Baptist church at Allahabad; thus making ten the number of native members in full communion. The person we have baptized is a young man named Dhannu, who came to Benares a few years ago, during the prevalence of the great famine in the north western provinces. He was received into the orphan school, then under the charge of Mr. Buyers. For a considerable time he was a servant in Mr. B.'s family; and since the departure of Mr. B. for Europe, he has been employed as a servant of the Mission. He has thus enjoyed for some years the means of grace. He had for a long time been desirous of obtaining baptism, but for many a day he showed nothing which would justify us in administering that ordinance to him. He was ignorant of some of the first lessons of Christianity, and his conduct was far from being satisfactory. The native brethren, and particularly Isaidas, who knew him best, spoke unfavourably of him. Of his ignorance, Isaidas gave the proper explanation, “Where love is little, knowledge is little too.”

Again and again Dhannu renewed his application for baptism, and as frequently we were obliged to give him a refusal. I often conversed with him, and I could discern in him no mark of an inquirer after truth. This refusal to baptize him has, we trust, been blessed as a means of leading him to serious thought, and to the Saviour. Repeated disappointment led him to ponder his state; and a view of his state showed him the necessity of a change, to which he had hitherto been a stranger. When, on the renewal of his application, I conversed with him, I was astonished at his clear statement of the leading truths of Scripture, and at the apparent feeling with which he spoke. He several times thanked me for not baptizing him formerly, saying, that if

he had been then baptized, he should have only been adding to his sins. The native brethren gave him a testimony as favourable as their previous testimony was unfavourable; and thus the path of duty was plain. We received him with great pleasure into our little flock, and his conduct to the present time has justified the course we pursued. May he be ever kept by the good Shepherd!

Character of another native convert added to the church.

The other two persons we have received are a native catechist, named Bhagwandas, and his wife. Some unpleasant circumstances, which had occurred at Allahabad, made it desirable that Bhagwandas should go to another station. When he came here we found he was at enmity with the brethren with whom he had been connected, and we of course refused to receive him till a reconciliation should take place, and he should come to us with a letter of recommendation. He went back to Allahabad at our request—his differences with his brethren were amicably settled, and he returned to us with their approbation. We then received him, charging him to conduct himself more circumspectly for the future. He has been nine months with us, and we have every reason to be well satisfied with his conduct. He is a man of respectable talents, and is an efficient assistant. He knows the Gospel well, and his statements of it are clear and full. Pride was his besetting sin, at Allahabad, but much has occurred to humble him. He endured much distress, from his unhappy difference with his brethren, and the result we have no doubt has been beneficial. In addition to this mental distress, he was seized shortly after his arrival at Benares with an obstinate fever which brought him to the gates of death.

When he thought himself dying, his deep humility on account of sin, and his firm confidence in the Saviour prominently

appeared. He spoke of himself with profound self-abasement, and of Christ Jesus with that trust and hope, which characterize the true disciple. I was sometimes much affected with what he said. When from the violence of the fever his mind was wandering, he often spoke as if addressing the heathen, calling on them to flee from the wrath to come. The whole of his conduct at that trying time proved the strength of Christian principle. We trust he may be preserved, and prove a blessing to our Mission. Mr. Buyers, now in England, knows Bhagwandas well, and some years ago wished to get him to Benares.

Conduct of the natives in relation to Christianity.

I am quite at a loss what to say about our prospects among the heathen. I have sometimes been much encouraged, and have returned home full of hope that the dawn is at hand. On other occasions, when I have met with contempt and indifference, my spirit has been depressed, and the night has appeared as dark and cheerless as ever. It is difficult to give an accurate description of the scenes we witness, and of the feelings they excite. Sometimes the number present is considerable, and every countenance seems to beam with interest. We see the Mussulman with his haughty look which cannot be mistaken; the Brahmin with his sacred thread over his shoulder; the religious devotee with his body all disfigured; along with a number of persons of different castes, listening to the truth, which is so adapted to them all, with an apparent attention, as gratifying as it is astonishing; and the only interruption arises from a murmur, at one time issuing from the Mussulman, and at another from the Brahmin. We are on such an occasion ready to suppose that the victory is all but won—that the time is at hand when the kingdom of heaven is to suffer violence, and the violent are to take it by force.

But, perhaps the next time we go to the same place, one person assails us with angry violent words; a second looks at us with all the contempt he can make his countenance express; a third gives a listless stare, which is almost as distressing as the violence and contempt of the others; and when we look around we can scarcely discern a vestige of attention and candour on a single countenance. Then the heart is ready to sink, and we are in danger of giving entrance to the desponding thought that this people have such indurated hearts, and are so wedded to their idols that telling them of Jesus is all in vain. On some occasions only two or three can be induced to stop, and so limited is their courage, so anxious are they to be considered at least

indifferent to Christianity, that the withdrawal of one is generally the signal for the rest to follow, and we are left without a hearer.

An idolater convinced but not converted.

The remarks we hear are such as might be expected from the audiences I have endeavoured to describe. Some express approval, and say that our statements are unquestionably true. As a specimen of this class, I may mention a respectably dressed man, who spoke to me at the close of an address one morning lately. He said that what I had advanced was so true that he was sure no one could controvert it. He expressed in strong terms his belief in the truth of Christianity, and in the certainty of its future triumph. He however could not embrace it. He said his support would be gone the moment he became a Christian, and how could any one expect him to make such a sacrifice? When I referred him to what is written in Matthew vi. 25—34, telling him that, if for embracing the Gospel, his family and friends might cast him out, God himself would become his father and his friend, he shook his head with an incredulous air, saying with a half smile, "You tell us of excellent arrangements for eternity. I wish you could tell us of equally good arrangements for this world." It was evident he had none of the deep moral feeling which leads a man to press into the kingdom of God. It is this lamentable want of moral feeling, even in those who are favourably disposed, which is the most formidable obstacle to success. O that the Spirit of the living God may arouse their lethargic souls, and awaken in them an anxiety for salvation which shall never leave them till they reach the Cross!

A violent opposer of the Gospel.

As a specimen of the class who oppose us, I may mention a man, who has very frequently interrupted us at one of our preaching stations. When we see him coming up, we know well what is to occur. Without waiting one minute he generally bawls with all his might, "O you Padres, who blaspheme our gods, you deserve the lowest hell." He then goes on with a long tirade in a fast stentorian voice, and without waiting for a reply he often leaves us, taking away as many of our hearers as he can. It is most difficult to know how to treat such a man. To give way to passion and to assail him with angry words would be giving him the victory. To remain silent would make him and others suppose that his statements were not answerable. We have tried to meet him with temper and firmness, and of late I think with some small degree of success.

Specimen of Hindoo cavilling.

At the same preaching station we frequently meet with a Seikh, an equally determined but more shrewd and less noisy opponent than the one I have just mentioned. This person has read a good deal, and is anxious to show to others his great attainments. His favourite argument against Christianity is the inability of Christians to work miracles. He puts his argument in a specious form. He says, "Do you believe on Christ?" "Yes," we reply. "Have you been baptized?" "Yes." "Why then do you not work miracles? Have you not read what is written in Mark xvi. 17, 18, 'And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, &c.'" When we reply, it was never intended Christ's disciples should perform miracles in every age—that such events would cease to be miracles, if so frequently occurring—that evil and not good would be the result of such frequent deviations from the laws of nature—that the miracles performed by Christ and his apostles are attested by a mass of evidence which cannot be overthrown, and that this attestation is enough for us,—he parries off all by saying that the passage quoted by him has no limitation, that all who believe are mentioned as able to work miracles, and not merely those who lived in the days of Christ and his

apostles. Let us say what we may, he will not be dislodged from this position.

Obstacles and encouragements.

With so unfriendly a soil to cultivate we need a vigour and perseverance which come from God alone. The moral deadness of those who have some perception of the Gospel, and are constrained to acknowledge its truth and excellence—the painful prominence of low worldly motive in those who profess a desire to join the Christian community—the cowardice of those whom the truth has in some degree aroused—the listlessness of the majority, who seem to have not a thought to bestow on the subject of salvation—the unwavering confidence which it is feared thousands still have in the popular idolatry, and the bitter hostility with which our message is sometimes assailed, form a combination of circumstances enough to discourage and drive us from the field, if our eye be withdrawn from Him who has sent us to cultivate the desert. He has told us that the desert shall rejoice and blossom as the rose. He has told us how the delightful change is to be wrought. The means are of his own appointment, and are admirably adapted to the intended end. His command to employ the means is before us, and to obey the command I trust we feel to be our duty and our privilege. May we have grace to persevere, knowing that in due time we shall reap if we faint not!

CONVERSION AND BAPTISM OF A YOUNG NATIVE AT^S SURAT.

(From Rev. Messrs. Flower and Clarkson, April 26, 1842.)

THIS youth was baptized in the Mission chapel in the presence of European and native witnesses, on the 13th of March. He belongs to the Borah caste, respecting which, an extract from "Statistics of Western India," lately published, may prove interesting. "It is generally supposed that the Borahs have some difference of origin from the Mohammedans, though they are considered to be a sect of that persuasion, (perhaps the Hassanees of Egypt.) They have neither intermarriage, community of interest, nor fellowship with the Soonee or Shiah Mohammedans; nor do they, like them, enter on those secular or religious occupations and austerities which are free to the latter, but follow every where some sort of traffic, to the exclusion of all other pursuits."

The circumstances attendant on the conversion of this individual possess some degree of interest. A Borah had often called at the Mission-house, conversing freely on the New Testament, expressing his full belief in it, and disbelief of Mohammed. He

sometimes brought a friend with him. On one occasion that this young man accompanied him, his conversation immediately proved that Christianity had been the subject of his thoughts; he had read "A Refutation of Mohammedanism," and parts of the Gospel history, in company with his friend. He spoke of the number of obstacles to the profession of Christianity, and was exhorted to trust in Providence. Although professions by the natives are not unfrequent, and therefore excite the less attention, yet there was an ingenuousness in what he said that produced unusual interest. From that time he called on us almost daily, and sometimes twice in the day, although his house was distant. He listened to the Scriptures with much earnestness, and daily read himself to us, seeking explanation. On inquiry we found that he had a situation, which yielded a competence, under the Moolah; that he was married, and had two children (not his own) dependent on him. There seemed, therefore, an absence of every sinister motive

to make a false profession. He had not long attended, when he asked for baptism. When he was told to count the cost, he said he had done so already, and was prepared to suffer all consequences, knowing that the value of his soul was of far more moment than aught else.

Although in ordinary cases so limited an experience would scarcely have afforded sufficient criteria of character to authorise baptism on our part, yet was there evinced in him so much spirituality of motive, combined with a quick and clear apprehension of Gospel truth, and so strong was his solicitation, that the propriety of baptism seemed no longer questionable. He was delighted when informed of the decision, and said to our Hindoo convert, "How great is the goodness of God towards me in allowing me to be baptized." He said he felt it to be a great privilege to be brought out of a state of ignorance and sin, and introduced into the religion of truth and holiness. He invited several friends to be present at his baptism, saying, "If I were going to steal or do any thing wrong, I should aim to do it in secret, but I wish all to know that I confess Christ; I feel not ashamed of what I am about to do."

We feared much that after baptism he would be deprived of his wife, and our fears have been realized. On hearing from himself of his baptism, she reproached him with much bitterness, and lamented her condition, declaring also that she would not live with him, and insisting on a divorce. This he refused and she immediately applied to the Modiah for protection and a divorce. The news of his baptism soon spread amongst the caste, who were astonished and incensed. They then complained to the Moolah, who sent for him, but was unable to influence him. The Moolah then sent for the friend before mentioned, who was now known to have brought him first to our house, and bade him undo the evil he had occasioned by exerting his influence to bring him back to his former religion. This he very spiritedly declined doing. In a few days indications of approaching violence made him leave his house and come to us. He removed a few articles from his house under the protection of a civil officer. His wife refused to accompany him but on the security of her own caste, which, as he was out of caste, could not be given. One of the judicial authorities of Surat was applied to by us for advice, but he said there was no mode of recovery. The Moolah declared the marriage to be null; that a divorce from the husband was not needed; and appointed that she should live in the seclusion of widowhood the customary time, after which he would provide for her re-marriage.

Thus has there been to our young convert in the outset of his career a great trial of faith, and to us a season of no little anxiety. His faith, we rejoice to say, has not been shaken by the trial; his professed sentiment is, "Let the Lord do whatsoever he will." Various means have been since employed to draw him back again, but we rejoice to say, in vain. The Mussulmans, although not possessing much sympathy with the Borahs, yet have been as indignant and hurt at this incident as they themselves, asserting that they are all equally affected by such an apostasy. The first weapon employed by both parties was abuse; the next its opposite. Offers of money and of situations were presented by some of the influential members of the caste. The natives cannot entertain the idea that any one would leave his religion without a bribe; hence they insist on it that we must have given one, and endeavour by all the arts of conversational inquiry to unravel the secret.

We are sorry to say that the friend by whose means this young man was first convinced that Mahomedanism was false, and of whose conversion he was very sanguine, has not stood in the day of trial. His connexion with the convert exposed him to much obloquy, and he had consequently resolved to leave the place; particularly as it was rendered irksome by the Moolahs not allowing him to go out without a companion, who was ordered to report what places he visited. The Nabob of Surat, at the suggestion of the Moolah, offered him a situation in his service, just as he was about to leave; he accepted it, and has since ceased to visit us; thus verifying the sentiment uttered by our Lord, "There are first that shall be last, and there are last that shall be first." The convert has been taken to a printing office with a view to his learning composition; but the previous habits of the Borahs are not very congenial to such employment. Provision for converts is a question as difficult as it is important, and will become more so as converts increase. Experience shows that an occupation bringing them into daily intercourse with the natives is highly prejudicial to their principles and feelings. The natives are corrupt and corrupters, and it is too fierce a trial for a convert even to live among them. While our predominant feelings in regard to this conversion are those of joy, they are not unalloyed by fears. So numerous are the instances of defection in India, even after years of profession, that we cannot but in this case, "rejoice with trembling." Our path is plain,—daily to instruct and bring him into contact with the quickening word of God, committing him into the hands of Him who alone can save him from falling.

WEST INDIES.

ENCOURAGEMENTS TO MISSIONARY LABOUR IN DEMERARA.

(From Rev. C. Rattray, Jan. 4, 1842.)

Increase of the church.

WE have lately been much encouraged by the addition of many old people to the church at this station. On the first sabbath of December, we had a larger accession to our number than we have been favoured to receive, at one time, for many months past. These were chiefly old Africans, one of them entirely blind. At present there are twenty-seven candidates, sixteen of whom are also natives of Africa. How manifest the grace of God appears in the case of many of these old people! They have been for the most part hearers of the Gospel during the last seven years; and now they appear as if suddenly awakened out of sleep, with regard to their state and character in the sight of God. Many of them seem to feel much more than they can express; for when they begin to converse about the concerns of their souls, the big tears soon collect in the eye and trickle down the face.

We have not yet been favoured to see any thing like a work of grace among the young, though many of them are making pleasing progress in the acquisition of religious knowledge. One instance which lately came under my observation, is encouraging and hopeful.

Exemplification of piety in a negro boy.

On a sabbath evening, about six weeks ago, I went to preach on a plantation in the neighbourhood, where there is a small meeting-house; and as I approached the buildings I heard the sound of the hymn of praise, which the people had already begun to sing. This was nothing unusual, as they generally occupy the time in devotional exercises if they happen to come together before the minister arrives. Before I reached the house in which they were assembled, the singing ended, and I heard

a voice, as, I thought, of some one engaged in reading the Scriptures. On coming nearer the place, however, I perceived it to be the "voice of prayer;" but the child-like accents in which the prayer was uttered, made me stop and listen. I thought I knew who it was, but could hardly believe the correctness of my conjecture. Unobserved by any of the worshippers, I leaned against the window, and, looking in upon them, I saw perhaps more than a hundred people—old and young—kneeling at the throne of grace, and a dear little boy, about ten years of age, offering up prayer for them.

For a child of his age, and in his circumstances, the prayer was remarkable for its scriptural simplicity, and apparent heart-felt sincerity; and his reference, to what they had been hearing at chapel on the same day, showed that little Dick had not been a forgetful hearer. My feelings could hardly be suppressed when the dear child, whose name is Dick Welcome, began to pray for the minister, that he might be enabled to speak to them more about Jesus Christ. Little Dick has always been very regular in his attendance at school, both on week days and on the sabbath. His father is a member of the church, and conducts the worship when the people meet together on the estate. Dick reads the hymns, raises the tune, and when his father comes to a hard verse in the chapter, he helps him over it. On this occasion the father was sick, and the little son took his place among the people. Although his conduct in this instance may not be a decided evidence of a work of grace in his heart, it must be regarded with strong hope, and received as a token for good as to his early piety. He is altogether a very interesting—in some respects the most interesting—negro child I have ever met. I trust the Lord will bless him and make him a blessing.

DEATH OF A NEGRO CHILD AT JAMAICA.

(From Rev. John Vine, First Hill, Feb. 15, 1842.)

AMONG the last victims of the late terrible epidemic fever, which swept so many of the inhabitants of Jamaica to the grave, was a young black girl named Elizabeth Fairclough, but more commonly called by her negro name, Marley. She was born upon Arcadia estate, and was what her people call "a King-free;" that is, one of those who were made free by the act of emancipation, as being under six years of

age when it became law; and she died where she was born on the 28th of January, being, therefore, about 13 years old at her death.

One of the earliest of those who learned to read upon Arcadia was little Marley, and at the time of her decease she was the foremost scholar in our school at First Hill. She could read the Bible fluently; she could also write well, for a child of her age; and in arithmetic she had advanced to the com-

pound rules. The disease of which she died was, in its later stages, attended with great pain. The following conversation, which I had with her as she lay dying on her mat, may serve to show, if nothing more, at least the measure of knowledge attained by some of the rising youth of this very debased and, as respects religious things, very ignorant people. It was held in the presence of many of the people of the estate, who, according to their custom, crowded the house of death, and it is here given word for word:—

How d'ye, Marley! you appear to be very sick?—Yes, Sir.

Have you much pain?—Yes, Sir; when they move me I can't bear it.

Ah! you find pain is hard to bear. Would it not be dreadful to have to bear pain for ever and ever?—Oh, yes!

Do you know who sends pain, and who can take it away?—Yes, it is the great God.

Do you know what first brought pain into the world, and death, and all trouble?—Yes, it was sin.

Do you think the great God deals too hard with you, in sending you so much pain?—No, Sir.

Have you done your share of the sin which brings all pain?—Yes.

How do you feel when you think of your sins against God?—I feel unhappy.

Would you like God to take away your pain, and make you well again?—Yes; but I am going to die.

You would like God to take away your pain, and make you well again, but you think you are going to die?—Yes; I am going to die.

Are you afraid?—No.

Do you say you are not afraid to die?—Yes! I am not afraid to die.

But it is a serious thing to die, Marley! After this world there is only heaven, the happy world; and hell, the miserable world; and to die is to go to the one or to the other. You say you are going to die, and you are not afraid; why are you not afraid?—Because I can see my way.

You are not afraid because you can see your way; what do you mean?—I can see my way plain.

What! the way to heaven?—Yes.

How? Have you a vision of it? Do you see any thing with your eyes?—No.

The precise words which followed here in the endeavour to ascertain her exact meaning, I do not well remember. It was, however, elicited that she meant to convey that she knew the way of salvation, and felt sure her removal would be to heaven. The conversation then proceeded thus:—

What makes you so sure you shall be saved and go to heaven?—Because I pray.

What do you pray for?—For a new heart.

Well! that is a proper prayer; to have a new heart is to be saved, and to be made fit to go to heaven. But how does your praying for a new heart make you sure you shall have it, and shall go there?—Because Jesus Christ has promised it.

Yes, Marley! the promise of Jesus Christ is good ground to believe upon, and if you do indeed repent of your sins, and sincerely pray for forgiveness and for a new heart, God will, for Christ's sake, hear your prayer and save you. But you knew all this before your sickness, and while in health you were careless about your soul as other children; when did you begin to think of your sins, and to repent and pray?—Since I have been sick.

Well, Marley, I am glad to hear what you have told me. In having such knowledge, now that you so want it, you see what a great advantage you have enjoyed in the teaching which has been bestowed on you; and if you do feel in your heart as you have confessed to me, and pray from your heart as you have told me, and trust for all on Jesus Christ, you need not be afraid to die.

She then bade me good-bye with great composure, not expecting to see me any more. Subsequently I was told her schoolmaster, Mr. James Milne, called to see her, and, among other questions, he asked her if there were any portions of sacred Scripture that afforded her peculiar comfort. To which she replied, "Yes;" and on being desired to mention one, she immediately and correctly repeated John iii. 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Shortly after, she quietly expired. The next day, amid a great gathering of the people, we committed her to the earth, and hope to find her, "in the resurrection," among the saved.

DEATH OF MR. GILES IN BERBICE.

In addition to the severe trials with which our Missions in this part of the world have recently been visited, we are now called to fulfil the painful duty of stating that it has pleased the Sovereign Disposer of human

events to remove from this world and from the scene of his useful labours, Mr. James Giles, who had been engaged since June, 1841, in the work of school-instruction at New Amsterdam. He died of fever on the

21st of May, after an illness of eight days. Mr. Davies, by whom the intelligence has been communicated, thus adverts to the last moments upon earth of our departed friend:—

“As to the religious state of his mind, it was all that is delightful. When I first went to see him, I found him rather depressed with regard to his interest in Christ. I told him I had lately felt much pleasure in thinking, and, the night before in preaching, on ‘The hope which is laid up for you in heaven.’ ‘A beautiful passage,’ he exclaimed, ‘but it is what I cannot realise. I cannot realise that hope.’ I went over the ground, to show him how he might

bring his mind to lay hold of it, and after that I never heard a syllable escape his lips expressive of any doubt or misgiving as to his acceptance with God. He often mourned deeply that he had not done more for the salvation of souls. As the hopes of recovery and of further usefulness on earth diminished, he began to give me the most solemn and affecting admonitions to convey from him to my people,—that task I shall perform with mournful pleasure next Sabbath evening.”

Mr. Giles has left a widow, whose deep sorrow in the loss she has sustained cannot fail to secure the sympathies and prayers of friends in this country.

DIFFUSION OF MISSIONARY INTELLIGENCE.

To the Editor of the Missionary Magazine.

DEAR SIR,—Can you spare me a corner in the Magazine for a practical suggestion intended to benefit the Missionary Society? Presuming that you will, I proceed to say, that I fear you will feel, along with most other Societies, your income for the year affected by the distressed state of the country. Under such circumstances, many who would have been glad to give have it not to spare; and others, perhaps, who could contribute with some little sacrifice, rather than make that sacrifice, will expend upon their own gratification what they once subscribed because they could do it without any inconvenience.

But it may be fair to ask, will these be the only causes of the reduction of the Missionary Society's funds? May there not be ignorance in one quarter, and misapprehension in another warring against your prosperity, not knowing at all, or mistaking the nature of your enterprise—the extent of your field—the magnitude of your efforts—and the richness of your success? To give you the result of my individual observation, I must say that I think this will be the case. I conceive our churches throughout the country want more of a systematic Missionary education ere their interest in your operations will bear any thing like a due proportion to their greatness. But how is this to be communicated? Until efficient or additional means be devised, I would make the annual reports of the Society the basis of more extended teaching with regard to the labours of the Society, and would suggest:—

1. That the Annual Report be circulated by way of loan far and wide by those subscribers who become possessed of it from year to year. It is to be feared that they are often laid aside just after received, while they might furnish knowledge and minister edification to numerous persons who could not receive it through any other channel so well. But,

2. And chiefly, I would suggest the advantage of the dear brethren throughout the country making it more commonly the foundation of their monthly Missionary communications to their people. There are not many country congregations in which more than six are received in the year; but the persons who take an interest in Missionary doings may count by sixties, and these certainly have a claim to know in detail the statistics of the Society, and be made acquainted with its trials and success. I can conceive of few things more likely to interest and profit the Christian friends at a Missionary prayer-meeting, than the selection of some Mission as the theme of discourse, (dividing the entire Report by the months so as to go through it in the year,) with brief notices of the geographical and political features of the locality—a faithful exposition of the gains and

the losses of the effort—with all the other matter, scriptural and otherwise, which the topic and occasion might suggest.

The milk of anecdote is well—an incident will often illustrate a topic better than a long argument; but the temper of the times seems also to call for the strong meat of information. Where this can be supplied of a more authentic, affecting, and useful character than in the pages of your admirable reports, I know not: at the same time, as a source of general instruction with regard to the Society, I fear they are too much sealed from common access. In the course of a pretty large experience, I have never found any minister making the Annual Report of the Missionary Society the subject of a protracted and minute analysis, extending over the entire year.

May I hope that these remarks will not be considered out of place in your magazine at this season; and that they may call more attention to these supplementary "Acts of the Apostles," which the mercy of God to the heathen enables you to issue from year to year.

I am, &c. &c.

D—.

GLASGOW JUVENILE AUXILIARY.

ON Tuesday evening, the 24th May, upwards of fourteen hundred young people, besides a very considerable number of their senior friends, assembled in West George-street Chapel, and were addressed by the Rev. John Smith, Missionary from India, and the Rev. George Pritchard, Missionary from the South Sea Islands, (the Deputation from the London Missionary Society then visiting Scotland.) The large audience listened with the deepest interest to the animated addresses which were delivered, and the proposition to form a Juvenile Auxiliary to the London Missionary Society, was unanimously adopted, and office-bearers appointed to make the necessary arrangements for carrying forward the objects of the association. Rules have accordingly been drawn up, and submitted to a meeting of Sabbath-school teachers and others; and a committee of management, (chosen from various denominations,) appointed for the first year.

The Society having thus been organized, the committee would earnestly solicit the co-operation of parents, Sabbath-school teachers, and the friends of Missions generally. Foreign Missions is a subject now happily more than ever engaging the attention of the Christian public, and in proportion as the eye of the church is opened to perceive the magnitude of the object before it, so will the necessity be felt for employing all available means that can be brought to bear upon it.

That the idea of employing the sympathy and energy of youth in this great work, should have been but recently entertained, must be matter of regret. If children of old contributed their share of labour in preparing cakes for the Queen of Heaven, how much might our youth do in sending to the

deluded votaries of idol-worship the knowledge of the true God; in sending forth from "Zion the beam that shall lighten every land;" and thus, in assisting to dispel the cloud of darkness which still enshrouds more than the half of the population of our globe, resting upon them in the practice of all that is revolting to our minds and abhorrent in the eye of Him who will not give his glory to another, nor his praise to graven images.

But the interest of the young in this work, apart from its immediate influence in the conversion of the world, has two aspects in which the Christian must view it with peculiar delight; namely its intimate connexion with the improvement of the young themselves, and its bearing on the future prospects of Missions. It is impossible to engage in a good work without being profited, and when the mind is most susceptible of impression, the benefits are proportionably increased. This holds eminently true in the season of youth; the Christian parent, and the Sabbath-school teacher, in directing the minds of their youthful charge to this great subject, will advance their knowledge; and, as their intimacy with the condition and wants of a ruined world increases, a contrast of circumstances will reveal more fully their superior privileges and corresponding responsibility, and may constrain them, in the gratitude of their hearts, to yield themselves to Him who maketh them to differ; and, by giving their contributions in aid of the funds of this Society, they will feel themselves identified with the cause of Missions. It will assist in cultivating a generous disposition of mind, and will train to habits of usefulness, which are so much admired in youth, and of such vast importance in riper years.

RULES.

That this Society shall be designated,—The Glasgow Juvenile Auxilliary to the London Missionary Society.

That the object of the Society shall be, to impress upon the minds of the young, in schools and Christian families, the claims of Missions, and to receive from them contributions in aid of the London Missionary Society.

That the business of the Society shall be managed by a President, Vice-President,

Treasurer, two Secretaries, and a Committee of twenty-four, to be nominated by representatives from the schools contributing to the funds. One representative from each school.

That an annual meeting of the Society shall be held, when the deputation from the London Missionary Society is in Glasgow, at which meeting the Report for the past year shall be read, and office-bearers and committee chosen for the year following.

EAST LANCASHIRE AUXILIARY.

THE anniversary of this Society was introduced by an excellent address, delivered to the ladies, (who as collectors had most efficiently assisted in raising the funds during the last year,) by the Rev. Dr. Halley, on Thursday, June 16th. On the following Sabbath, the cause of Missions was most powerfully and successfully advocated in the various chapels of our friends, by the Rev. Drs. Fletcher and Campbell, and Rev. A. Wells, of London; Rev. J. Pridie, of Halifax; Rev. T. Stratten, of Hull; Rev. J. Kelly, of Liverpool; and Rev. J. Edmonds, and Rev. W. G. Barrett, Missionary Representatives of the Parent Society. The collections then amounted to more than 1,400*l.*, so liberally were their appeals responded to by those whose hearts were consecrated to the steady and persevering support of Christian Missions. Next morning, two prayer-meetings were held in Manchester and Salford at the same hour; and many fervent supplications were offered up, that God would continue to sustain the faith and patience of his servants, and enable all, according to their several abilities, to promote the kingdom of their Lord among all the nations of the earth; and these supplications were manifestly not presented in vain.

At the public meeting in the evening, and the public breakfast on Wednesday morning, such interesting communications and such powerful appeals were made, that a spirit of sacred devotedness and holy zeal pervaded the numerous assemblies to such an extent, that they dissipated all the fears which many had previously entertained as to the pecuniary result of the present anniversary, in consequence of the great depression of trade, and the heavy sufferings at present so deeply felt in this manufacturing

district. But we trust many were enabled practically to obey their Lord's command as to the right use of property, (Luke xvi. 9,) so eloquently urged by the Rev. Dr. Fletcher, in the annual sermon, which he preached on Tuesday evening, to a large congregation in Mosley-street Chapel. So honourably was the cause sustained, that *the proceeds of the whole anniversary, so far from falling short of those of the last year, actually exceeded them.* For as far as the returns have yet been made, they have realized rather more than 2,100*l.*—a sum which, though by no means equal either to the claims of Missions, or the exertions of some former years, far exceeds what, under existing circumstances, almost any one had ventured to anticipate. And, reviewing the whole, it appears specially incumbent on all most gratefully to acknowledge Him, "from whom cometh down every good, and every perfect gift," for having not only put it into the hearts of his people to devise such liberal things; but also for having graciously enabled them, in the midst of "deep poverty" to show "the riches of their liberality," in his own cause. Thus they clearly demonstrated, that while some were most painfully denied the exercise of their wanted bounty, others were inspired from above with the noble determination that *the cause of God should not suffer*, and therefore conscientiously supplied what was lacking on the part of others, from their own comparatively unsmitten resources. May their example irresistibly constrain many more to "*go and do likewise.*" Then the treasury of the Lord will never want supplies, and the cause of Missions will never cease to advance with greatly augmented energy and zeal, till "all nations shall serve him."

WEST LANCASHIRE AUXILIARY.

THE nineteenth anniversary of this auxiliary was held on the 23rd of June and succeeding days. The services commenced in Li-

verpool, on Thursday evening, by a general preparatory prayer meeting in Newington Chapel.

On Lord's day, the 26th, sermons were preached by the members of the deputation, Rev. John Clayton, jun., M.A., London; Rev. A. Tidman, one of the Secretaries of the Parent Society; Rev. Dr. Alliott, Nottingham; Rev. R. Moffat, from Africa; and the ministers of the town. The Rev. Dr. Raffles advocated the cause at Rainford and Runcorn.

On Monday morning, the 27th, special prayer meetings were held in Great George-street and the Crescent Chapels. In the evening of that day, the public meeting was held at the former place. The vast edifice was crowded in every part, and the attention of the auditory sustained to the close of the proceedings. The chair was taken by S. Job, Esq., treasurer to the auxiliary; and the resolutions were proposed by the Revs. Dr. Alliott, A. Tidman, J. Clayton, R. Moffat, J. Edmonds, formerly missionary in India, and J. Kelly.

On Tuesday morning, the 28th, the friends of missions met at breakfast in the rooms belonging to Great George-street Chapel. The deep feeling excited by the previous engagements was increased by the familiar but powerful appeals of the Rev. Messrs. Edmonds, Moffat, Clayton, Tidman, Dr. Alliott, and Dr. Thomson of Coldstream. The Rev. J. Pearce, of Wrexham, affectionately and fervently implored the divine blessing on the labours to which Mr. Moffat is about to return.

Juvenile Auxiliary.

In the evening, the members of Juvenile Missionary Societies and the elder scholars in the Sabbath-schools were convened in the same spacious sanctuary. By judicious arrangements, about 2,400 young persons were accommodated, exclusive of

many spectators. Dr. Watts's hymn beginning,

"Great God, to thee my voice I raise,"

was sung, and the Rev. S. Hillyard, of Runcorn, engaged in prayer. In opening the business of the evening, the Rev. Dr. Raffles, who presided, reminded the youth of British parentage of their privileges and obligations. He exhibited an idol from Raratonga. The Rev. R. Moffat gave some valuable information respecting the African tribes, and the change which the gospel had wrought among them. The Rev. J. C. Gallaway, of West Bromwich, stated what the young may do and ought to do for the spread of the gospel at home and abroad. The Rev. J. Kelly described the spirit in which such engagements should be undertaken. The chairman announced that the collection would then be made, in consequence of a wish expressed by the young persons assembled. Their contributions amounted to more than £17. The Rev. J. Edmonds described the work and successes of missionaries in India. Suitable hymns were sung during the service, and all who were privileged to witness this solemnity felt that it was good to be there. It surpassed in interest the previous meetings, and has left behind a strong desire for a renewal of the delightful scene.

On the same evening public meetings were held at Woodside and Warrington; on Wednesday, at St. Helen's; on Thursday, at Runcorn. At every place, the cause of missions seems to have gained a firmer hold of the sympathies of the churches. Services are yet to be held in connexion with this Auxiliary at Southport, Churchtown, Orred, Ormskirk, and Prescott; and it is hoped that the amount of contributions (notwithstanding the pressure of national distress) will equal that of preceding years.

NOTTINGHAMSHIRE AUXILIARY.

THE anniversary services of this auxiliary were held in Nottingham, on the 19th of June, and following days. Interesting and impressive sermons were preached on the Sabbath by the Rev. Geo. Smith, of London; the Rev. R. Knill, formerly of Peterborough; and the Rev. Geo. Pritchard from the South Seas. The public meeting was held in Castle-gate Chapel on the Monday evening; when the chair was taken by R. Morley, Esq., and the cause of Missions powerfully advocated by the ministers

abovenamed and others. A large company breakfasted together in the Exchange Hall, on Tuesday morning, and these delightful services closed with two excellent sermons by the Rev. Dr. Raffles of Liverpool, who preached on Tuesday and Wednesday evenings. It will be gratifying to the friends of Missions to hear, that notwithstanding the peculiar depression of trade, and the prevalence of distress, *the public collections exceeded those of the last anniversary.*

ESSEX AUXILIARY.

TWENTY-EIGHTH Anniversary of the Essex Auxiliary Missionary Society, which was

very numerous and respectably attended, was held at Chelmsford, on Tuesday, the

5th of July. It had been arranged by the Committee, that the services of this truly interesting day should be performed in the Old Meeting-house, Baddow-lane, but about an hour prior to the commencement of public worship, the Rev. Joseph Gray and his friends generously proposed, for the sake of the cause and for the convenience and better accommodation of the large body of the members of the Society reported to be on their way to the place of assembly, to accept an offer which had been kindly made of the more spacious and commodious chapel in the New London-road. The Rev. J. Carter of Braintree commenced the service by reading the Scriptures and prayer. The Rev. J. Harris, D.D., President of Cheshunt College, delivered an eloquent and very admirable discourse from Luke xii. 50; and the Rev. T. Craig, of Bocking, closed the service.

Immediately after, the President of the Auxiliary having been called to the chair, the business of the Society was transacted. The report was read by the Secretary, the Rev. Jos. Gray, and the meeting addressed by the Rev. R. Robinson, of Witham; R.

Burl, of Maldon; G. Pritchard, of Tahiti; E. Prout, of Halstead; J. Carter, of Braintree; J. Mark, of Chelmsford; and Mr. C. S. Gray, of Chelmsford. At four o'clock, upwards of 100 gentlemen dined together at the Saracen's Head Inn, and were afterwards entertained and instructed by a lengthened and animating address from the Rev. R. Moffat, who did not reach Chelmsford in time for the morning services. It is due to the Rev. G. Pritchard to state, that Mr. Moffat's lack of service was well supplied by the able and interesting manner in which he twice addressed the assembly.

The President in his opening speech, and the Secretary in the Report, having expressed an anxious desire that *the Auxiliary should this year forward two thousand pounds to the Parent Society*, the Rev. G. Pritchard endeavoured to obtain a pledge from the meeting that such a sum should be raised, and the pastors of several of the churches in the county promptly engaged for certain sums towards effecting this object, which there is good reason to hope will be fully accomplished.

ORDINATION OF MR. CHISHOLM.

ON Thursday evening, July 14, Mr. Andrew Chisholm, appointed to the South Seas, was ordained at Crescent Chapel, Liverpool. Rev. W. Bevan read the Scriptures, and offered prayer; Rev. G. Pritchard, from Tahiti, described the field of

labour; Rev. Mr. Reeve asked the usual questions and presented the ordination prayer; and Rev. Mr. Kelly (Mr. C.'s pastor) delivered the charge. The concluding parts of the service were sustained by Rev. Messrs. Edmonds and Gill.

EMBARKATION OF MISSIONARIES FOR INDIA.

MESSRS. SMITH, WARDLAW, AND WHITEHOUSE.

ON the 26th of June, the Rev. John Smith, returning to his station at Madras; the Rev. John Wardlaw, appointed to Bellary; and the Rev. J. O. Whitehouse, appointed to Nagercoil, sailed from Portsmouth, in

the ship *Seringapatam*, Capt. Hopkins, bound for Madras.

REV. M. HILL.

ON the 14th July, the Rev. Micalah Hill, accompanied by Mrs. Hill, and their youngest son, embarked in the *Owen Glendower*, Capt. Toller, for Calcutta, to rejoin his station at Berhampore.

RETURN OF REV. C. D. WATT.

ON the 24th of June, the Rev. Charles Davidson Watt, arrived with Mrs. Watt, in the *General Wolfe*, from his station in the

colony of Demerara, on a visit to his friends in Scotland, for the benefit of his health.

MISSIONARY MUSEUM, BLOMFIELD-STREET, FINSBURY.

THE articles which compose this Museum were supplied chiefly by the Missionaries employed by the London Missionary Society; a few others are donations from benevolent travellers, or friendly officers of mercantile vessels. The Missionaries rightly judged that

the natural productions of the distant countries in which they reside would be acceptable at home, especially to their juvenile friends, and to others who may not have opportunity of viewing larger collections. The efforts also of natural genius, especially in countries rude and uncivilized, afford another class of interesting curiosities; whilst they prove how capable even the most uncivilized of mankind are of receiving that instruction, which it is the study of the Missionaries to communicate.

But the most valuable and impressive objects in this collection, are the numerous, and (in some instances) *horrible*, *idols*, which have been imported from the South Sea islands, from India, China, and Africa; and among these, those especially which were given up by their former worshippers, from a *full conviction of the folly and sin of idolatry*—a conviction derived from the ministry of the Gospel by the Missionaries.

It is hoped that a view of these “*trophies of Christianity*” will inspire the spectators with gratitude to God for his great goodness to our native land, in favouring us so abundantly with the means of grace, and the knowledge of his salvation; and at the same time, with thankfulness that these blessings have, in some happy degree, been communicated, and by our means, to the distant isles of the Southern Ocean. Many of the articles in this collection are calculated to excite, in the pious mind, feelings of deep commiseration for the hundreds of millions of the human race, still the vassals of ignorance and superstition; whilst the success with which God has already crowned our labours, should act as a powerful stimulus to efforts, far more zealous and extended, for the conversion of the heathen.

The Directors have recently had the contents of the Museum newly and systematically arranged, and the visits of the Christian public are now respectfully invited. Admission by tickets, for a limited number of persons, signed by a Director or officer of the Society.

Open Tuesday, Thursday, and Saturday. Catalogues, to be had at the Mission House, price Sixpence each.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz. :—

To the Stepney Ladies' Working Association, for a box of useful articles for Rev. J. Melvill, South Africa; to Mrs. Williams and Miss Mason, Norwood, for 13 gowns for Bechuana women, under Mrs. Moffat; to friends at Stratford-on-Avon, for a parcel of clothing for Rarotonga; to W. P. Kimbolton, for a box of unbound publications for the Calcutta library; to the Albion Chapel Auxilliary Society, for a box of articles for Mrs. Porter's orphan school, Vizagapatam; to Mr. N. E. Toomer, Chatham, for a case of ironmongery for the South Seas; to Anonymous, for a parcel of books for the Calcutta library; also a parcel of clothing for Africa; to ladies at Irvine and Kilmarnock, for a case of female clothing for the mission in Africa, under the care of Mr. Moffat; to Mrs. Stavers, Regent's-park, for a copy of “*Henry's Commentary*,” in parts; to E. Y. North Brixton, for a parcel of clothing for Mrs. Pitman's school, Rarotonga; to Mrs. Davies and a few Female Friends at Ashburton, for a box of useful articles for the native schools in the South Seas; to Miss Mary Ann Leslie, for a box containing 4000 slate pencils for the children under Mr. Pritchard, South Seas; to Young Friends at Hitchin, for a parcel of pincushions for Mr. Moffat; to Mrs. Gittins and other Ladies at Gloucester, for a box of clothing and other useful articles, for the schools under the care of Mr. and Mrs. Cox, Trevandrum; to Mrs. Lawton, Chelmsford, for 200 pincushions for India; to Eliza Hoskins, for some fancy articles for Vizagapatam; to a Friend of Missions, for 13 slates and a quantity of pencils for Mr. Pritchard; to the Bristol Tabernacle Branch Missionary Society, for a quantity of soap for the South Sea Islands; to Friends at Cheltenham, for some magazines, copy-books, slates, &c.; to

Friends at Pickering, for a box and parcels for the Malagasy, per Rev. Mr. Potter, Whitby; to the Misses Howell, for various articles of clothing for South Africa; to the Ladies' Missionary Association, Albany Street Church, Edinburgh, for a box of clothing for Mr. Birt's station, South Africa, to Mrs. Hanson, Hackney, for some “*Patriot*” newspapers for Rev. G. Stallworthy; to H. A., for some patterns of satin-stitch and net-work for Mrs. Porter; to a Teetotaler of six years, for a silver-mounted liqueur stand, a silver tankard, a silver punch-ladle, and a half pint jug; to Mrs. Rabbeth and Friends, for a box of clothing and other useful articles for Rev. R. B. Taylor, South Africa; to the Sunday-school Children at Swansea, per Rev. T. Dodd, for a box of clothing for the Rarotonga mission; to Miss Fisher, for a box of children's clothing and other useful articles, for Mrs. Haywood's school, Berbee; to Dr. Graham, for two dozen slates for Rev. George Pritchard; to M. W. and N. F., Pangbourne, for a box of fancy articles; to Rev. Dr. Cope and Friends, Penryn, for a box of apparel, ornaments, &c. for the Rev. M. Hill, Berhampore; to the Rev. John Bruce, for two parcels of books, for Mr. Pitman and for the Calcutta Library; to Mrs. Barnes and Friends Saffron Walden, for a case of useful and fancy articles for Rev. J. Barker, South Africa; to the Hackney Ladies' Association, in aid of the Chinese medical mission, for a case of medicines for Dr. Hobson, China, value 40/; to Miss Myles, Priory, Bridlington, for a silk quilt for sale in India for the benefit of a school; to Mrs. Hower, Park Terrace, Old Kent road, for “*Dr. Collyer's Lectures*,” 2 vols. for the Calcutta library, to be translated into the native languages; to the Sunday-school Children of the Countess of Huntingdon's Chapel, Swansea, for a box containing various

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Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.

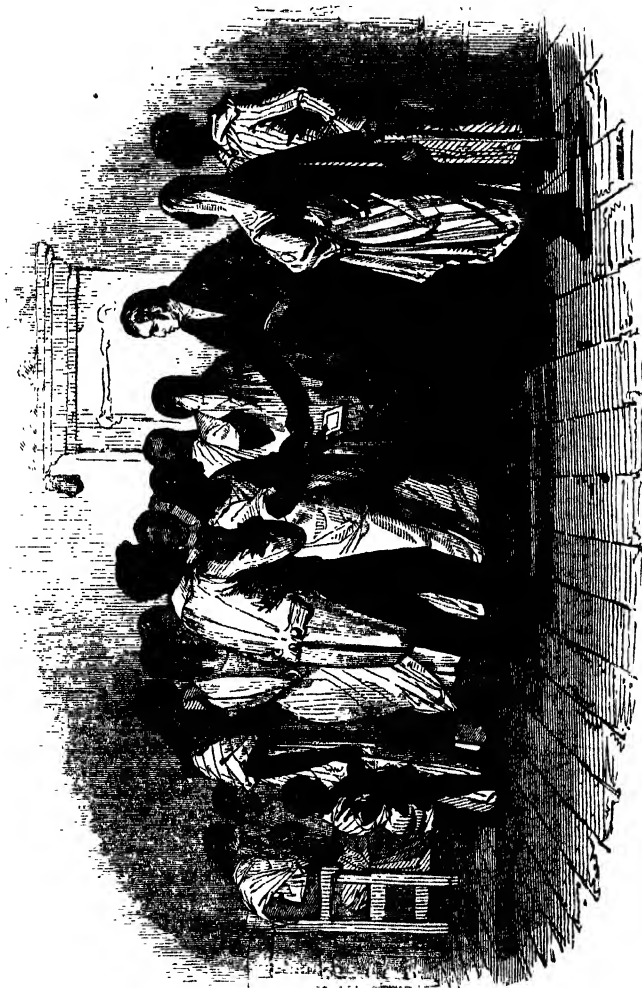
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No. LXXVI.]

[SEPTEMBER, 1842.]

THE
MISSIONARY MAGAZINE
AND
Chronicle.

THE SEPARATION.



"You have taught me good things, and now my mother is going to take me where I shall not hear them again."—Page 150.

SUFFERINGS OF A YOUNG CONVERT IN SOUTH AFRICA.

(From Mr. Passmore, Port Elizabeth, April 22, 1842.)

AMONGST the Fingoes and Caffres, a custom has long and extensively prevailed, of selling the daughters when they become marriageable. The parents consider their children as much their property to be disposed of by them, as their horse or cow, thus exemplifying the statement of the apostle, "without natural affection." Before the introduction of the Gospel the practice, perhaps, was not considered by the daughters a great hardship, being a matter of course, and involving no particular change in their habits. But with those who have benefited by instruction, the case is greatly altered. By this custom, the young female convert is rendered liable to be torn away from her teachers, and again plunged into those heathenish practices from which she had escaped. She abhors the idea of casting off her decent attire—of forsaking the house of God—of again painting her body, and joining in the abominable dances of the heathen. But all this she is expected to do, to render her more attractive and make her sell the better.

Among the distressing scenes I have witnessed, as resulting from this cruel and oppressive system, I may mention the following:—About five weeks ago, at the conclusion of the prayer-meeting, I was informed that a young Caffre girl was about to be taken away, and desired to see me before going. On her coming up, I said, "Where are you going, Umata?" "My mother is going to take me to Caffreland." Observing her sobbing violently, I said, "Why do you cry, Umata?" In broken sentences, interrupted by tears, she replied, "Because, teacher, my mother is going to take me away. When I came here I was like the other girls; I knew nothing—I loved dancing; but you have taught me that I am a sinner, and how I may be saved. You have taught me good things; and now my mother is going to take me where I shall not hear them again." She then asked me to take care of a little book I had recently given her, as her mother would burn it if she saw it. I promised to do so; at the same time I said, "You have obtained it as a reward, and I may never see you again; let me give you the value of it, or, at least, something else that your mother will allow you to keep." She said, "No, teacher, I want my book." But I said, "I will keep your book for you all the same, but let me give you something as you may not come back again." She said passionately, "But I will come back, teacher, for as soon as I am of age, I will run all the way back again."

In about six months she would have been of age. The scene was most affecting. (Page 129.) She was surrounded by her young companions more favourably situated than herself, who appeared deeply to sympathise with her, but the sympathy was not confined to them. There was one elderly man, a member of the church, who evidently felt the deepest interest in this young disciple, called to suffer persecution for the name of Christ. I told her that I would pray for her, that she might be kept by the Spirit of God in the path which she had chosen; and, after a few words of admonition and encouragement, we separated.

"Before parting, I promised to see the mother in the morning, and try to prevail on her to alter her purpose. In the interval I conferred with a Christian friend, who entered into my views, and promised the mother a sum of money to let her daughter come into her service, but it was of no avail. She promised to bring her back in a month, as she was only going to Fort Beaufort; but, sad to say, our young friend has not yet returned. May the Lord have her in his holy keeping!

SUMMARY.

THE dark places of the earth are full of the habitations of cruelty ; and how hateful and deadly must be that principle which, usurping the place of "natural affection," induces the father and the mother to make the peace and welfare of a youthful daughter a mere marketable article, sold to the highest bidder, for the gain it will return to the unnatural parents ! "And how agonized must be the heart of the Christian convert, when the spirit of this monstrous cupidity, gathering strength and ferocity from hatred to the Gospel, tears her from her beloved teacher and her brethren in Christ, hurries her to the dark land of idolatry, and there *sells* her as the wife of a savage, whose filthy and degraded manners she loathes, and whose heathenism and licentiousness the grace of God has constrained her to abhor !

Such are the scenes of oppression and suffering, (as the preceding page bears testimony) still witnessed in Southern Africa ; such is the cup of bitterness wrung out for the young disciple, as a special penalty for her faith in Christ, and her attachment to his Gospel. O let the members of our churches, and especially let the Christian *females* of our happy land, prize the blessings secured to them by Christianity, and let them pray and labour for the emancipation of their *suffering sex*, over whose tender sensibilities the iron hand of oppression triumphs wherever paganism reigns.

In directing the attention of our readers, by the present number, to INDIA, we would remind them, that our communications from *Surat* present *idolatry as it is*, withering by its influence the noblest powers of the understanding, and polluting and hardening the affections of the heart. As, in the season of prosperity the gifts of God are prostituted and abused, so, when his judgments are abroad in the earth, and the rebellious people are stricken by his righteous hand, they will but revolt yet more and more. Amidst sufferings and enjoyments their purpose is unchanged :—"We have loved idols, and after idols we will go." Yet the day will surely come, nor can it be distant, when these worshippers of wood and stone shall be heard to say, with mingled penitence and indignation, "What have we any more to do with idols !" and in humble adoration at the feet of their Saviour shall exclaim, "Other lords beside thee have had dominion over us : but by thee only will we make mention of thy name."

In *Travancore*, as well as in other provinces of India, where the *native princes* exercise the powers of government, it will be seen, that injustice and oppression are still inflicted with impunity upon the suffering people. Although we must deplore the motives and the means which have sometimes led to British supremacy in India, we cannot but rejoice, that the providence of God has overruled these aggressions for securing the civil interests and social happiness of the natives. Beneath the government of Britain, the people enjoy blessings which they sought in vain from their *own* rulers—the blessings of just and equal liberty, well secured and impartially administered ; while the Christian Missionary, instead of weeping over sorrows which he cannot heal, and being hindered in his labours by the heavy burdens imposed upon the people, has a fair field open for his efforts ; and often receives encouragement, and always enjoys protection, in his work of mercy. We trust that our countrymen bearing rule in that distant empire, who cannot be ignorant of the evils to which we refer, will be induced,^o not by the force of arms, but by means which will be no less effectual—by firm remonstrance and friendly counsel—to prove themselves the enemies of oppression, and the friends of the oppressed.

Our letter from *Benares*, written by an esteemed brother recently arrived in that land of idols, will be read with interest, as expressing the first impressions of a Christian stranger respecting the progress of the Gospel, no less clearly seen in its

influence on his countrymen, than in its power on the heathen ; and by these sure signs presaging the glorious day of its universal triumph over the lifeless forms of Christianity and pagan superstition.

The intelligence from *China* encourages the expectation that the day of her redemption draweth nigh. *Already* her ponderous gates, so long closed against the mercy and the truth of God, may be opened, and, if opened, never more to be shut ! But we rejoice with trembling. A solemn—a fearful responsibility rests upon the Christian church. The voice of the Lord is heard with solemn emphasis exclaiming, ‘ Whom shall I send, and who will go for us ? ’ Many a heart valiant for the truth is prepared, in humble dependence on his Saviour, to reply, ‘ Here am I, send me. ’ And the honour intended for us is to send forth the champions to the good fight. We have long professed our sorrow for the multitude of millions inaccessible to our efforts ; we have long prayed for the day when the massive barrier to our benevolence should be speedily removed, and now the hour is at hand to test the sincerity of our petitions and the ardour of our love. May the Church have grace to prove faithful to herself, to *China*, and to God, and the messengers of peace, in numbers proportioned to the magnitude of the enterprise, will be sent forth to secure the crown of that mighty empire for the head of her Redeemer !

Upon the shores of *Madagascar* the star of hope is rising. The cruelty of the infatuated Queen appears to be working its own destruction. Dreaded and hated by multitudes of her own subjects, they seize every opportunity of throwing off her galling yoke and joining the forces of her enemies ; and unless, as we devoutly pray, divine mercy speedily transforms the tyrant’s heart, the blood of the martyrs which she has shed will probably be avenged by the sword of the heathen chiefs, by whom she is regarded with common hatred and deadly hostility.

In the mean time, a wide and effectual door is opened by Divine Providence on the western coast of the island, where the local and district rulers are willing that their people should be taught. Our enterprising and devoted brother, the Rev. D. Johns, has recently visited these provinces, where he fearlessly hazarded his life for the Lord Jesus and for the rescue of his persecuted saints. For the present the generous effort has failed, but it will speedily be renewed ; and there is much to encourage the hope that they may yet be rescued from slavery and death, and that the faith for which they now suffer may yet prevail throughout the dark island of *Madagascar*.

INDIA. — EFFECT OF DIVINE JUDGMENTS ON THE HEATHEN.

(From Rev. William Clarkson, Surat, March 26, 1842.)

SURAT has been again visited by very severe fires, which have destroyed at least 2,000 houses. These calamities, instead of having a salutary influence, seem only to make the inhabitants plunge deeper into the follies and abominations of idolatry. The natives assign two probable causes of these fires :—one, that a particular feast was not kept at the proper season ; and the other, that due oblations had not been lately offered to the goddess of fire. To retrieve their past negligence, therefore, they immediately proceeded throughout the city to raise stone-altars, and to offer on them oblations of milk, butter, cocoa-nuts, &c. Brahmins were in requisition to recite the *muntras*, and to embody the divinity of fire in the images prepared for its reception.

All this was done at a considerable expense, raised in subscriptions from the people. Thousands have been reduced to abject poverty, but nothing has been done for them. The goddess and the Brahmins have robbed them of the fruits of benevolence they might otherwise have enjoyed. Alas ! all the active principles of benevolence are banished from this place. Money flows freely into the service of a senseless idol, or a sensual Brahmin ; but want and misery have no power over the sensibilities of a Hindoo’s heart.

By these facts, it is shown, how ineffectual are temporal judgments to turn a people to their only God and Saviour. I believe that the severest calamities with which this people might, by the awards of a just Providence, be visited, would only make

them cleave more closely to their idols: it seems, as if with an instinctive horror of the truth, they take advantage of every providential dispensation, trying or otherwise, to hold faster to "a lie."

If the fields are parched, and vegetation burnt up, it is because of the sullenness

of some god, taking vengeance for the omission of some trivial rite; and if the bounties of an all-gracious Providence be poured into their laps, it is because of some unusual good humour of one or other of the gods, or a reward for something that their votaries have done.

STATE OF RELIGION AMONG THE GOOJURATTEES.

(Extracts from the Journal of Rev. W. Clarkson, Surat, March, 1842.)

At our morning prayer, three Hindoos came in, with whom I entered into conversation. One frankly confessed the sin of idolatry, and said, "Now, I have come to you, to know how the sins of my past life may be forgiven; whatever you tell me, I am willing to do." I proceeded to show that by faith alone in the great sacrifice could we be pardoned. But said he, "What words must I use, what form of worship? In telling me to believe, you tell me nothing. I want to know what I am to do. Surely something must be done, or else what good can result?" I still further explained. He was much disappointed, and said, "Prescribe to us something to do, whereby pardon shall be rendered certain, and a thousand of us are ready to follow you."

The above, as illustrative of the Hindoo mind, is not unworthy of attention. The natives are greatly disappointed at hearing us, after exposing false remedies, propound the simple one, Believe in the Lord Jesus Christ. They expect something from us in the way of positive institutes; something external, that shall enable them to say, "We have done thus and thus, and we now claim the reward." They cannot bear the spirituality of Christ's religion. They can hardly fancy that to be a religion which does not consist of positive rites. Many will listen till they hear of Christ. His Cross alone is foolishness. This is indeed "the stone which the builders reject."

After I had addressed the natives, they proceeded to ask, "If the Gospel saves from sin, why do you sin?" I said, "If you can charge any sin on me, do so, and I will abandon it." They again said, "If the Gospel secures to you pardon and holiness, why are you not satisfied, why do you come out and teach us?" They meant by this question to intimate, that if I had secured pardon, I did not need merit, and therefore it was unnecessary to procure more by instructing them; for an idea of my acting only from benevolence never entered into their minds. I said, "If I knew of a remedy for the cholera, and did not make that remedy known, I should be highly culpable. So, having found a mode of pardon myself, I come to communicate it to you." A furious Mussulman asked why I did not wear a beard, after the manner of Christ, and said, "First conform to the example of

Christ, and then teach his religion." Dress, meats, drinks, bathings, &c. constitute, to their carnal apprehensions, the sum and substance of religion.

Went to a new place in the city, and asked the people if they would hear me read a tract. They assented, and I proceeded to speak of the one true God. They all said, "We worship Him, and no other." I asked, "Do you not worship Ram, Shiva," &c. They said, "Yes, and they are the true God—each and all." Plurality is no impediment to their belief, for when pressed, they say it is the same God under different forms and names. A Parsee priest interrupted us, and said to me with assumed consequence, "Why do you teach the people? what can they, poor ignorant creatures, understand? Teach the wise." I answered, "They can very well comprehend." He then said, "Do you, not know that our caste has published a book in Bombay, which completely overthrows your religion?" I asked him to produce the book, and I would answer it. He then sent for it, but, I suppose, from fear of a discussion, countermanded the order. He then began to read my tract aloud, "There is one spiritual God." "That," said he, "we all acknowledge." "You acknowledge it," I said, "but do not practise it; you worship the sun, river," &c. "And who is the sun," he asked, (meaning thereby to assert that the sun is God.) I answered, "It is part of the creation of God, and consequently should not be revered as the Creator." He then said, "Was not Christ made by God? why then do you worship him as God?" After having answered this, a youth exclaimed, "If Christ was God, why, when the Jews hanged him, did he not save himself?"

On returning home, I met a Brahmin, who, with others, freely conversed with me. After I had shown that their gods were false, one retorted, "Why then do you worship them?" On asking an explanation, he said, "You worship Sita, the wife of Ram: we have seen her image in your temple." This was an allusion to the image of the Virgin Mary, whom the Hindus look on as their own goddess Sita, worshipped in the Roman Catholic chapels. A striking illustration this of the stumbling-blocks presented by the Romish church, to the

conversion of the heathen. I explained to him the difference between false and true Christians; but it is not easy under such circumstances to produce any good impressions.

On the occasion of a flood, the natives came into our compound. I took the opportunity of addressing them. When I concluded, a Brahmin, to excite prejudice, said, "I have heard that Missionaries are sent from England for their bad deeds, the English people being unwilling to keep them in their own country." An answer to this was not difficult—the assertion itself evinced fearful malice. A Parsee then seconded his efforts by stating positively that we had lately given 1000 rupees to a convert, as a bribe to induce him to forsake his religion. On my upbraiding him with what he knew to be a wilful lie, he was silent, but afterwards said, "Why do you come here to disturb our peace? go and teach the Roman Catholics, or the sinful of your own country, or the Africans—we are satisfied with our own religion—you only do us harm." A

Brahmin then insisted that what I had stated of the Hindoo gods was not in the shasters. The people knew it was false, and did not attend to it. He then said, "He teaches nothing that is really new—do we not teach exactly the same moral precepts as he does?" The people did not assent, for they knew that this also was untrue. On their defending idol-worship, I asked "If the idol of yonder temple, now actually under water by the flood, cannot defend itself, how can it save you from evil of any kind?" The answer was awfully characteristic of a Hindoo wedded to idols. "He is under water, because he chooses to be under water; if he likes, he can at a gulp drink the whole river up." This was like an answer I once received after I had appealed to the known debaucheries of the god Krishna. The objector said, "These debaucheries prove him to be god, for did you ever hear of a man being able to commit them? What you allege as proof against, we allege as proof for his divinity."

OPPRESSION OF THE NATIVES IN SOUTH TRAVANCORE.

(Extract of a letter from Rev. John Cox, Trevandrum, April 19, 1842.)

THOUGH at present my congregations in the villages are free from any peculiar persecution, the whole nation is sick and spirit-broken, by the evils which its native rulers are inflicting upon it. So long as these sufferings continue, what can we expect but to see the people bowed down in soul to the earth, and lost in earthly things! I will mention an instance which has very lately occurred.

There is a bridge in course of erection, near our premises, the stones for which are brought from a place about 14 or 15 miles distant. These stones are carried by men; and for carrying a stone, requiring two men to raise it, the whole of this distance, the sum of two chuckrams is paid, or one chuckram each man; that is, about one penny for carrying a heavy burden 14 miles. The Sircar-allowance for carrying burdens in general is half a chuckram per mile; and if this case were represented to the officers of the Sircar, they would, no doubt, say that the people have been paid according to that rate; and very probably money to the amount has been paid out by the higher officers to the subordinate officers: this they call paying the people, while at the same time they pay the money to those subordinates *with the knowledge and conviction in their minds*, that the latter will pay only a portion to the people, and keep what they can for themselves; the portion they pay to the people depending, in a great measure, on their standing with their superiors in office. When that is bad or doubtful, they are afraid

to oppress the people much; when good, they oppress them without measure. Again, the good standing of these functionaries with their superiors depends on the amount of bribe they pay them; and to pay bribes largely, they must extort more from the people, so that these evils afford mutual support: the more an officer is in favour with his superior, the more free he is to oppress the people; the more he oppresses the people, the more likely he is to obtain the favour of his superiors; not *because* he oppresses them, but, through his oppression and extortion, he derives the means to purchase the favour of his superiors; and they, knowing full well what he does, continue their favour to him, until another comes who can and will purchase it at a higher rate. This is the system from the highest to the lowest.

But it may be asked, why do not the people obtain redress. I answer they cannot—they *dare* not, seek it. They *cannot*, for their judges are the very parties against whom they have to complain; they *dare* not, for if they appeal to a higher tribunal, the latter will make a show of hearing them, in order to get a bribe from the accused party; then either dismiss the case, or postpone it; and happy for the complainant if this be all. Perhaps the case may be decided in his favour; then an order is sent, most probably, to those whom he has accused, to carry it out against themselves or their friends; and this order is often sent *with the knowledge that it will be disobeyed*; but it is useful, because it is the means of

another bribe. Often a worse result attends him who has dared to complain of injustice; his case is investigated; by bought false testimony he is cast, and by the same means a counter-charge is brought against him, and he is condemned as a malefactor, imprisoned, or, perhaps, tortured to death!

I mention these things because I think if we continue to stand by in silence, we shall be guilty; because the system is injurious to the work of the Gospel, by de-

pressing the poor to the state almost of beasts, and by debasing the rich almost to that of devils; because it contains in itself no hope of reformation, and because exposure will be felt and feared by those in whom fear would act as a motive to amend the evils which they have the power to remove. I know if exposure is made, martyrdom to some may ensue; but if righteousness demands the exposure, the lot of the righteous will be to be martyred.

GENERAL PROGRESS AND POWER OF CHRISTIANITY IN INDIA.

(From Rev. J. H. Budden, Benares, April, 1842.)

THERE can be no doubt that first impressions depend as much, if not more, upon the previous disposition and character of the subject of them, than on the objects which produce them; so that according as expectations have been too high or too low, when brought to the contemplation of the reality, they have been disappointed or exceeded. Whether it was that my information was very defective, or my temperament not very sanguine, I do not know; but I must admit that the first impression produced upon my mind, by actual contact with the Missionary body and Missionary operations in India, was more favourable than I expected. I was impressed with a sense of the weight, respectability, and importance of the Missionary body, including all denominations, both in Madras and Calcutta; and was struck with the indications of their influence, direct and indirect, on the European community generally. Whatever feelings may be entertained towards them in private, they are all, externally at least, treated with the greatest respect. They are neither despicable nor despised.

I was no less gratified to observe the feeling of harmony and affection which seemed to pervade the different members and denominations of the body alike. I had the opportunity of attending some meetings in Calcutta, in which this feeling was exhibited in a manner that could leave no doubt of its sincerity. I had also the opportunity of visiting many public institutions connected, more or less intimately, with Missionary work; and I conceive no one could visit them for the first time, without receiving the conviction, that among the various influences which are contributing to form the public mind in India, *that* resulting from Missionary operations, is one of the most powerful and important. This is true, I think, both of the European and native community, though the degree in which it bears upon the former, in proportion to its extent, is greater than on the latter. And though, of course, we can never feel that our work is done until the heathen are brought to the worship of the

one true and living God, through unfeigned faith in his son Jesus Christ, we should, I apprehend, form a false estimate of the state of things, if we reckoned of no account, even a partial removal of one of the greatest of the hindrances which has existed to the attainment of our object.

It is not easy to calculate the amount of direct influence exerted on the minds of the native youth by the Assembly's Institution; or by our own more recently-formed Christian Institution, which is treading nobly in the steps of its predecessor. I was both surprised and delighted at the progress which had been made in the cultivation of their minds, and in endeavours, seemingly successful, to inspire, a love of truth. I could scarcely help believing that a few years of such uninterrupted influence must effect an entire revolution in native society in Calcutta, unparalleled by any thing that I am acquainted with in their previous history. I had not, from various reasons, so good an opportunity of judging of the probable share which the scriptural mode of preaching the Gospel to adults will have in effecting this change. My observations in this department were limited to the sphere of the labours of our valuable brother, Mr. Lacroix, whom I accompanied to Rammakal-Choke, the village in the neighbourhood of Calcutta, more immediately under his pastoral care; and truly that would be a happy day for me, in which I might look on such a company, and feel that it was composed of my spiritual children. It was my privilege to be present on the occasion, when your Missionary took leave of the people of his charge; and nothing could be more delightful than to witness the overflowings of their affection for him, and their sorrow at his departure, especially as this last feeling was relieved by the thought, that he hoped to return after a short time to spend the remainder of his life in their service. Meanwhile I should think that Mr. De Rodt will, by his efficient ministrations, do much to render the absence of their pastor less painful.

ULTRA GANGES.

OPENING PROSPECTS IN CHINA.

(From a letter of the Rev. E. C. Bridgman, an American Missionary, dated Macao, Jan. 1, 1842.)

By midsummer, we expect that Sir Henry Pottinger, H. B. M.'s "Minister extraordinary to the court of Peking," will be at the Capital. Once there, he must either receive overtures of peace, or enter the court and become dictator. The reigning dynasty must yield, or perish in the struggle to maintain its supremacy. Possibly this struggle may be prolonged for years; but, whether it be long or short, we feel certain that it will, eventually, introduce a new and better order of things. Hence we have drawn the cheering conclusion, that the acceptable year of the Lord,—the set time to favour the land of Sinim,—is at hand. In either case, whether the Emperor yield or resist, toleration must be obtained. God has often made use of the strong arm of civil power to prepare the way for his own kingdom—that kingdom which is righteousness and peace, which cometh not with observation, and is not of this world. Of this there are many instances: a very recent one is afforded in Western Asia. There the power of the false prophet claimed supremacy, and the worshipper of Immanuel was stigmatized as a dog. But political revolutions, without any reference to creeds, have there entirely changed the aspect of the religious world. Since the termination of the hostile operations in the Mediterranean last year, a firman has been issued by the Sublime Porte of Constantinople, scarcely less favourable to the interests of true religion, than was the decree of Cyrus, when he gave to the children of the captivity permission to go back to their own land, and there rebuild the temple and revive the worship of Jehovah.

In China, we see a supremacy no less lofty and unjust in its pretensions, not only taking his inalienable rights from man, but presumptuously encroaching on Jehovah's prerogatives, attempting to abrogate his laws and stigmatizing the religion of Jesus Christ as base and wicked. This supremacy is, we think, about to be broken down, and so much toleration and protection granted that every man may worship God according to the dictates of his own conscience.

In view of such prospects, we know that all our Christian friends will anxiously, with us, watch the progress of events and every opening scene. Amid the distresses and perplexities which have overtaken the inhabitants of this land—by the introduction of opium, by the continuance of war, by inundations, by divisions of councils, by the tumults of the people,—God is evidently carrying on his own great designs; and in

wrath he will remember mercy, bring order out of confusion, good out of evil, and make even man's wickedness promotive of his glory. His promises are sure; none can stay his hand; the heathen shall be given to his Son; and all the ends of the earth praise him as Lord of all. China and Japan are included in the divine promises, and ere long will both be visited with the dayspring from on high.

The prospect of soon having access to 400,000,000 of souls, or even to any considerable part of this number, ought to stimulate every true believer in Jesus to awake to righteousness, to put on strength, and to come up to the Lord's help against the mighty. How great is the work here to be accomplished! How few are the means now in operation!

From the contemplation of the animating prospects, to which we have alluded, your attention might be directed to things of quite an opposite character—things which cause us no little anxiety and sorrow of heart. We are few in number, weak, feeble, while some are sickly. The language we have to speak is divided into scores of dialects, and their acquisition is very difficult. The people are self-righteous, proud, deceitful, desperately wicked, and exceedingly ignorant. The sword of the Spirit is yet unpolished; and all the other implements of our warfare are in poor condition. Many nominal Christians around us, who ought to be examples of whatsoever things are good, are the very reverse—living in open sin, neglecting all the public ordinances of the Gospel, and bringing constant reproach on the holy name they bear.

But why dwell on these dark scenes? Shall aught of discouragement or difficulty damp the ardour of the soldier of the Cross, the follower of the Lamb? Come what may of opposition, if God be with us, who can be against us? If faith be genuine, and the graces of the Spirit cherished as they ought to be; when weak, then shall we be strong; and through the mighty power of Him whom we adore and serve, we shall be able to do all things, and eventually gain complete victory and success.

At Hongkong, Amoy, Chusan, Chinhae, and Ningpo—all of which are now occupied by British forces—full protection and free toleration are enjoyed. To these places no Missionaries have yet gone to reside; nor, since our last semi-annual letter, has any one been in Canton, except on short visits. Our labours in Macao have been continued without interruption.

The hospital of the Medical Missionary Society, under the care of Drs. Hobson and Lockhart, (of the London Missionary Society) is the constant resort of the sick and diseased; the names of 2,126 patients having been entered on the books of the institution since the 1st of last July. Christian

books, the Sacred Scriptures and tracts, are always there accessible, and freely distributed. This mode of administering simultaneously to both body and soul is, especially under existing circumstances in China, worthy of every encouragement and commendation.

(From Dr. Hobson, Macao, Jan. 17, 1842.)

No change has transpired of importance in the Mission since we wrote. We expect very soon to hear that Her Majesty's forces have marched on to the large and important city of Hong-chow-foo, where the chief defences of the Chinese are made. Her Majesty's plenipotentiary and generals were only waiting for reinforcements, which by this time have probably arrived. If this populous city and emporium for trade should be taken, the results will be immediately apparent; for it is generally thought that either a settled peace will be established, or the war continued till Peking is in our

possession. Great dependence is placed upon the present defences of Hong-chow-foo, which, like the rest, proving useless, will probably convince the Emperor and his advisers that farther resistance is vain.

I purpose, if nothing unforeseen occur to prevent, to station myself in Hong Kong the coming summer, where there will be by that time a large native population, chiefly speaking the pure Canton dialect, with whom my intercourse will be more pleasing and useful than it would be if I mingled with those whose dialect differs somewhat from it.

AFRICA.

FEAR OF SICKNESS AND DEATH AMONG HEATHEN TRIBES.

(From Rev. Dr. Philip, to his son Wilberforce, Kat River, Jan. 1, 1842.)

You have heard of our detention here on account of the prevalence of the small-pox. The disease is spreading widely over this country, and the people are very much afraid of it. When this fear gets possession of their minds, it destroys all the kindly feelings of the human heart. A case of a very tragical nature occurred a few days ago, in this neighbourhood. A young Caffre went to visit a kraal where the small-pox had broken out; his family received notice of it in his absence, and when he returned, under night, they would not admit him into their hut. He attempted to force his way, and his own brother, in the presence of their parents, stabbed him to the heart.

When small-pox makes its appearance in an individual, it is no uncommon thing for all about him to leave him to perish. I have heard of a case among the Tambookies, of a young man who was put to death, the people fearing to come near him, or to allow him to live, lest his corrupting body should poison the atmosphere, and spread the disease over the country.

In many places the dread of small-pox is very great; but they do not put the sufferers to death in this way at the Missionary stations. Thus a blessing attends the Gospel in its first introduction among the heathen. When they begin to understand it, they become more kind to each other. The following case occurred at a native

kraal last Sabbath, and holds up an important lesson to all men. A Caffre dying of the small-pox, shortly before he expired, addressed his family and friends in the following words: "Now that the darkness of death is coming upon me, I see that the word of God is the light that would have guided me through the night of the grave, had I believed it. But I rejected that light! Let my poor children be educated where God's word is, that they may not die in the state in which I am dying. Nothing but God's word will dispel the darkness of death; and when men reject it, the darkness of death is to them much greater than it is to those who never heard it."

It is pitiful to think of the heathen world sitting in the darkness and the shadow of death, and yet those who live in Cape Town, and reject the word of God, are in a worse condition than the Caffres, who do not hear or know so much of the Gospel. I hope you are still zealous in collecting money to send the Gospel, the only light that will guide men through the darkness of the grave, to the poor heathen and to their children, who are like birds of passage, not knowing whence they come, or whither they go. All the people in this country are crying for Missionaries. We had some Chiefs from Tambookieland, who came here yesterday to ask me for Missionaries.

We cannot suppose that their wish for Missionaries arose from a sense of their

spiritual wants. This may be the case with some of them, but the number is comparatively small. They see what the Gospel has done for the Hottentots, and what it is doing for the Fingoes; and they feel that it is a protection to them. While we wish to have these people actuated by higher motives, yet the good things of this life, which the Gospel confers, may lead to the higher blessings of the life to come.

The Chiefs have been with me again. They want the Gospel, but nothing will save them as a people, or as individuals, but the Gospel in their hearts; not like a printed

book in a chest, but as a well of living water, springing up into eternal life.

The effect of the Gospel on the Fingoes is wonderful. We have many converted Fingoes here, who were once in a state of slavery among the Caffres. There was no class of people whom the Caffres despised so much, and accounted so far beneath them as the Fingoes, and now they look up to the converted and Christian Fingoes. The Chiefs visit them in their houses, and drink milk with them: this is to own them as their equals. A Caffre Chief will not drink milk in the house of a common Caffre.

OPERATIONS IN MADAGASCAR AND VOYAGE TO MAURITIUS.

THE Rev. D. Johns has recently visited some of the populous districts of the Island of Madagascar, to which the power of the infatuated and cruel Queen does not extend; and the result of that visit is communicated in the subjoined letter of our devoted brother, dated Mauritius, February 7, 1842. It will be seen that amidst severe sufferings, and great perils, the providence of God has been most mercifully displayed in Mr. Johns's preservation.

Openings for instruction.

WHILE in Ambongo, we had several of the subjects of Ratafikandro, the king of the country, and of a neighbouring chief, Raboky*, learning to read and write; several could spell, and no doubt, when some shall have learnt the *taratasy*,* many more will be induced to follow their example. Raboky said repeatedly he would give us as many children as we could teach, and he sent three of his grand-daughters to us, who made, before I left, good progress. We had numerous religious conversations with the people, and some of them occasionally united with us in family worship; but, as there were many Arabs residing in the same village who had much influence with Ratafikandro, we thought it best not to attempt public preaching there just then, and I believe that more can be done among such people at the commencement by reading and conversing with them, than by preaching.

In Ambongo there are seven or eight chieftains, each of whom has many thousand men under him. From what I could learn there are fifty or sixty thousand people in the district, and I am convinced that the chiefs would be quite willing to allow their subjects to learn the *taratasy*. As* they are so jealous of one another, there should be at least one teacher placed under each; and I believe if this could be done, the art of reading would soon spread through the whole district.

Disposition of the people towards the Christians.

We made every inquiry in Ambongo about the persecuted Christians who were supposed to have fled there, but we could not find that one of them had ever come to that part of the island. Had any of the Hovas† appeared in Ambongo previous to our going there, they would either have been put to death or sold as slaves to the Arabs; the people seem to detest the Hovas; but if the Christians were to go there now, I believe they would not only be protected, but treated kindly for our sakes. This, with the permission to establish schools, and teach the people privately, are great objects gained at Ambongo. Communications can easily be opened now with the Christians in Imerina, and I am in hope that this will be effected by Andrianilaina before my return.

During my stay at Ambongo, I got acquainted with several influential men from Menabe, and they also assured me that their chieftains and people would be very glad to learn the *taratasy*: they wished me to go down with them, and I would have most cheerfully consented if I had had a small vessel at my command. Indeed, from what I could learn, I have no doubt we could easily establish schools on the western side of the island all along from Ambongo down to Cape St. Mary, so that a more extensive field of Missionary labour is now open in Madagascar than has ever been

* A generic term for reading, writing, paper, books, &c.

† The native Christians belong to the tribe who bear this name.

before. It is true the experiment has not as yet been made anywhere south of Madagascar, excepting at Ambongo.

Embarkation for Mauritius.

I left Nosibe, 5th of December, on board a small schooner, bound with a cargo of rice to Mauritius. I was not aware of the state of things in this schooner until I went on board to depart from the island; but I soon found that four of the crew had deserted, and two were ill of the Malagasy fever, so that only two were left with the captain and mate to work the vessel. The captain told me how he was situated, saying that the government at Nosibe had refused him permission to engage a single man. I felt sorry then I had engaged my passage in a vessel so short of hands, and especially as the hurricane season was coming in. The captain said it was his intention to touch at Nosimitsio or Minow island, which lies a little north of Nosibe. He begged of me, as I was well acquainted with the king of the island, to use my influence to get men to go as labourers to Mauritius, who might also assist in working the vessel. I told him I would act as an interpreter for him.

A new field of labour.

We arrived there the following day, and proceeded to the village of the king, who received us very kindly. He is a very intelligent man, and has improved a little in civilization, having submitted to Radama and lived with the Hovas twelve or fourteen years: he and several of his men learned to read and write a little from the Hovas. We spent two days with him, and he gave us permission to engage twenty or thirty men to go to Mauritius. The captain, who was a young, inexperienced Irishman, engaged eighteen men, though he had no accommodation for more than four or five. I told the chieftain of my visit to Ambongo, and after some conversation he asked, "Why should you pass by us, and go to Ambongo to teach the people the taratasy, and leave my people to live in ignorance? I am sure (said he) you will receive no more kindness from the people there than you would receive from us here; if you will come and live among us we shall build you a house of prayer, and a school-room, and a dwelling-house for yourself, &c.; and I shall learn the taratasy myself, and give every encouragement to my people to do so. I have seen the value of the taratasy while I lived with the Hovas, and am anxious that my people should know it." I replied, that we were as ready and willing to teach him and his people the taratasy as any other tribe in Madagascar, but that I understood he had submitted to the French, and placed himself under their protection,

This he firmly denied, and declared that he was quite an independent king, and that he would never place himself under the French. "But leave that with me," said he, "and come here to teach us, and I shall see that the French shall not in any way interfere with your instruction."

I promised to return in six months, and if possible to take one who would be able to teach them the taratasy. With this he seemed exceedingly glad; and I have great hope that much good will be done among these people. He has now from two to three thousand persons with him, and many thousands of his people are on the mainland, where they form the most powerful enemies the Hovas have to encounter in the north of Madagascar.

Sufferings at sea.

On the 8th of December, we sailed from this beautiful island with the eighteen men on board, but in two or three days the captain found that his water was falling short. He put us all on an allowance, (one small bottle of water for each man per day,) and as the wind and current continued against us for a month, we made scarcely any advance. I cannot describe our sufferings during the whole of this month, owing entirely to the obstinacy of the captain. The weather was exceedingly hot, and we had nothing on board to eat but very bad salt beef and rice boiled in salt water. I lived almost entirely on the latter during the month, for salt beef does not agree with me, and if I took it, it created violent thirst, which I had nothing to quench. I had some tea with me, but the captain refused me any water beyond the one bottle, the same as the rest of the men. During the month, I had several fits of fever, which produced great thirst, but I was obliged to endure it as well as I could. I more than once offered a shilling for one bottle of water, but no one on board was disposed to sell his petty share. However, the Malagasy, though almost dying of thirst themselves, offered me a mouthful of water from their bottle several times. There was not a drop of wine of any kind on board. I never knew the value of water before. The Malagasy one night were almost parched with thirst, and had it not been for me they would certainly have risen against the captain and the crew. They brought the axe to break the water-barrel, with the intention of helping themselves. The scarcity was altogether owing to the obstinacy of the captain. We were once within two miles of a small island where there is abundance of excellent water, but he would not land, fearing lest the Malagasy labourers should run away.

Kind reception by the Hovas.

After wandering about Cape Ambro* for more than a month, we at last came opposite the British Sound, and being now almost wholly destitute of water and other provisions, except rice, we were glad to put in at this excellent port. In the middle of the night the men took the boat and escaped from the ship. This made the captain curse and swear like a madman: he had been in the habit of doing so daily since we left Nosibe, but now he directed his anger towards me, as if I had some hand in their escape. I was in misery on board this vessel, and things were growing worse and worse, so that I was induced to abandon her and take my chance to get down to Vohimarina by land. I was convinced that the Hovas in these parts knew nothing of my assisting the Christian refugees to make their escape. The Hova officers on board gave me every encouragement, and promised to find bearers for me. I went on shore with them, and we proceeded on our way to the military station, where the Governor resides, and which is about fifteen miles from the British Sound, on the way to Vohimarina. I was received very kindly by the Governor, and stopped with him two days, and all his officers and soldiers behaved very kindly to me. I engaged twelve maromitas† here to take me to Vohimarina, where I arrived in eight days. All the

country, from the British Sound to Vohimarina, is delightful. There is no part of Madagascar equal to it, and it is free from the fever.

The Governor at Vohimarina also behaved very kindly to me; he sent me a present of a turkey, two geese, two ducks, several fowls, and two sacks of rice, saying, that it was the Queen that sent them. I found a vessel sailing for Mauritius the day after my arrival there, and reached Port Louis in twelve days.

Proposed Mission of Malagasy teachers.

It is my intention to visit the same places in June or July next. I shall take with me Joseph and David, and shall leave one at Nosimitsio, and the other somewhere in the south of Madagascar. I must, if possible, find out the brother of Rafaravavy, who has united with the Sakalavas. Another officer from the capital with 300 or 400 men has joined him. An army of 4,000 men were sent in search of them, and all have joined the rebels, so that no less than 4,000 or 5,000 Hova soldiers have joined the Sakalava during the last year, besides forty officers of high rank. There is a fine field of labour among these people, and I am sure they would give us a hearty welcome. Rafaravavy wishes to go there, but before taking her we must find this party out.

APPLICATION FROM MR. GORDON, RETURNING TO INDIA.

THE Rev. J. W. Gordon, being about to return to his Missionary labours in the Tellogoo Country, would be happy to receive any donations in needle-work, school-books, new or second-hand, for the use of the orphan and day schools at Vizagapatam and Chicacole. A debt of about 50% still remains on the Tellogoo Mission press—any help to this object would be most thankfully received. Useful books on general science, history, biography, theology, and Missions, for a Mission library, would also be very acceptable. Mr. Gordon's best thanks are presented to the friends at Newport, Bedford, Exeter, Liverpool, Stepney, Chelsea, Mansfield, Bradford, and to the Ladies' Society, for their valuable aid during the last three years. Any further donations should be sent to the Mission House, Blomfield-street, during the present month.

APPLICATION FROM MR. VOGELGESANG.

THIS devoted Missionary has been for some time engaged among the coloured population inhabiting an extensive and destitute district of Cape Town, and his labours have been greatly honoured and blessed. He has succeeded, through divine favour, in forming a numerous congregation and church, and amongst his people many individuals are to be found of distinguished worth and piety. Several of these, however, while rich in faith, possess so little of this world's goods, and are so destitute of ordinary comforts, that their worthy pastor has been induced to appeal on their behalf, to the generosity of Christian friends in England. He especially solicits assistance for ten poor members of his church, who, in addition to the infirmities of age, are suffering under an almost entire privation of the necessities of life. Three of them are blind, and the others are afflicted with bodily

* The most northerly point of Madagascar.

† Bearers; answering to Palankeen-bearers in India.

disorders which render them equally helpless. Their chief want relates to clothing; and it is hoped, that by a public mention of the case, this cause of suffering may be removed. Articles of dress, either old or new, or materials to make them, would be very acceptable to our brother for this purpose; and the Directors would be happy to receive and acknowledge the same, and forward them by the earliest opportunity to Cape Town.

Mr. V. also solicits the presentation of a few old or new books suitable to the library connected with his church and schools, which is as yet exceedingly limited; and he would be greatly obliged for any volumes which friends could spare for this purpose.

ORDINATION OF MR. MOORE.

ON Wednesday evening, August 3, Mr. Joseph Moore was ordained at the Independent Chapel, Fareham, to the Missionary work among the heathen. The Rev. John Varty read the Scriptures and prayed;

Rev. G. Pritchard described the field of labour; Rev. G. D. Mudie proposed the questions; Rev. W. Scamp offered the ordination prayer; and the Rev. Dr. Harris delivered the charge.

EMBARKATION OF MISSIONARIES.

ON Thursday, August 11, the Rev. George Pritchard, with his son and daughter and the Rev. Messrs. Moore and Chisholm and their wives, embarked at Gravesend, in the

ship *Samuel*, Capt. Smith, on his return to Tahiti. The brethren by whom he is accompanied have been appointed to labour in the Tahitian Mission.

ARRIVAL OF MR. DYER AT SINGAPORE.

EARLY in March last, the Rev. Samuel Dyer, and Mrs. Dyer, having previously

touched at Malacca and Penang, reached the island of Singapore in safety.

BRISTOL AUXILIARY.

THE anniversary of this Auxiliary will commence on the third Sabbath in September (the 18th.) The Rev. J. Morison, D.D.; Rev. Andrew Reed, D.D.; Rev. T. Binney; Rev. Arthur Tidman, Foreign Secretary; Rev. W. G. Barrett, Missionary from Jamaica; and Rev. E. Stallybrass, from Siberia, are expected to attend.

MISSIONARY CONTRIBUTIONS,

From the 10th of April to the 30th of June, 1842, inclusive—(concluded.)

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|--|----|----|----|---|----|----|----|--|-----|----|----|
| <i>Oxfordshire.</i> | | | | Godalming | 10 | 0 | 0 | <i>Sussex.</i> | | | |
| Henley, on account | 33 | 0 | 0 | Streatham, Miss Taunton, first fruits | 0 | 5 | 0 | Aux. Soc. balance of 1841, 1842 | 35 | 12 | 0 |
| <i>Shropshire.</i> | | | | Croydon, Coll. 8th of May | 7 | 2 | 6 | Chichester, collected by | | | |
| Kinnerley, Mr. W. Croft. | 1 | 0 | 0 | Leatherhead | 2 | 5 | 0 | Miss Cheesman | 1 | 0 | 0 |
| <i>Somersetshire.</i> | | | | Albury, Mrs. Eliza Horsnaill, for Education at the Chæpelton Station, Jamaica | 30 | 0 | 0 | <i>Warwickshire.</i> | | | |
| Chard | 12 | 17 | 0 | Kingston, on account ... | 19 | 17 | 5 | Harbory, Mrs. Watts | 1 | 0 | 0 |
| Bristol, Tyntesfield Wraxall, Mrs. James Clarke | 10 | 0 | 0 | W. Ranyard, Esq. | 5 | 0 | 0 | Birmingham, Legacy of late Mrs. James | 500 | 0 | 0 |
| <i>Staffordshire.</i> | | | | Miss Ranyard, for Education at Mrs. Birt's station, Caffraria | 5 | 0 | 0 | Collected by Miss Kay, for paper for the African Mission | 2 | 3 | 0 |
| Stafford, Legacy of late Charles Chester, Esq. less duty | 90 | 0 | 0 | 29l. 17s. 5d. | | | | Atherstone, Legacy of late Mr. Vinrace | 50 | 0 | 0 |
| <i>Surrey.</i> | | | | | | | | West Bromwich, Rev. J. Hudson, and a few of | | | |
| Guildford | 15 | 3 | 6 | | | | | | | | |

| £ s. d. | den | £ s. d. | den | £ s. d. | den |
|---|---------|--|----------|---|-----------|
| Salem, to be called Sarah Grace..... | 1 16 0 | Cheshunt Association | 24 3 3 | Southwold | 19 4 1 |
| Tanner's Hill Juvenile Association, per Mr. T. Carter | 1 2 0 | Rev. M. M. Preston | 2 0 0 | Stansfield | 12 3 3 |
| Highbury College Students' Association | 6 12 6 | Nazing | 8 14 8 | Stowmarket | 12 1 1 |
| <i>Buckinghamshire.</i> | | Hertford | 3 17 4 | Village stations | 12 16 8 |
| Wooburn | 5 9 8 | Hertford Heath | 3 4 0 | For N. Tea, J. A. Webb and R. Morrison..... | 20 0 0 |
| Great Missenden, Mrs. Horner | 1 0 0 | Southgate | 2 12 0 | For N. Giri S. A. Knill | 2 0 0 |
| <i>Cornwall.</i> | | Hoddesdon | 2 0 3 | Sudbury | 74 2 9 |
| Maylor, Mr. John Richards, per Rev. T. Wildbore | 200 0 0 | 46l. 11s. 6d. | | For Vizagapatam Orp. School | 1 0 0 |
| <i>Derbyshire.</i> | | <i>Nottinghamshire.</i> | | Coll. at the Ann. Meet. of the County Society | 20 0 0 |
| Bakewell | 15 4 0 | Aux. Soc. per R. Morley, Esq. Nottingham— | | Trinity Chapel | 27 7 4 |
| A Friend, per Rev. R. Knill | 10 0 0 | Castle-gate Association | 37 11 1 | Wattlesfield | 19 1 0 |
| 25l. 4s. | | Collections | 78 0 5 | For N. T. Watesfield... .. | 10 0 0 |
| <i>Devonshire.</i> | | W. Smart Mis.-box | 2 12 3 | For Mrs. Dyer's School | 5 0 0 |
| Exeter, per Rev. J. Bistow | 85 0 0 | St. James-street, Col. | 18 12 3 | A Friend to Missions, by Rev. W. Garthwalte | 200 0 0 |
| Sidbury, Miss Hayman's Missionary-box | 1 0 0 | Friar-lane | 37 12 8 | Wickham Brook | 13 19 1 |
| <i>Essex.</i> | | Public Meeting | 17 0 7 | Wickham Market | 7 9 11 |
| Aux. Soc. per W. Ridley, Esq. on account | 600 0 0 | Sacrament | 7 18 6 | Walpole | 11 2 0 |
| Brentwood, for Mrs. Porter's School, Vizagapatam | 1 2 0 | Surplus at Breakfast | 3 12 9 | Woodbridge— | |
| Chelmsford, a Friend, for the education of a Missionary Student | 15 0 0 | Radford | 6 14 7 | Fof Nat. School | 0 16 0 |
| A Bible Class for ditto | 10 0 0 | Silston | 2 1 6 | Major Moore | 1 0 0 |
| Mark's Gate, Rev. J. Mulley, A thank-offering for the recovery from sickness of a beloved daughter— | | Ranskill | 2 6 3 | Rev. E. Moore | 1 0 0 |
| Parents | 2 0 0 | Keyworth | 3 15 0 | R. N. Shawe, Esq. | 2 0 0 |
| Daughter | 1 0 0 | Retford | 9 3 0 | Quay Meeting | 80 12 6 |
| Missionary-box | 1 5 0 | Sutton | 2 9 0 | Beaumont Chapel | 31 1 4 |
| Sunday-school do. | 0 15 0 | Laxton | 1 10 0 | Wrentham | 22 18 0 |
| 5d. | | Mansfield | 52 4 8 | For N. Giri E. Ritchie | 5 0 0 |
| Manningtree, Mrs. Pinchback, for a girl in Mrs. Maul's School to be called Sarah Providence | 2 10 0 | For Nat. Schools | 2 0 0 | Less exps. 33l. 2s. 1d. | 1374 18 3 |
| <i>Hertfordshire.</i> | | Sutton in Ashfield | 5 6 7 | <i>Surrey.</i> | |
| Huntington and Gore | 2 15 0 | Dr. Davidson | 1 1 0 | Brixton, Legacy of late Miss Raiger | 10 0 0 |
| <i>Kent.</i> | | Less exps. 28l. 17s. 5d. | 262 14 8 | <i>Sussex.</i> | |
| Margate, F.W. Cobb, Esq. including 10l. for Nat. Tea | 15 5 0 | Per Rev. R. Knill, the produce of an Organ, the gift of a Friend | 49 12 0 | Worthing, G. Lefever, Esq. | 2 2 0 |
| Tunbridge | 1 10 0 | <i>Shropshire.</i> | | <i>Wiltshire.</i> | |
| <i>Lancashire.</i> | | Filstock, a Friend, by Rev. W. Reuton | 10 0 0 | Broad Chalke, Mr. J. Burrough | 2 0 0 |
| East Auxiliary Soc. per S. Fletcher, Esq. on account | 499 8 0 | <i>Suffolk.</i> | | <i>Yorkshire.</i> | |
| West Aux. Soc. per S. Job, Esq. on account | 300 0 0 | Aux. Soc. per S. Ray, Esq.— | | A Friend to India | 100 0 0 |
| Preston Aux. per J. Hamer, Esq. on account | 86 6 10 | Beccles | 62 18 0 | Hull and East Riding Aux. Soc. on account | 253 10 7 |
| For Native Girls, Ann Richards, and Hannah Rodgers | 6 3 0 | For N. Tea, J. Crisp | 10 0 0 | Sheffield, &c. Aux. Soc. on account | 90 13 6 |
| For Wid. and Or. Fund | 4 18 2 | For School at Surat | 5 5 0 | <i>WALES.</i> | |
| 97l. 8s. | | Bergholt | 14 14 11 | Haverfordwest Tabernacle on account | 22 10 0 |
| <i>Leicestershire.</i> | | Borford | 2 0 6 | <i>SCOTLAND.</i> | |
| Leicester, per T. Nunnely, Esq. for the Press at Berhampore | 2 0 0 | Bury, Northgate-street | 49 17 6 | <i>Collections by the Deputation.</i> | |
| <i>Middlesex.</i> | | Whiting-street | 12 15 0 | Remitted by Rev. Messrs. | |
| Chiswick, for Nat. Tea, Edward Miller | 10 0 0 | Bungay | 24 4 7 | Swan and Ely— | |
| Hammersmith, Legacy under the will of the late Mr. Jacob Dud- | | For Nat. School | 6 10 0 | Stuartfield, Ind. Chap. | 6 10 6 |
| | | For Native Girl | 1 5 0 | Banff | 11 12 0 |
| | | Clare | 16 0 0 | Fraserburgh, ditto | 8 9 9 |
| | | Crathfield | 10 9 6 | Parish Church | 3 10 3 |
| | | For Nat. Tea, John George Crathfield | 10 0 0 | Peterhead, Cong. Ch. | 7 0 0 |
| | | For Nat. Boys, at Trevandrum | 10 0 0 | United Seces. Ch. | 3 11 10 |
| | | Debenham | 25 16 1 | East Parish Church | 5 18 2 |
| | | Falkingham | 1 1 0 | Miss. and Bible Assoc. | 6 14 9 |
| | | Framlingham | 22 17 2 | A. T. and Mary Anderson, gd. per day from their birth | 4 11 10 |
| | | Hadleigh | 121 17 0 | Milseat | 23 17 0 |
| | | For Nat. Tea, C. Kersey | 10 0 0 | Banff | 11 12 0 |
| | | Halesworth | 34 4 6 | Macduff | 8 8 0 |
| | | Nat. Tea. Halesworth | 10 0 0 | Culsamond | 4 5 11 |
| | | Coll. Ann. Meeting of the County Society | 32 2 7 | Insch | 4 12 0 |
| | | Ipswich, Tackett-street | 111 3 11 | Duncanston | 4 11 4 |
| | | Rev. J. T. Notildge, A.M. | 1 1 0 | Tollochleys and Percy-lew | 6 13 4 |
| | | J. T. Shewell, Esq. | 1 1 0 | Col. by Miss J. Smith | 1 10 0 |
| | | For Nat. Girl E. Crisp | 2 10 0 | Ditto by Miss Lealie | 1 7 0 |
| | | Nicholas Chapel | 43 4 0 | Duncanston, Rev. J. Morison's | 9 6 8 |
| | | Lavenham | 17 2 1 | Inverness, Fraser-street Chapel | 7 4 6 |
| | | For Nat. Fem. Tea. Isabella Meeking | 10 0 0 | East Church | 4 10 6 |
| | | Lowestoft | 9 11 9 | West Church | 1 16 11 |
| | | Rev. F. Cunningham | 1 1 0 | Gaelic Church | 1 2 6 |
| | | Melford | 6 19 6 | | |
| | | Nayland | 7 6 8 | | |
| | | Needham Market | 20 1 8 | | |
| | | Rendham | 28 16 0 | | |
| | | For Nat. Tea. Rendham | 10 0 0 | | |

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|----------------------------|-----|----|----|-------------------------------------|----|----|----|--------------------------------|----|----|----|
| Nairn, Parish Church... | 3 | 4 | 0 | North Esk Church, Rev. | | | | Montrose Street, Rev. | | | |
| Nairnshire Bible Soc., | | | | Mr. Davidson | 3 | 15 | 6 | Mr. M'Gill's | 6 | 7 | 0 |
| for the circulation of | | | | Friend, by Rev. Mr. | | | | Nile Street, late Rev. | | | |
| the Scriptures in Chi- | | | | Robertson | 0 | 2 | 6 | Mr. Ewing's | 13 | 15 | 10 |
| nese | 5 | 5 | 0 | J. Kemp, Esq. | 2 | 0 | 0 | Wellington Street, Rev. | | | |
| Forbes, Rev. Mr. Stark's | 8 | 14 | 6 | Rev. J. Watson | 1 | 1 | 0 | Dr. Mitchell and Mr. | | | |
| Lossie Mouth | 2 | 10 | 0 | Mrs. Watson | 1 | 1 | 0 | Robson | 18 | 7 | 3 |
| Bog Hole | 2 | 8 | 4 | Dalkeith Church, Rev. | | | | Trades Hall, Pub. Meet. | 2 | 19 | 9 |
| Elgin, Rev. Mr. M'Neil's | 6 | 3 | 7 | Mr. Duncan | 7 | 3 | 2 | Kilmarnock Relief Ch. | 1 | 2 | 0 |
| Rev. Mr. Pringle's... | 3 | 1 | 0 | Interest | 0 | 9 | 2 | Paisley— | | | |
| For Native Teach. Neil | | | | | | | | Abbey Close, Rev. W. | | | |
| M'Neil, Mrs. M'Neil's | | | | | | | | Nisbet | 4 | 8 | 0 |
| Sabbath Scholars | 3 | 0 | 0 | | | | | Indepen. Chapel, Rev. | | | |
| By Mrs. Cuthbard | 3 | 10 | 0 | Glasgow Aux. Soc. per J. Risk, Esq. | | | | Mr. M'Lachlan | 2 | 14 | 0 |
| Keith Indep. Chapel ... | 3 | 8 | 6 | Anonymous, being a | | | | Female Prayer Meeting | 0 | 8 | 0 |
| Rhynie Miss. Society, | | | | birth-day present, per | | | | Irvine— | | | |
| including collections | | | | the Deacons of George | | | | Parish Church | 4 | 7 | 2 |
| at Indep. Chapel | 8 | 0 | 0 | Street Chapel | 1 | 10 | 0 | Miss Allan | 1 | 0 | 0 |
| Mr. Troup | 5 | 0 | 0 | A Friend, J. D. | 5 | 0 | 0 | Mr. J. Breakenridge ... | 0 | 5 | 0 |
| Huntley Fem. Mis. Soc. | 12 | 0 | 0 | Miss G. Gray | 0 | 10 | 0 | Hugh Watt, Esq. | 10 | 0 | 0 |
| Youths' Miss. Society.. | 3 | 5 | 0 | Mr. W. Gunn | 1 | 1 | 0 | Mrs. H. Watt, for Be- | | | |
| Fem. Prayer Meeting... | 0 | 12 | 0 | Mr. J. Henderson | 5 | 5 | 0 | nares | 10 | 0 | 0 |
| Young men's ditto | 0 | 10 | 6 | Miss Henderson | 0 | 10 | 6 | Mr. J. H. Watt | 5 | 0 | 0 |
| Legacy of Isabel Brown | 4 | 8 | 2 | Mr. R. Kettle | 5 | 0 | 0 | Miss Watt, by Card ... | 0 | 8 | 2 |
| A Friend, per Mr. Hill.. | 1 | 0 | 0 | M. R. A., a Friend to | | | | | | | |
| Huntly Miss. Soc. in- | | | | Missions | 0 | 10 | 0 | | | | |
| cluding Coll. at Mr. | | | | Mr. J. Mitchell | 3 | 3 | 0 | | | | |
| Hill's Chapel | 25 | 13 | 1 | Mrs. W. M'Gavin | 2 | 0 | 0 | | | | |
| New Church Collec. | 6 | 0 | 0 | Messrs. G. Smith and | | | | Per Rev. J. Smith— | | | |
| | | | | Sons | 10 | 10 | 0 | Glasgow, Mr. C. Thomp- | | | |
| Less exps. 12s..... | 243 | 7 | 5 | Coll. by Miss J. Kelly, | | | | son | 0 | 5 | 0 |
| | | | | from friends in He- | | | | Alexandria | 0 | 14 | 8 |
| | | | | lensburgh | 1 | 5 | 0 | Rothsay | 4 | 0 | 1 |
| Remitted by G. Yule, Esq.: | | | | Bell's Hill Relief Chur. | 2 | 10 | 0 | Lanark | 1 | 1 | 2 |
| Edinburgh— | | | | Biggar Relief Church, | | | | | | | |
| Broughton Place Ch.... | 12 | 10 | 0 | Rev. Mr. Caldwell... | 5 | 0 | 0 | | | | |
| Bristo Street Church... | 14 | 2 | 2 | Black Quarry Young | | | | Lauder United Assoc. | | | |
| Richmond Place Chap. | 7 | 7 | 0 | Men's Society | 0 | 7 | 7 | Cong., Rev. G. Robson | 2 | 0 | 0 |
| Nicholson Street Chur. | 10 | 10 | 0 | Bridgetown Relief Ch. | 5 | 0 | 0 | Musselburgh, Indepen. | | | |
| Public Meeting | 15 | 0 | 0 | Calton Relief Ch. Asso. | 4 | 0 | 0 | Secession Church | 5 | 5 | 0 |
| Argyle Square, Chapel... | 19 | 10 | 0 | A Female School | 1 | 7 | 0 | Galashiels, Mr. J. Bal- | | | |
| St. Luke's Church | 4 | 8 | 4 | Hutchesontown Relief | | | | lanyne | 0 | 10 | 0 |
| South College St. Chur. | 8 | 6 | 2 | Church | 5 | 18 | 8 | Collections by Rev. W. Buyers— | | | |
| Albany Street Chapel ... | 9 | 4 | 6 | Mr. Kerr's Wednesday | | | | Montrose, Indep. Cha. | 1 | 10 | 0 |
| Rose Street Chur. Pub- | | | | Evening Class | 0 | 17 | 0 | St. John's Church | 8 | 15 | 0 |
| lic Meeting | 10 | 11 | 0 | Kippen Sabbath School | | | | | | | |
| Hopetoun Rooms ditto | 11 | 11 | 2 | Missionary Box | 0 | 10 | 6 | Less exps. 10s. 6d. | 19 | 14 | 6 |
| A Friend, per Mrs. | | | | Parkhead and Westmuir | | | | Dundee, Ward Chapel.... | 25 | 18 | 0 |
| Beilby, for South Sea | | | | Juv. Miss. Society ... | 1 | 0 | 0 | Tay Square | 2 | 4 | 3 |
| Missions' | 2 | 0 | 0 | Parliamentary Road, | | | | Steeple Church | 2 | 12 | 0 |
| Leith— | | | | Rev. W. Duncan, | | | | Ditto, Public Meeting | 8 | 10 | 1 |
| Rev. Mr. Smart's Pub- | | | | Prayer Meeting | 1 | 0 | 0 | E. Baxter, Esq. ... (D.) | 20 | 0 | 0 |
| lic Meeting | 4 | 15 | 5 | Collections by the Deputation. | | | | Newport, Indep. Chapel.. | 1 | 15 | 0 |
| A Servant Maid, per | | | | Cambridge Street, Rev. | | | | Society for Religious | | | |
| Rev. Mr. Harper | 0 | 10 | 0 | Mr. Eadie's | 9 | 9 | 9 | Purposes | 2 | 0 | 0 |
| The Collections at Rev. | | | | Duke Street, Rev. Mr. | | | | St. Andrews— | | | |
| G. D. Cullen's will be | | | | Graham's | 2 | 4 | 9 | Secess. Cha. Pub. Meet. | 4 | 16 | 0 |
| included in the Aux. | | | | George Street, Rev. Dr. | | | | Aux. Miss. Society | 8 | 0 | 0 |
| Society's remittance. | | | | Wardlaw's, several | | | | Mrs. W. Smith | 1 | 1 | 0 |
| Portobello— | | | | meetings | 88 | 12 | 0 | Less exps. 17. 16s. 8d.... | 74 | 19 | 8 |
| Rev. Mr. Cameron's ... | 3 | 3 | 6 | Grey Friars, Rev. Dr. | | | | Dalkeith, Cong. Church.. | 8 | 0 | 0 |
| Missionary Box | 1 | 13 | 9 | King's | 21 | 19 | 8 | Clatto, Mrs. Lowe, for | | | |
| Coll. by W. Lawrie | 0 | 12 | 3 | Hutchesontown, Rev. | | | | Mrs. Williams and | | | |
| Do. J. Currie | 2 | 19 | 0 | Mr. Taylor's | 8 | 2 | 4 | Family | 1 | 0 | 0 |
| Do. A. Banks | 3 | 0 | 6 | John Street, Rev. Mr. | | | | | | | |
| Musselburgh— | | | | Anderson's | 4 | 7 | 6 | | | | |

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.

No. LXXVII.]

[OCTOBER, 1842.]

THE
MISSIONARY MAGAZINE
AND
Chronicle.

THE BEGINNING OF WISDOM.



"Sret hing forth his hand, he placed in mine a string of his praying-heads, saying, 'I have done with this folly.'"—Page 146.

INDICATIONS OF PROGRESS IN THE SOUTH OF INDIA.

(From the Journal of Rev. J. E. Nimmo, Combaconum.)

—In the evening, at Galloway Chapel, as I was rising up to preach, there came in a fine-looking Brahmin, lad, about fourteen years of age, and took his seat near me. Having recognised him as one of my constant and attentive hearers, and as the very youth who, a day or two before, seeing me opposed at another place, boldly came forward and reproved the conduct of my enemies, I asked him to draw near me: he willingly accepted the invitation, and, though a Brahmin, scrupled not to touch me. Besides his prepossessing appearance, I found him very intelligent and affectionate. He said that he felt much pleasure in hearing the Gospel, and acknowledged that an idol was no God. When I inquired whether he had read any of our books, and could remember any thing he had read, he replied in the affirmative, and repeated nearly a whole page of the tract entitled, "Good Counsel." After a few words of exhortation, I placed in his hands a copy of the Gospel of Matthew, which he accepted with evident pleasure, and retired.

—Engaged all day in reading and preaching to some thousands of poor heathen. Many heard attentively, and some displayed a lively interest. Several aged persons sat and listened for hours together. One old man appeared deeply affected, and, at length, *stretching forth his hand, he placed in mine a string of his praying beads, saying, "I have done with this folly."*—(Page 145.) Distributed this day upwards of nine hundred tracts, and about twenty single Gospels. Lord, crown thy word with thy benediction!

—At Koottalam, met a man who heard the Gospel at Combaconum, and had read several of our books. I said to him, "I suppose you are now going to the tank to perform your evening poojahs?"* He said, "My poojahs, what are they, sir? all nonsense. I have left off repeating them these many years." I observed, "If that be true, I presume you have also forsaken your idols?" "Idols," he said, "What are they? are they not lifeless dolls?" "Why, then," I asked, "do you put these marks on your forehead?" He replied, "I know they are vain things, but I put them on simply to please my friends." At the close of our conversation, to which several persons were listening, he said, "It is my conviction, that, before long, all will become Christians; for see, how many, sir, most willingly accept your books. Is this not a sign that great numbers will, before long, embrace your religion? Believe me, you do not labour in vain."

—At the village of Seejalee, many heard me gladly. On my return to Combaconum, a Brahmin, who first seemed an opposer, bore me company for nearly a mile. In the course of conversation, he said, "You must not consider me your enemy.—I am fully convinced of the truth of all that you asserted. Yes, idolatry is false; but what can I do? Being a Brahmin, I dare not speak disrespectfully of idols in the presence of my neighbours." He said many things more which made me think he felt the power of the truth. On my presenting him with a Gospel, he thankfully accepted it, carefully wrapt it in his cloth, and placed it in his bosom.

* Idolatrous worship.

INTENDED ARRANGEMENT OF THE ANNIVERSARY SERVICES OF THE SOCIETY IN MAY.

THE Directors have been induced, after mature consideration, to adopt the following Resolutions in reference to the time of holding certain of the Society's Annual Services in May:—

- I. That the Sermons on behalf of the Society, in the several congregations in London and its vicinity, be preached on the Sabbath *after*, instead of the Sabbath *preceding*, the Annual Meetings.
- II. That the general meeting of the town and country Directors be held on the Monday morning *following* the Anniversary Services, instead of the afternoon of the Tuesday *preceding*.
- III. That the Missionary Communion Services, as the closing services of the Anniversary, be held on the evening of the Monday *following* the Public Meeting, instead of Friday evening, as heretofore.
- IV. That the Meeting of the Board of Directors, on the Monday *preceding* the Annual Meeting, commence at three o'clock instead of four, so as to facilitate the attendance of Directors from the country, who may wish to be present.

These prospective alterations are made as the result of fraternal and mutual arrangement with the representatives of other religious Institutions holding their Annual Services during the same period, and in whose prosperity the great body of the members of the London Missionary Society feel an affectionate and lively interest: namely—the Congregational Union; the Irish Evangelical Society; the Colonial Missionary Society; and the Home Missionary Society.

A few observations may be necessary to explain the reason for each of the alterations proposed.

The selection of the *Sabbath, after* the Annual Meeting, for *Congregational collections throughout the metropolis*, is made for the ensuing year *by necessity*, as the Sabbath *preceding* is the *first in the month*—the day of the monthly communion throughout our churches—on which it would be impracticable either to obtain collections, or to secure advocates from among our country brethren. The same preventive to the adoption of the Sabbath *preceding* the Annual Meeting will also occur in the year 1844. But, in addition to the necessity of the case arising from this circumstance, it is hoped that the alteration will induce many ministers to prolong their stay in the metropolis, and thus secure their attendance at the several meetings on the following days.

The postponement of the *General Meeting of the town and country Directors*, from the Tuesday *preceding*, to the Monday *following*, the Annual Meeting, is intended to afford more time for the deliberations of the General Assembly of the Congregational Union of England and Wales, as well as to facilitate the attendance of ministers at the Annual Meeting of the Irish Evangelical Society held the same evening. It will be observed also, that an opportunity will be given at the Meeting of the Directors on the previous day—the Monday *before* the Annual Meeting—for conference with our country brethren, who may be able to favour it with their attendance.

The change in the time of observing the several *Communion Services* has been made in order to afford Friday evening as a suitable and convenient opportunity to the Colonial Missionary Society for holding its Annual Meeting; the want of which has hitherto been found very injurious to the interests of that important Institution,—an Institution in which the friends of Missions to the heathen cannot but recognise a most valuable ally.

In the adoption of this arrangement, the Directors of the Home Missionary

Society, while retaining the usual Tuesday evening for their Annual Meeting, have most kindly relinquished the evening of the Monday, on which their Annual Sermon has heretofore been preached, for the purpose of affording an opportunity to our Society to close its Annual Services by the appropriate solemnity of the Lord's Supper.

The Directors cherish the assurance that these proposed arrangements, which have been adopted in the spirit of brotherly kindness and mutual good-will, and which they trust will contribute to the welfare of all the Institutions interested, will commend themselves to the judgment, and secure the cordial approval, of the Society's friends throughout the country.

(Signed) ARTHUR TIDMAN,
JOSEPH JOHN FREEMAN, } Secretaries.
JOHN ARUNDEL,

The complete arrangement of the Anniversary Services of the Society, including the alterations now stated, will in the ensuing year be as follows:—

| | | | |
|-------------|---------|------------------------|--|
| MONDAY, | May 8 . | Evening. | Sermon at Church. |
| WEDNESDAY, | 10 . | Morning. | Sermon at Surrey Chapel. |
| | | Evening. | Sermon at the Tabernacle |
| THURSDAY, | 11 . | Morning. | Public meeting at Exeter Hall |
| | | Evening. | Adjourned Public Meeting. |
| LORD'S DAY, | 14 | { Morning
Evening } | Sermons and Congregational Collections. |
| MONDAY, | 15 . | Morning. | General Meeting of town and country Directors, at the Mission House. |
| | | Evening. | Missionary Communion Services. |

DEPUTATION TO THE WEST INDIES.

THE Board of Directors, after mature deliberation, have recently adopted the important measure of appointing a Deputation to visit the Society's Missions in Jamaica and British Guiana.

The large amount of success with which God has graciously rewarded the efforts of our devoted brethren labouring in these colonies, while it demands gratitude and encourages expectations of extension and stability, requires also, for its direction and future efficiency, the exercise of much Christian wisdom.

Many of the churches, more particularly in British Guiana, are large, amounting severally to two, three, and four hundred, members, and the congregations consist of proportionate numbers. The Reports of the Society, for several years past, bear witness that their pecuniary resources and their christian liberality are fully adequate, and, in some instances, more than sufficient for their own support. But they are composed almost exclusively of those who have passed their lives under the debasing influence of slavery, and, for the greater part, of field labourers, whose ignorance and degradation, under that wretched system, exceeded those of any other class. Although they exhibit a thirst for knowledge, which is highly gratifying and encouraging, it cannot excite surprise that they are liable to the influence of prejudice and error, which demand the most vigilant attention and the wisest care of their faithful teachers. Thus while they possess, so far as pecuniary resources are regarded, the means of self-support, they are, *for the present*, in their collective capacity, deficient in many of the qualifications essential to christian self-government, and the effective application of their christian influence on others. While, therefore, the Directors are anxious that the churches

in the West Indies should become dependent on their own contributions, that so the funds of the Society may be left at liberty to meet the widening claims of millions in the East, they are constrained by christian duty to seek the accomplishment of this object in such a manner as will best promote the future stability, co-operation, and usefulness, of the colonial churches themselves, and thus ensure a rich reward to the churches in Britain, to whose zeal and kindness they are indebted instrumentally for the blessings of the Gospel.

Nor in any field of the Society's operations is it more important that a well organised course of spiritual training should be established for securing an effective native ministry. The first steps have already been taken in this good work, but it is desirable that additional measures should be vigorously adopted to carry the design to its maturity and strength ; that, surrounded by a band of fellow-labourers, the health and strength of our devoted brethren may be less severely tested, and their lives and labours be prolonged as the Fathers and Founders, under God, of the West-Indian churches.

To promote most successfully the measures necessary for securing these objects, the Directors have been deeply convinced that the appointment of a Representative to visit their stations in the colonies was indispensable ; and, while they have been deliberating on the subject, some of our most judicious and active brethren, labouring in Jamaica, Demerara, and Berbice have, without knowing the thoughts of each other, or the views of the Directors at home, severally expressed their sense of its importance, and urged the Board to its early adoption. This harmony of sentiment and feeling is most gratifying, and, as we trust, presages the happiest results to the undertaking.

The Directors, sensible that the success of the measure would greatly depend on the competency and suitableness of their Representative, were induced unanimously to fix upon the Rev. J. J. Freeman for that office. His intimate knowledge of the whole case, and his former experience of Missionary life, combined with his mental, social, and moral qualifications, commended our valued Brother to the confidence and esteem of the entire Board, and they were urgently and affectionately desirous that he should undertake the service. The invitation to Mr. Freeman was accompanied by a respectful and earnest request to the church and congregation at Walthamstow under his pastoral care, to consent for a season to relinquish his valuable labours for the sake of an object of so much importance, and the Directors are happy in being able to state that both the Church and its Minister, after serious deliberation, have generously consented to make the sacrifice involved ; and our Brother embarked for Demerara, on the 15th ult.

In relation to the painful controversy in Jamaica, maintained by some of the agents of the Baptist Missionary Society with some of their fellow-labourers, as well as with the agents of our own and kindred Societies,—while the Directors cherish unabated confidence in the integrity of their devoted agents, they think it necessary explicitly to state that the appointment of the present Deputation is entirely unconnected with the pending discussion.

The Directors feel assured that the proceeding will receive the deliberate and cordial approval of all the friends of the Society, and that they will unite in the fervent prayer that our beloved brother, Mr. Freeman, may, under the divine favour, be carried out and brought home in peace, that wisdom may be given to direct, and grace to sustain, him in his labours, and that the pastors and churches whom he visits may be encouraged, strengthened, and prospered, by his christian counsels and fraternal love.

*Mission House, Blomfield-street,
London, 1st October, 1842.*

SOUTH SEAS. NAVIGATORS ISLANDS.

(From Rev. W. Harbutt, Lepa, Upolu, July 20, 1841.)

General progress of the Gospel in Upolu.

It is exactly twelve months since the church at this station was formed. In that time, 113 names have been entered on our list of members. Of these we have had to suspend eight. With two exceptions, the crime for which they were excluded was very trivial; but we are obliged to be exceedingly strict. Two have died, concerning whom I can rejoice in hope; and two have gone as teachers to other islands not so privileged as Samoa. The remaining number is 101, and these appear to walk consistently with the high profession they have made. I have at present thirty-eight on my list of catechumens, who are desirous of union to the church, and most of whom will probably be very soon joined with us. The whole number I have baptized, since my arrival here, has been 247. The attendance on divine worship in the various parts of my district continues to be very good, and is highly encouraging.

War prevented by the influence of the Gospel.

In consequence of an outrage committed in May last by a chief of Falelatai on a person connected with the principal chief of Manono, great fears were entertained for some days that the *Malo*, or ruling party, would visit and lay waste the former place. Indeed, they had so resolved; but through the interference of the Missionaries, and the submission of the chiefs and others, in Falelatai, peace was again restored. Scarcely were our fears on this account ended, when another and more serious offence was committed in the same district, and war appeared inevitable. A principal chief of Fasetootai, in a quarrel, killed a chief of Manono, and the chiefs of Manono resolved that the whole of Aana, the district in which both Falelatai and Fasetootai are situated, should be punished for these offences. This, it may be remarked, was the seat of war when Williams first visited Samoa. The period was one of great anxiety to us, as it seemed likely that most of the islands would be embroiled in the war through their connexion with one or other of the parties. Brother Heath, with the assistance of the church on Manono, procured the declaration of the Manono chiefs, that if the murderer, who had fled to the woods, surrendered himself, they would not, as before determined, visit and lay waste Aana.

Measures were then taken to assemble the church in Aana, and endeavour to bring

about submission on the part of the offender. Although my district is at a great distance from Aana, yet, having heard on the Sabbath evening, of the projected meeting at Fasetootai, I set off on the Monday morning, accompanied by a large number of church members, and reached Aana early on Tuesday morning, in time for the meeting. There was a large assembly of chiefs from all parts of Aana: not one spoke in support of war, but every one deprecated it as improper in the present state of Samoa as possessed of the Gospel; and, before the assembly broke up, the offender came and surrendered himself, and performed the ceremony of submission. Thus has another threatening evil been averted through the overruling providence of our heavenly Father.

Great Missionary Meeting.

On the 2nd of June, we held the first great Missionary meeting which has ever assembled in this part of the island. It was indeed a festival in the district, and every one seemed to feel it so. A meeting of the church was held on the evening of the 1st, when four members were added, and nine individuals proposed as candidates for admission. On the morning of the 2nd, we held a prayer-meeting, at the break of day, which was attended by about 500 individuals. Many who slept at villages within three or four miles of Lepa, on their way to the *nunu fiafia*, (joyful assembly,) as they called it, would have been at this meeting, to join in supplicating the divine blessing, if they had known that it was to be held; and many of the inhabitants of the village were prevented attending by the necessary preparations of food for their numerous visitors. I mention this to account for the comparatively small number present at this solemn commencement of the day.

Immediately after breakfast we again assembled in our large place of worship, which was then nearly crowded. I preached from Mark xvi. 15, 16, to a highly attentive audience. After the sermon I baptized eleven adults, and three children. This being ended, the church united in the ordinance of the Lord's Supper. In the early part of the afternoon we held *le me*, (the May meeting.) It was our intention to have held the meeting on the *malae*, but it began to rain about noon, and we had to hold it in the chapel, which prevented many attending. The meeting was exceedingly interesting, and the references in many of the speeches, to

the past and present state of Samoa, deeply affecting, and such as could only arise from reflecting minds. The interest was fully kept up during the whole time of the meeting, nearly four hours. There were more than 2,000 present—all from my own district—who a few years ago knew nothing of the Saviour's name, but are now displaying the greatest anxiety to know if there is anything they can do for his cause, in proof of their gratitude for his love in sending to them the glad tidings of salvation.

Conversation with a candidate for communion.

Nearly three hours were spent by me this morning, (July 1.) in conversing with five individuals, candidates for church-membership. Thinking that a specimen of the answers might be interesting, I put down part of my conversation with one,—a female. I asked her, "What is the meaning of this ordinance?"

"It is a command of Jesus to his disciples, and is symbolic only."

"What advantages may be derived from it?"

"It will be of advantage to none but those who truly rely on Jesus Christ," and here she drew a beautiful figure of the feelings excited by any object that reminds one of a dear friend who has been removed to a great distance from us.

I asked, "If there was salvation in the ordinance?"

"Oh no," she replied, "that is to be found in the blood of Jesus only."

"What do you think of the bread and the wine used in the ordinance?"

"They are the symbols of the body and blood of Jesus, and not his real body and blood."

"Who are proper persons to partake of the ordinance?"

"True believers."

"What ought to be the conduct observed by them?"

"A constant submission to the requirements and will of God, and strict propriety in their conduct towards all men."

"What are your thoughts respecting yourself? I mean respecting yourself now, and what you once were?"

"When I think of my past sins, my heart is pained; but I rejoice that Christ has taken them away, and I beg of Christ to take away all my sins, and cleanse me in his blood."

"What think you? is it right for you to desire this ordinance?"

"I hope it is; for I feel differently to what I once did. If I truly repent and trust in Christ, it will be well for me. I desire and hope I do."

The last two questions caused much hesitation and feeling. I have not added to nor altered in the slightest degree what she said, excepting where the idiom of the language required it. I have not particularly chosen the case of this individual: if selection had been my object, there are others I should prefer. The woman's husband is also a candidate; and instances are numerous of the husband and wife coming together, and seeking to be added to the professing people of God.

INDIA.

STATE AND PROGRESS OF THE NAGERCOIL MISSION.

(From Rev. Messrs. Mault and Russell, Nagercoil, April 18, 1842.)

Rise of a religious pretender.

Besides our usual obstacles, we have had during the past year to contend with one of a formidable nature, which has revived with great energy amongst us, in the person of a poor deluded man, who asserts that one of the principal Hindoo deities has taken up his abode with him, and that consequently he is enabled to perform the cure of all diseases, and to confer innumerable blessings on his followers. Numbers of the lower classes have joined him, and are distinguished by the observance of a few unmeaning superstitions. The business has become so profitable, that one or more in every district in this part of the country has been induced to set up as a disciple of this miserable fanatic, whose name is Moothoo Cooty, and each disciple uses all his endeavours to make converts.

This delusion has spread to an astonishing degree, showing, by its progress, the sad degradation of the people; for the notions of this man and his followers are of the most contemptible kind, and their moral character awfully depraved. A tract on the subject has been published, and widely circulated, but not without meeting much opposition. It is hoped, however, that good has resulted from its perusal, and that the minds of some have been fortified by it against the prevailing error. In the midst of so much excitement, we have frequently trembled lest some of our own poor people should be led astray by the numbers and zeal of these wretched creatures; but we are happy to state that very few have fallen into the snare. The congregations in the immediate neighbourhood of the principal Swamy have most encouraged us by their

stedfastness during this trying time, and, what is remarkable, a servant of the Swamy himself has joined us, it is hoped, from conviction of the truth.

Stedfastness and zeal of the native Christians.

Many of our people are regular and devout in their attendance on the ordinances of religion; and, judging from their progress in divine knowledge, as well as their consistent life and conversation, we are constrained to hope that the means of grace are accompanied with the divine blessing. Some of the women manifest a great desire for improvement, and greater numbers are learning to read at the present time than at any former period. Others continue with much zeal to assist the readers in teaching the catechisms, and portions of Scripture to the females in their respective congregations, and to diffuse a knowledge of the gospel among their heathen neighbours. A few of the pious men in our congregations are also active in this labour of love, but their poverty, and the nature of their secular employments, leave them little leisure for works of benevolence.

General view of the Mission.

We grieve to say that a few that "did run well" have forsaken us; others have removed to distant places, and others have entered into rest; nevertheless the number of our church members has increased during the past year. Several have lately been baptized, and several more are waiting for that ordinance. Among those lately baptized were three young people formerly in

the schools, whose intelligence and piety are pleasing proofs of the advantage of early education.

It is a great assistance that the Bible Society enables us to circulate the Scriptures freely among the people, and that the number of those who can make a profitable use of them is increasing from year to year.

In most of the congregations there are Bible-classes, which are attended by all who are capable of reading. Some are making considerable proficiency in the art of reading and in a knowledge of the word of God, and seem to take pleasure in the exercise. As a knowledge of the Bible is the best means to raise the condition of our people, we have resolved to pay particular attention to our Bible-classes.

Feeling conscious from past experience, as well as from the testimony of Holy Writ, that without divine aid all our exertions will be fruitless, we have been urging upon the people the great importance of united and fervent prayer, for the influences of the Holy Spirit to co-operate with us in our momentous work, and we hope not without success. During the period now under review monthly prayer-meetings have been established in all our congregations, for the purpose of imploring the divine blessing upon our own exertions and upon the labours of God's people in every part of the world. To interest the people as much as possible in these meetings, a small magazine of missionary intelligence is published and circulated among them; and being read at the prayer-meetings, it seems to afford much interest.

AUTO-BIOGRAPHY OF DANIEL, A HINDOO CONVERT.

(Communicated by the Rev. E. Lewis, Coimbatour.)

His parentage, and early attachment to heathenism.

The glorious God, who rules all things in heaven and in earth, and who guides the affairs of individuals as well as of whole nations, ordained in his mysterious providence that I should be born in a heathen land. Like the great majority of my countrymen, I attended to the rules and ceremonies of the Hindoo religion, without ever once inquiring whether my religious performances were either acceptable to God, or consonant with the common sense of mankind. I was always taught to cherish the memory of my forefathers with the greatest veneration, and the simple fact that their religion was also mine, sufficiently proved to my mind that I was doing right; as, alas! it still does to my poor mother and the rest of my relatives.

I never thought any thing about the evil

nature of heathenism and idolatry before I heard of the religion of Jesus Christ. But when I was informed that a teacher of religion had come from England, teaching the people that the idols which I and my countrymen worshipped were nothing more than things made of stone, copper, brass, and the like materials; that the worshipping of them was a sin which would prevent our entrance into heaven, I exclaimed, "Oh, what is that? does he speak so of our gods? is it true what he says?" Whilst I thought thus, I became desirous of being made acquainted with Christianity.

First comparison of Hindooism and Christianity.

As soon as I acquired a little insight into the nature of the Christian religion, I thought within myself, "Well, if this be true, mine is a false religion—a mixture of

truth and error; a religion which has been fabricated by the perverse understanding of men: the things contained in it do not comport with the character of a holy God; the histories of our gods, as recorded in it, are disgusting even to be heard. Such a religion, therefore, must certainly lead to destruction." Moreover, I was afraid that if I continued in it, and walked after the example of these false gods, I should, in the first place, be punished in the present world, even as Bramah was, who, for his lustful desires, was cursed with the loss of one of his heads; as Vishnu, who, for his great sin, was doomed to be deprived of his reason; and as Siva, who, for his sin of murder, was subjected to the curse of becoming a fool and a vagabond on earth; and worse than all this, that I should hereafter be exposed to the wrath of a holy and just God, and cast into hell, there to remain for ever.

Convictions resisted and overcome.

I thought with pity on myself and others, that it was doubtless through ignorance that our forefathers continued in heathenism, and brought up their children in it with the impression that it was the true religion. I thought, moreover, that Christianity must be the true religion, and that the salvation of the soul must be through Jesus Christ, who knew no sin. But then the thought struck me, that if I desired to follow such a religion, and really did so, my mother, brothers, relatives, companions, and countrymen, would view me with a burning jealousy and utter detestation; yet I was partly convinced, that if I did not yield myself to God, through Christ the Saviour, I should be cast into the lake burning with fire, there to endure endless torments. Still I continued in abominable heathenism, and was confirmed in it in the following manner. Some of my townsmen put to me very perplexing questions, the sophistry of which I was, at that time, unable to detect and refute. Thus, after my former convictions of the evil of idolatry, and my partial relinquishment of it, I again returned to its foul delusions.

Confirmed hostility to the truth.

My friends, still fearing that I might become a Christian if I continued at Coimbatour, sent me to Madras, where I was placed under the tuition of the college moonshee,* who instructed me in various Hindoo books relating to idolatry, by means of which I furnished my mind with many arguments against the Christian religion, and returned to Coimbatour with a high testimonial to my character from the celebrated moonshee.

After my return to Coimbatour, I firmly believed that Christianity was altogether false, that I could not enter heaven if I em-

braced it; and I prided myself on possessing sufficient skill to prove that my religion was true, and to confute the arguments of any one who adhered to any religion opposed to the one I held.

Conviction revived, but indecision continued.

In Divine Providence, the Rev. E. Lewis came to this place, and employed me as a Tamil moonshee. Whilst engaged in instructing him, I was in the habit of bringing forward many objections to the religion of Christ; but I was quickly put to shame and silence by the answers which he returned to each of my objections; and I became convinced that all my disputes were vain. After this I gave myself up to thought and meditation, and during the few months I was considering the superiority of Christianity, and the inferiority of heathenism, my mind was in a state of extreme perplexity, sadness, and disquietude.

At this period a gentleman put into my hand a book called the *Pilgrim's Progress*, which I read. Partly by reading this book, and partly by the remembrance of all the labour which had been expended on me at Coimbatour, I began to feel that the Christian religion was the only true religion, and that Christ was the only sinless Saviour. My mind was in a most distressing and miserable state. My confidence in Vishnu was shaken, whilst my faith in Jesus Christ was very weak. Vishnu pulled me by the one hand, and Christ by the other; and not knowing whom to worship, Vishnu or Christ, I went out to the river side, sat down, and wept. To rid myself of so much misery, I was nearly on the point of putting an end to my life; but then I thought that to do so would be a sin.

Conversion to Christ.

I then went to the house of the Rev. Mr. Lewis, and wishing him to think me still a heathen, I put Vishnu's mark upon my forehead. Mr. Lewis received me kindly, spoke to me for a long time on the subject of religion, and exhorted me to trust in God through Jesus Christ, and then my expectations would never be disappointed. A few days after this, I felt it impossible to continue a heathen any longer, and determined, whatever might be the consequence, to make a profession of Christianity.

In March, 1841, I was enabled to renounce idolatry, and felt a strong desire to deliver up my heart to Jesus Christ. I then began to see and feel my really awful state before God. All the sins I had committed, and which I before regarded as light and trivial, I felt to be a heavy load too great to be supported by myself. In my distress I went to Mr. Lewis, confessed to him my

sus, told him the state of my mind, and inquired what I should read, or what I should do, to obtain comfort. He took me immediately into a private room, interceded with God through Jesus Christ on my behalf, and advised me to read the Gospel frequently. He also told me that all men were sinners like myself, and that no man could at any time be justified by his own righteousness: by following his good counsels I obtained peace of mind. Now I firmly believe that if ever I am justified, it must be entirely through the righteousness of Jesus Christ. My mind is daily enlightened in the knowledge of divine things, and rejoices more and more in prayer to God through Jesus Christ. I read the Scriptures with great thirst, which, to my exceeding joy, I find is daily increased in proportion as it is supplied with the good things of the Gospel.

Endurance of obloquy for the Gospel's sake.

Since I have embraced this true religion, it is sad to hear the remarks that are made on me by my townsmen. Some of them say that I am a downright fool; others, that I have been bewitched by medicine; and others predict that in a few months I shall be seized and destroyed by the leprosy; some, however, speak a little more rationally. They give me credit for sincerity at least, for they say that 'I could not act thus without sufficient reason, and, if the Christian religion were not true, I should not have embraced it. They console themselves for the loss sustained by the cause of idolatry in my departure from its ranks, by saying, that the time is coming when all the inhabitants of the earth shall be like me; but they advise me, if I am determined to continue a Christian, to be so inwardly, but

outwardly to be a heathen. I am determined, however, by the grace of God, to continue faithful to the Lord.

As soon as I found by experience the power of divine grace within me, I became very desirous of bringing many to the Lord Jesus Christ; and from that time to the present, I cease not, through the grace of God assisting me, to warn my relatives, companions, and hundreds more, of the evil of idolatry, admonishing them to forsake it, and inviting them to believe in Jesus Christ. In this I have met with little encouragement; on the contrary, I am called to endure much persecution. My mother and brother have turned me out of their house, and the people generally have united to drive me out of the town. Whenever my mother sees me she weeps, beats her breast, pulls her hair, and upbraids me for the disgrace which she considers I have brought upon her, and upon the people of her caste; and I in return weep and pray for her.

Public profession of Christ.

On the 21st of November, 1841, I was baptized by Mr. Lewis, who had laboured most to effect my conversion to God. And I humbly trust, that the hope I now entertain of persevering to the end as a genuine believer, will, by the grace of God, be realized.

With much affection I beseech you, who are Christians in England, to pray earnestly for Christians in India, and to increase the number of your Missionaries in this country. You are rich and can well afford it; and it is better that your money should be employed in sending Missionaries to India, than that idolatry should send the souls of the Hindoos to hell.

NARRATIVE OF J. A. SALT'S NATIVE TEACHER.

(Communicated by the Rev. J. M. Lechler, Salem.)

The readership under this name, is held by Marriannen, previously a schoolmaster in the Mission. He appeared to me a steady Christian, and apt to teach. Having paid particular attention to his further improvement, I sent him at the beginning of this month as a teacher to his native place. A few months since I asked him to give me a brief outline of his life, and he furnished me with the following:—

"I was born at Kangavally in the Ahtoor district, which contains 64 villages. In my native place, there was a Roman Catholic church: my great grandfather was a Roman Catholic, and a catechist there, and in the same office my grandfather and my father

lived and died. My father died in 1817, and before the close of that year my mother also departed this life. From that period until 1831, I was a Roman Catholic catechist, and felt exceedingly attached to, and zealous for, the Romish doctrines, such as the worshipping of the Virgin Mary, saints and images, the absolution of the priests, the sacrifice of the mass, praying for the souls in purgatory, festivals and saints' days, and other things taught by the priests. During that interval Barnabas, now reader in the same neighbourhood, used to come to my place, and, friendship commenced between us. Once Barnabas happened to go to Salem, when he visited the missionary

(Mr. H. Crisp), and received some tracts, which on his return he showed to me, saying, 'He had heard that the Roman Catholic religion was not the Christian religion, and that true Christianity was very different from it.' When I heard him say this, I became very angry, and abused him not a little. In reply he remarked, 'Only go to Salem to the Missionary, and you will find that what I say is true.'

"Soon after he invited me to go to Salem with him, and I consented. When we arrived there Mr. Crisp was dead: however, there was a catechist named Isaac, with whom we had a conversation. He put several questions to me, explained some passages of the Bible, while he related the history of the Romish Church and showed me its errors. I then began to see the nature of Romanism, my heart became uneasy, and the foundation of my foolish zeal was shaken. When I returned to my village, I took with me a New Testament, the Books of Moses and the Psalms, which I read carefully and with much profit. I felt pricked in my heart—the lost condition of my soul presented itself to my contemplation, and I began earnestly to pray to the Lord.

"After Mr. Walton's arrival at Salem I went there again. He examined and instructed me in various ways, particularly laying before my mind that word of the Gospel, 'What is a man profited, if he shall gain the whole world and lose his own soul? or, what shall a man give in exchange for his soul?' About this time I felt a change taking place in my mind. Several times I visited Salem to the neglect of my occupation as a Roman Catholic catechist. When some of the Romish congregation observed this, they addressed a letter to the priest, who immediately called for me, but I did not go.

The priest then appointed another man in my place.

"Some time after Mr. Walton sent Isaac to instruct me further, and at length I was enabled to praise Jesus my Lord, who had brought me out of darkness.

"I went again to Salem in order to obtain more instruction, and be baptised. This happy event took place, through the Lord's infinite mercy, in 1835, and before I left Salem I partook of the Lord's supper. For all the mercies thus bestowed upon me a poor sinner, glory be to the Lord for evermore!

"I returned to my native place, and to the best of my ability read and explained the New Testament to my wife, my two brothers, and my other relatives. Once a month I went to Salem to enjoy the Lord's Supper, and the preaching of the gospel. Isaiah was then the master of the Boys' School in the Mission compound. When he was appointed reader, the school was offered to me and I gladly accepted it. From that time I lived on the Mission premises, and laboured in the Lord's work. Soon after my wife was also converted and initiated into the church of Christ by baptism. My two brothers also have undergone a change, and now one of my sisters-in-law seems to be seeking the Lord. Thus I and my house, though once deeply sunk in the mire of ignorance and sin, have experienced the saving mercy of the Lord. Praise and glory be to him for ever! O may I understand and feel the many mercies, which thou my Saviour, hast vouchsafed to me! May I serve thee in sincerity, and at last have an abundant entrance into thy heavenly kingdom!

"I am,

"Your humble servant and fellow-pilgrim,
"MARRIANNEN."

SOUTH AFRICA.

PROGRESS AND PROSPECTS OF THE CAFFRE MISSION.

(From Rev. Richard Birt, Caffraria, March 16, 1842.)

It must yet be regarded as the day of small things in this land, although such as Tyumi and Buffalo River are stations of some magnitude. Still, though the churches of Caffreland are small, various indications exist to show that the gospel is spreading: its claims are better understood, and consequently the opposition to it is in some respects increased. Several very obnoxious customs are now occasionally omitted, and the Amaggira* try to adapt their works of darkness to the twilight of the present times, while they are content to set their claims on a level with the word of God, instead of despising it as formerly. Indeed, to an

eye-witness there are many symptoms which betoken a progressive though silent preparation for a better day. This process may be long—yes, long enough to test the faith of the labourers, and of the churches that have sent them out; but that such preparatory course has begun cannot be doubted. We trust, therefore, the churches of Britain will not withhold the means for blessing Caffreland, and that no earthly consideration may be allowed to operate as a restriction upon the work of missions with which the great Head of the Church has entrusted them.

The subject of nurturing Caffre female

* Heathen doctors.

children in our family appears to me of growing importance, the more I see the hindrances and allurements which prevent the attendance of the young on daily instruction. I feel thankful, both for the approbation bestowed by the Directors upon my plan of taking children, and the publicity which has been given to my appeal for assistance. I hope you will not leave it there, but follow it by your prayers and appropriate reiteration.

The little church continues to give us much satisfaction—the names of the members are as follow:—Daniel, the native assistant; one woman, baptized by our Wesleyan brethren, at whose station she sought refuge from the persecution of her heathen friends; one Fingoe woman, who received her first impressions under the ministry of Mr. Brownlee, and was baptized here. The names of the others—fruits of this mission, are—Kalipa, Tembu, Timoti, Baccla, and Kazi. To these I hope soon to add another by baptism—a young man, who has long been a member of our household: he, like Kalipa and Baccla, sought my house as a refuge from his persecuting friends.

I hope soon to baptize a woman whose aged husband is an inquirer after the truth, and a candidate for baptism. Since I last

wrote, two men have come nobly and boldly forward, as avowed followers of the Saviour. They have appeared among the candidates for baptism, and afford decisive evidence of having experienced the new birth. There is an evident disposition in them to give themselves unreservedly to the Lord. They are constantly hearers of the preached word, and would put to shame many in our native land by the distance they walk to attend the house of God. One is almost a daily worshipper with us at half an hour past sunrise, after a walk of three and a half miles at least, and though the other does not come so far, he is always with us in the evening, however dark. Another young man seems to have been affected with very powerful convictions within the last fortnight. His younger brother was one of the companions of Kalipa, and has long given me good hope of his state, though he has not yet offered himself for baptism. These two brothers are sons of the woman mentioned before as one whom I hope soon to baptize. All the people of that kraal or hamlet assemble every evening for worship. There are two or three others of whom I could speak well, but if there be any good thing found in them towards the Lord God, it will make the subject of a future communication.

WEST INDIES.

ENCOURAGEMENTS IN DEMERARA.

(From Rev. S. S. Murkland, Freedom Chapel, West Coast, June 27, 1842.)

ON Friday, the 17th of this month, the new Chapel at this station was opened for public worship. In this event we truly rejoice, as our labours have hitherto been much retarded for want of accommodation. Early in the morning we had a prayer meeting for the divine blessing on the services of the day. At noon the first service commenced. Mr. Scott read suitable portions of the Scriptures, and prayed. Our brother, Mr. Wallbridge, delivered an appropriate discourse from Psa. cxviii. 25—"O Lord, I beseech thee, send now prosperity." Mr. Henderson closed with prayer. Sickness prevented our brother Rattray from being present at the opening.

In the evening we had a Missionary meeting. Mr. Scott addressed the congregation on the present state of the heathen; Mr. Henderson enforced the claims which they have upon Christians; and Mr. Wallbridge gave an address on the means to be used in sending the Gospel to the heathen, especially to Africa, by which he had an opportunity of stating the object that brought him to this colony. Though the morning was wet, the meetings were good and inter-

esting. The debt remaining on the chapel is about 300*l.*, the whole of which we expect to pay by the close of the year.

The brethren in Demerara are much delighted with the accession of dear Mr. and Mrs. Wallbridge to our number. The little knowledge I had of Mr. W., while attending the Borough-road, and what I have observed since he came amongst us, convinces me that Providence wisely directed you in selecting him to the office of training a native agency for the Missionary field. At no period since I came to Demerara, have I seen so much love and harmony among the brethren as exists at present, and has existed for some time past. Brother W. seems every way calculated to promote this heavenly state of feeling.

"Lo! what an entertaining sight,
Brethren, whose cheerful hearts unite."

We long to see a revival of vital godliness among our people. Numbers are now able to read, and are well acquainted with the theory of divine truth. In our new sphere we are surrounded with nominal professors, who were baptized by the Established clergy while ignorant of the first principles of

Christianity, and in that state they are content to remain. Our work now is truly aggressive. We meet with opposition from the ungodly of every class and colour. The licentious complain that we prevent them indulging their vicious propensities; the grog-shop keepers hate us for our Temperance Societies, and say we prevent their customers from purchasing; and the Sabbath-breaker is afraid to be seen on the

Lord's-day in his usual enjoyments. But God is with us, and we are not afraid what man can do. "We are chastened, but not killed." The church committed to our care continues to increase, and the schools are well attended. Formerly we were at a great loss on the Sabbath for accommodation; but thanks be to God this desideratum is at length supplied, and our plans of usefulness can now be carried out as we desire.

DIFFUSION OF MISSIONARY INTELLIGENCE.

To the Editor of the Missionary Magazine.

DEAR SIR,—Can you spare me a corner in the Magazine for a practical suggestion intended to benefit the Missionary Society? Presuming that you will, I proceed to say, that I fear you will feel, along with most other Societies, your income for the year affected by the distressed state of the country. Under such circumstances, many who would have been glad to give have it not to spare; and others, perhaps, who could contribute with some little sacrifice, rather than make that sacrifice, will expend upon their own gratification what they once subscribed because they could do it without any inconvenience.

But it may be fair to ask, will these be the only causes of the reduction of the Missionary Society's funds? May there not be ignorance in one quarter, and misapprehension in another warring against your prosperity, not knowing at all, or mistaking the nature of your enterprise—the extent of your field—the magnitude of your efforts—and the richness of your success? To give you the result of my individual observation, I must say that I think this will be the case. I conceive our churches throughout the country want more of a systematic Missionary education ere their interest in your operations will bear any thing like a due proportion to their greatness. But how is this to be communicated? Until efficient or additional means be devised, I would make the Annual Reports of the Society the basis of more extended teaching with regard to the labours of the Society, and would suggest:—

1. That the Annual Report be circulated by way of loan far and wide by those subscribers who become possessed of it from year to year. It is to be feared that it is often laid aside just after being received, while it might furnish knowledge and minister edification to numerous persons who could not receive it through any other channel so well. But,

2. And chiefly, I would suggest the advantageousness of the dear brethren throughout the country making it more commonly the foundation of their monthly Missionary communications to their people. There are not many country congregations in which more than six copies are received in the year; but the persons who take an interest in Missionary doings may count by sixties, and these certainly have a claim to know in detail the statistics of the Society, and be made acquainted with its trials and successes. I can conceive of few things more likely to interest and profit the Christian friends at a Missionary prayer-meeting, than the selection of some Mission as the theme of discourse, (dividing the entire Report by the months so as to go through it in the year,) with brief notices of the geographical and political features of its locality—a faithful exposition of the gains and the losses of the effort—with all the other matter, scriptural and otherwise, which the topic and occasion might suggest.

The milk of anecdote is well—an incident will often illustrate a topic better than a long argument; but the temper of the times seems also to call for the strong meat of information. Where this can be supplied of a more authentic, affecting, and useful character than in the pages of your admirable Reports, I know not: at the same time, as a source

of general instruction with regard to the Society, I fear they are too much sealed from common access. In the course of a pretty large experience, I have never found any minister making the Annual Report of the Missionary Society the subject of a protracted and minute analysis, extending over the entire year.

May I hope that these remarks will not be considered out of place in your magazine at this season; and that they may call more attention to these supplementary "Acts of the Apostles," which the mercy of God to the heathen enables you to issue from year to year.

I am, &c. &c.

D—.

DEATH OF MRS. MESSER.

WE lament to state that, by a letter from the Rev. J. G. Messer, our worthy Missionary brother at Uitenhage, intelligence has been received of the death of his esteemed wife. She had been a faithful labourer in the cause of the Redeemer in South Africa, for upwards of thirty years, and her death, which occurred on the 30th of

April last, is deeply deplored, not only by her hereaved and venerable husband, and a large circle of European friends, but by the natives generally throughout the extensive district in which she resided, who will long treasure the memory of her christian services, and keenly feel the loss they have sustained in being deprived of them.

FROME.—JUVENILE MISSIONARY MEETING.

In connexion with the anniversary services of the Frome Auxiliary, held in August last, a general meeting of the children of the different schools belonging to the Frome Sunday-school Union, was convened in the Wesleyan chapel, with a view to interest their minds in the great subject of Christian Missions to the heathen. The children in attendance numbered about fourteen hundred, exclusive of their teachers; and, thus brought together, presented a truly animating and imposing spectacle. Powerful and earnest appeals, equally adapted to convince their judgments and to exercise their

affections, were addressed to them by Thos. Thompson, Esq., and the Rev. W. G. Barrett; and several interesting questions (naturally springing out of the occasion) were proposed to them, which they promptly and appropriately answered. At the close of the proceedings, a general impression prevailed that such meetings, if held in every town throughout the kingdom, would be of great and permanent utility to the interests of the Missionary cause, and eminently conducive to the moral and religious welfare of the children and their teachers.

EMBARKATION OF MR. GORDON FOR INDIA.

ON Monday the 5th of September, the Rev. J. W. Gordon, who had been on a visit to this country for the restoration of his health, embarked in the *John Line*, Capt. Brodie,

for Madras, with a view of resuming his labours in connexion with our Mission at Vizagapatam.

ARRIVAL OF MISSIONARIES AT TAHITI.

THE arrival of Messrs. Jesson and M'Kean, at Sydney, in October last, was communicated in the *Missionary Magazine* for April. We are now thankful to state that intelligence has been received of the safe arrival

of our friends at Tahiti; Mr. and Mrs. M'Kean having reached the island the 14th of February, and Mr. and Mrs. Jesson on the 28th of the same month.

LETTERS RECEIVED FROM MISSIONARIES, &c

SOUTH SEAS, 1841-42.—Tahiti, Rev. C. Wilson, Dec. 8. Rev. R. Thomson, Dec. 16. Rev. J. M. Ormond, Feb. 4. Rev. T. S. M'Kean, Feb. 2. Rev. G. Platt, March 21. Rev. J. T. Jesson, Mar. 19 and 22. Mrs. Pritchard, Feb. 13. Eimeo, Rev. W. Howe, Oct. 20, March 8. Huahine, Rev. C. Barff, Dec. 8. Rev. G. Stallworthy, January 20. Raiatea, Rev. G. Platt, Dec. 17, January 15. Rarotonga, Rev. C. Pitman, Dec. 30 and 31. Navigators Islands, Rev. W. Harbutt, July 20. Rev. W.

Day, Sept. 13. Rev. J. B. Stair, Sept. 9 and 11. Sydney, Rev. Dr. Ross, Feb. 1, March 10 and 26.

ULTRA GANGES, 1841-42.—Malacca, Rev. Dr. Legge, March 12. Singapore, Rev. Messrs. Dyer Stronach and Keasbury, March 1. Rev. S. Dyer, March 8. Penang, Rev. T. Beighton, February 12. Rev. A. Stronach, January 3. Batavia, Rev. W. H. Medhurst, Feb. 19. Mr. W. Young, Jan. 27, Feb. 22.

EAST INDIES, 1841-42.—Calcutta, Rev. T.

Boaz, March 9, April 16 and 18, June 3, July 1. Rev. J. A. Shurman, March 15 (3 letters), June 4. Chinsurah, Rev. G. Mundy, April 23. Benares, Rev. J. A. Shurman, April 11 and 12. Rev. J. Kennedy, April 9 and 14, June 2. Rev. J. H. Budden, April —. Rev. D. G. Watt, June 2. Mirzapore, Rev. R. C. Mather, April 18. Surat, Rev. Messrs. Flower and Clarkson, April 26. Rev. W. Fyvie, April 18. Vizagapatam, Rev. E. Porter, April 5. Bellary, Rev. W. Thompson, April 21. Belgaum, Rev. J. Taylor, April —. Rev. W. Beynon, June 14. Bangalore, Rev. E. Crisp, May 13. Rev. J. Sewell, June 9. Salem, Rev. J. M. Lechier, June 8. Coimbatore, Rev. W. B. Addis, April 22. Nagercoil, Rev. Messrs. Mault and Russell, April 18. Neyoor, Rev. C. Mead, March 15. Rev. Messrs. Mead and Abbs, March 14. Rev. J. Abbs, April 9. Trevandrum, Rev. J. Cox, April 19.

MEDITERRANEAN, 1842.—Corfu, Rev. J. Lowndes, July 11.

SOUTH AFRICA, 1841-42.—Cape Town, Mrs. Philip, March 24, April 4, 23, and 30, May 14 and 30. Rev. H. Calderwood, May 19. Paarl, Rev. G. Barker, April 4. Hankey, Rev. E. Williams, Feb.

23. Port Elizabeth, Mr. W. Passmore, [April 23. Caffreland, Rev. R. Birt, March 6.

AFRICAN ISLANDS, 1842.—Fort Louis, Rev. D. Johns, April 12.

WEST INDIES, 1842.—Demerara, Rev. C. Rat-tray, March 21, April 9, May 24, June 10, July 11 and 13. Rev. Messrs. Watt and Ratray, April 13 and 30. Rev. S. S. Murland, June 27. Barbice, Rev. S. Haywood, March 26 and 28, May 2, 7, 11, 23, and 29, June 7, 14, and 27. Rev. E. Davies, Mar. 26 and 29, April 12 and 30, May 4, 6, 23, June 6, 8, 22, and 30, July 1 and 7. Rev. J. Weddington, March 3, May 24 and 31, June 15. Rev. D. Kenyon, March 25. Rev. J. Roome, May 3, 9, and 10, June 8. Rev. J. Dalglish, April 12, May 24. Mr. G. Pettigrew, May 18, July 11. Mr. J. L. Parker, June 11. Jamaica, Rev. R. Jones, April 12 and 27, June 14. Rev. E. Holland, April 12. Rev. W. Alloway, April 12. Rev. T. H. Clark, April 4, May 6 and 30, July 7. Rev. G. Wilkinson, April 18, May 19. Rev. J. Vine, April 6, June 22. Mr. S. Hodges, April 27. Rev. R. Dickson, April 20, May 12. Rev. F. W. Wheeler, April 27, June 6. Rev. W. Slatyer, May 10, July 19. Rev. B. Franklin, June 1. Mr. W. Hillyer, July 9.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz. —

To Anonymous, for parcels of various useful articles, apparel, &c. to the young Ladies of Miss Renals's school, Wellingborough, for a parcel of apparel for the children at Rarotonga; to Miss Kay, Birmingham, and friends, for a parcel of clothing for Mr. Helmore, South Africa; to the Sunday-school children connected with the Rev. A. Jupp's congregation, Axminster, for a basket of useful articles for the South Seas; to the Ladies of the Sherborne Missionary Working Society, for a box of useful articles, value 14*l.*, for the Rev. W. Porter, Madras; to Ladies connected with the Spencer-street Ladies' Clothing Society, Leamington, for a parcel of clothing for the schools under the care of Mr. Pritchard; to friends of Mr. Burl's congregation, Maldon, for a parcel of clothing for Rev. G. Schreiner; to the young people connected with St. Andrew's Chapel, North Shields, Rev. A. Jack, for a box of useful articles for the Mission under the care of Mr. Harbutt; to the Juvenile Friends connected with Argyle Chapel, Bath, for a box of clothing, and other useful articles for the schools under the care of Rev. W. Gill; to young persons at Tavistock and Launceston, for a parcel of useful articles for the asylum at Berhampore; to friends at Elgin, per Miss Gordon, for a box of useful articles for the Tahitian Mission under the care of Mr. McKean; to the Ladies of Ebenezer Chapel, Shadwell, for a box of wearing apparel for the natives of Upolu, Navigators; to the Great George-street Chapel Ladies' Working Society, Liverpool, for a box of clothing for the orphan children at Rarotonga; to Joseph Curling, Camberwell, Esq., for a box of useful articles for Rev. C. Pitman; to

the Ladies of the Independent Chapel, Thrak, for a box of wearing apparel for the South Sea Islands; to W. Ridley, Esq., Felstead Bury, for a suit of black clothes for a native teacher at Rarotonga; to L. W. W. Reading, for a parcel of clothing for Mr. Moffat; to the Ladies' Missionary Association of East Parade Chapel, Leeds, per Mrs. Ely, for a case of apparel for Rev. R. Moffat; to Miss Foster, Tottenham, and a few friends, for a parcel of calico, &c., and a box of medicine, for Rev. C. Pitman; to friends at Bath, per Mrs. C. Godwin, for a box of useful articles for the use of the native schools at Coimbatore, under the care of Mrs. Addis; to the children of Bays-hill school, for a quantity of fancy articles for Mrs. Barff, per Rev. W. Ellis; to a friend to the Missionary cause, Reading, for a parcel of fancy articles; to a member of Holywell Mount Chapel, for a fancy pin cushion for Mr. Moffat; to Mr. J. Hardy, Birmingham, for some reams of fancy paper, and 350 numbers of the Evangelical Magazine, for the benefit of the native teacher "Joseph Hardy;" to some young people connected with the Rev. T. Seavill's Sabbath-school, Wareham, for a box of clothing for Mrs. Moffat's schools; to Mrs. Davies, widow of late Rev. E. Davies, of Hanover, Monmouthshire, for a parcel of Magazines for Rev. B. Rice; to Ladies at Woodford, per Mr. Ashcroft, for a parcel of clothing for Mr. Moffat; to the Chatham Ladies' Book Society, to Mr. W. Camps, and to Mrs. Tozer, for volumes and numbers of the Evangelical and other Magazines, &c.

The Rev. George Pritchard presents his thanks to those kind friends, both in London and in the country, who have kindly sent various articles for the schools, the teachers, and the Queen of Tahiti.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of August, 1842, inclusive.

| £ s. d. | | | £ s. d. | | | s. d. | | |
|--|----|----|---------|----|---|-------|----|---|
| A Friend, by Mr. W. F. Lloyd (L. S.) | 10 | 10 | 0 | 0 | 0 | 0 | 0 | 0 |
| L. P. for the Bangalore Seminary, by Mr. J. Snow | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| W. | 0 | 5 | 0 | 0 | 0 | 0 | 0 | 0 |
| Alexander Haldane, Esq. | 21 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| C. H. W. | 10 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| H. C. Tucker, Esq. Bengal Civil Service | 10 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| J. G. Barclay, Esq. | 5 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| A. Z. for Mrs. Porter's | | | | | | | | |
| School Vizagapatam | | | | | | | | |
| Various friends, per Mr. Pritchard for school materials in South Seas | | | 5 | 0 | 0 | | | |
| Lady Trowbridge, for Widow and Family of late Rev. J. Williams | | | 5 | 0 | 0 | | | |
| Holywell Mount Aux. Soc. on account | | | 17 | 17 | 2 | | | |
| Hoxton Academy, ditto | | | 30 | 0 | 0 | | | |
| Walthamstow, J. Hindman, Esq. per Rev. J. J. | | | | | | | | |
| Freeman | | | | | | | | |
| Islington Chapel, on acco. Union Chapel, E. S. Eardley, Esq. per Rev. T. Lewis, fourpenny pieces; one half for the Institution at Rarotonga, and one half for the Bakoone branch of the Lattakoo Mission | | | | | | 11 | 10 | 8 |
| Kennington Sunday-school | | | | | | 2 | 10 | 8 |
| half year | | | | | | | | |

| | £ s. d. | | £ s. d. | | £ s. d. |
|---|-----------|--|----------|---|---------|
| Mr. Dexter's Missionary box..... | 2 3 0 | Sunday-school children, for Mrs. Crisp's Sch. 71. 18s. | 3 13 0 | Esq. late of Tain, less duty | 18 0 0 |
| Mrs. Kidd's ditto | 1 1 0 | Norfolk. | | 251. 11s. 6d. | |
| <i>Berkshire.</i> | | Burnham— | | Collections by Rev. Dr. Jenkyn, and Rev. T. Archer— | |
| Windsor, on account..... | 100 0 0 | Mr. T. Brown | 2 2 0 | Dumfries, Rev. R. Machray's | 15 10 0 |
| <i>Buckinghamshire.</i> | | A Friend | 0 10 0 | St. Mary's Church | 3 3 0 |
| Chesham Congregational Church | 21 0 0 | Mr. R. Anderson, Docking | 2 0 0 | Gatehouse | 0 7 0 |
| <i>Cambridgeshire.</i> | | Miss Cork, Executrix of late Mr. H. Creak | 1 1 0 | Wigtown, Seces. Cha. | 2 13 3 |
| Royston, per Mr. J. Baker, British School Missionary box | 0 19 10 | Juvenile Society | 1 10 6 | Garliestown, Cong. Ch. | 2 11 1 |
| Col. by Philip Craft | 0 16 8 | Pr. Meet Miss. Box | 1 15 6 | Whithorn, Reformed Presbyterian Church | 2 0 0 |
| A Friend | 0 16 0 | Collection | 4 2 6 | Stranraer, First Secession Church | 5 10 0 |
| 21. 12s. 6d. | | | | Relief Church | 7 4 0 |
| <i>Cornwall.</i> | | <i>Nottinghamshire.</i> | | Parish Church | 3 0 10 |
| Cawsand, a Widow's Mite | 5 0 0 | Workshop Branch | 10 0 0 | Public Meeting, Relief Church | 2 11 0 |
| <i>Cumberland.</i> | | Missionary Basket | 17 1 6 | Glenluce, Mrs. Longmuir, Mis. Box | 0 5 0 |
| Collections, by the Rev. G. Christie, and Rev. R. Fletcher— | | 271. 1s. 6d. | | Newton Stewart | 0 16 7 |
| Maryport | 3 14 6 | <i>Somersetshire.</i> | | Creetown Seces. Mis. Box | 3 16 0 |
| Aspatia | 29 3 4 | Bath, for Nat. Tea. Wm. Jay, 9th payment | 10 0 0 | Denholm | 2 10 0 |
| Wigton | 8 0 1 | Taunton, Paul's Chapel, Sund.-sch. Mis. Boxes half year | 11 18 5 | Hawick, Relief Church | 3 8 10 |
| Brampton | 5 3 0 | Col. after address, by Rev. R. Moffat | 10 6 10 | Secession Church | 6 0 0 |
| Allonby | 2 0 0 | Little Emily | 5 0 0 | Sunday-school Girls | 0 6 0 |
| Blennerhasset | 3 5 4 | 271. 5s. 3d. | | Ludhope Church | 2 0 0 |
| Alston | 21 8 0 | <i>Surrey.</i> | | Melrose | 3 13 0 |
| Cockermouth | 19 10 4 | Epsom, H. Gosse Esq. ... | 10 0 0 | Jedburgh Church | 6 10 0 |
| 84 4 7 | | <i>Sussex.</i> | | Kelso, North Church | 3 10 0 |
| <i>Devonshire.</i> | | Aux. Society on account | 100 0 0 | Coldstream, Relief Ch. | 5 10 0 |
| Tiverton, Mr. Gervis, a thank offering | 1 0 0 | <i>Westmorland.</i> | | Mr. Noble | 0 5 0 |
| Exeter, per Rev. J. Britton | 51 0 0 | Kendal, per I. Wilson, Esq. on account | 77 18 0 | Berwick, Relief Church | 9 0 0 |
| <i>Dorsetshire.</i> | | <i>Wiltshire.</i> | | Dunee, Relief Church | 2 11 0 |
| Abbotsbury, a thank offering from a fisherman | 1 0 0 | Bulford | 12 1 6 | Missionary Society | 3 0 0 |
| <i>Gloucestershire.</i> | | Tisbury | 6 0 0 | Mr. Turnbull | 0 5 0 |
| Wootton-under-Edge, per Rev. R. Knill, on account | 13 0 0 | Westbury, Lower Meeting | 5 10 0 | Perth, Mill-street Congregational Chapel | 10 0 0 |
| Nailsworth, Mrs. Norton and family | 3 10 0 | Juvenile Society | 5 10 0 | North Secession Ch. | 7 13 3 |
| <i>Hampshire.</i> | | <i>Worcestershire.</i> | | Do. Pub. Meeting | 7 19 7 |
| Titchfield | 8 0 0 | Aux. Society, on account | 240 0 0 | Arbroath, Abbey Church | 2 7 0 |
| Fordingbridge, on account | 10 0 0 | Kidderminster, in addition to 40l. remitted in January | 106 13 0 | United Secession Ch. | 5 14 0 |
| Romsey | 57 15 10 | For a Girl's School in India, to be called Kidderminster Old Meeting Girl's School | 10 0 0 | Congrega. Chapel | 4 6 2 |
| Legacy of Mr. Goddard, late of Wellow | 3 6 8 | 116l. 13s. | | South Seces. Church | 10 0 0 |
| For Nat. Girls at Neyoor, M. Romsey, J. Jackson, and E. E. Gray | 6 15 0 | <i>Yorkshire.</i> | | Less exps 31. 12s. 3d. | 142 4 4 |
| 67l. 17s. 6d. | | West Riding Aux. Soc.— | | Cupar of Fife | 7 0 0 |
| <i>Lancashire.</i> | | Halifax, Collections at the 29th Anniversary of the Auxiliary | 191 16 9 | Stow, United Secession Church | 5 0 0 |
| East Aux. Soc. on account | 163 13 10 | Pickering, a Friend, by Rev. G. Croft | 10 0 0 | Woodend Methlick, per Mr. J. Coultis | 9 13 2 |
| Lancaster | 27 19 10 | Thorne, Ladies' Assoc. ... | 7 0 0 | Leith, Miss Cullen, for the Native Boy at Benares, called James | 3 0 0 |
| For N. Tea. R. Bousfield | 10 0 0 | WALLS. | | Collections by Rev. W. Bujers— | |
| Garstang | 16 16 0 | Haverfordwest, Legacy of late Philip Phillips, Esq. | 100 0 0 | Dunkeld | 2 17 4 |
| Porton | 2 8 4 | SCOTLAND. | | Blairgowrie, Rev. J. Tait | 3 6 9 |
| Less exps. 41. 14s. 6d. | 52 9 8 | Edinburgh Aux. Soc. per G. Yule, Esq.— | | William street Mis. Soc. | 1 0 0 |
| <i>Lincolnshire.</i> | | J. G. S. Cadell, Esq. ... | 2 0 0 | Brechin, Rev. H. Smith | 2 15 8 |
| Stamford, Star Lane Chapel, 2 year | 25 0 0 | Preston Pans Juv. B. & Mis. Society | 1 14 0 | Buchan, for Nat. Tea. Adam Lind | 10 0 0 |
| <i>Middlesex.</i> | | Brechin Soc. for Missions, Tracts, and Schools | 3 5 0 | For Fern. Education | 3 0 0 |
| Highgate | 3 7 0 | Cousland Sabbath Sch. | 0 12 6 | For Orph. School, Benares | 3 0 0 |
| For Female Education | 1 1 0 | Legacy of Hugh Leslie | | Young Men's Missionary Soc. | 1 0 0 |
| 41. 8s. | | | | Artamford, for the Urdu Version | 1 0 0 |
| Hounslow | 4 5 0 | | | 271. 19s. 9d. | |

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.

THE
MISSIONARY MAGAZINE
AND
Chronicle.

IDOLATRY REBUKED.



"Pointing to the idol which they daily worshipped, I pronounced it to be void of all scribability, unable to see them when they approached, or to deliver them in times of danger."—*Page 172.*

INDIA.

ITINERANT LABOURS IN THE PROVINCE OF COIMBATOOR.

THE following facts, illustrative of the moral condition of the heathen in this part of India, are taken from an interesting Missionary journal recently received from the Rev. E. Lewis, of the Coimbatore Mission :—

Idolatry retained as an ancient custom.

Jan. 24.—Visited a village this morning to the east of Settippallium. The women of the village, on seeing me, fled in wild confusion to their houses and shut their doors. As soon as a number of men had collected round me, the women began to peep through the crevices of the doors, and, when they heard me speak in their own language, some of them ventured out. After dwelling for some time on the folly and sinfulness of idolatry, I led the people to a small hillock near at hand, which was hedged round with stones, and pointing to the idol which they daily worshipped, I pronounced it to be void of all sensibility, unable to see them when they approached, or to deliver them in times of danger. (Page 161.) They readily acknowledged that the idol was nothing but a lifeless stone—utterly destitute of sense; but pleaded, in their own justification, that they had been taught to worship it by their forefathers, who, they said, were certainly wiser men than themselves.

Reverence paid to a religious impostor.

Whilst thus engaged in conversation, an aged man made his appearance, and drew nigh to the spot where we stood, keeping, however, at a sufficient distance from me to avoid pollution. When the people saw him, they made their obeisance, and saluted him with "Swamy, Swamy!" (god, god.) On being told that he, whom they thus worshipped as god, was no god, but a man like themselves, and one even spotted over with leprosy, they replied, that he was god to them, for by his powerful influence they were blessed with an abundance of rain and with healthy cattle. Whilst the people were loud in his praises, the old man held up an iron chain, about a yard in length, the links of which were not less than three inches in diameter. This chain he pretended on certain occasions to swallow, and on other occasions to hold with impunity whilst red-hot; by which means he asserted he had power with the gods, and could secure for the people whatever good they required. The old man fearing, as I supposed, that I should lessen his influence over the people, grew very stern and angry in his looks, thus intimating his displeasure at their conduct in conversing with me. They immediately obeyed his implied command and withdrew.

Testimony of a heathen in favour of Christianity.

After my return to the tent, several persons came, to see me, and some asked for books. One of them inquired, what inducement I could have to leave my home at Coimbatore, where there were plenty of good chairs, a large table, and every comfort, and travel about the country with only one chair and a small table? Before I had time to reply, he was told by a person standing by, that it was my religion that induced me to do so; and this religion, it was added, has many excellences, one of which is, that it teaches its professors to pity orphan children, and to give them food, raiment, and instruction. After receiving tracts and portions of Scripture, the people continued with me till dark, reading and explaining them to each other.

HUMAN SACRIFICE AMONG THE KHONDS.

(From the Friend of India, June 16, 1842.)

WE have been favoured with a printed copy of the report made to Government upon the Khonds of the districts of Ganjam and Cuttack,* by Lieut. Macpherson, who appears to have been deputed by Government to make inquiries relative to this singular race, and to report upon the most feasible measures for extinguishing the rite of human sacrifice to which they are so inveterately addicted.

It is the universal prevalence of this rite which chiefly fixes public attention on their institutions. Of the national deities, the "Bera Pennoo," or earth-god, holds the pre-eminence. The earth, says the Khond, was originally a crude and unstable mass, unfit for cultivation or human residence. The earth-god said, "Let human blood be spilt before me." The soil became firm and productive, and the deity ordained that man should repeat the sacrifice and live. The sacrifice of human victims is thus the fundamental principle of his religion, the sum and substance of his creed, the condition on which alone he is supposed to enjoy the bounty of nature from season to season. Every field must be enriched with the blood of a human victim, at the time when each of its principal crops is sowed. A harvest-oblation is deemed scarcely less necessary than a spring-sacrifice, and the intermediate period is also marked by the same bloody rite, according to the promise of the season. If the health of society suffers, if its flocks perish, if wild beasts commit ravages, the wrath of the earth-god must be appeased by the blood of man. In addition to these national demands for human sacrifices, individual calamities demand the same form of atonement, and can be averted only by the same bloody rites.

The persons thus sacrificed are called "merias," and consist of Hindoos procured by purchase in the plains by the Panwas, a class of Hindoo servitors, whose chief business is to supply victims for their masters, the Khonds. The meria is brought blind-folded to the village, and lodged in the house of the abbaya, or patriarch. If grown up, he is put in fetters; if a child, he is left at perfect liberty. They are eagerly welcomed to every door, and are considered as consecrated beings till it comes to their turn to be immolated.

The following is the description which the report gives of this revolting sacrifice:—

"From these festivals of sacrifice no one

is excluded, and during their celebration all feuds are forgotten.

"They are generally attended by a large concourse of people of both sexes, and continue for three days, which are passed in the indulgence of every form of gross excess in more than Saturnalian licence.

"The first day and night are spent exclusively in drinking, feasting, and obscene riot. Upon the second morning, the victim who has fasted from the preceding evening, is carefully washed, dressed in a new garment, and led forth from the village in solemn procession with music and dancing.

"The meria-grove, a clump of deep and shadowy forest trees, in which the mango, the bur, the saul, and the peepul generally prevail, usually stands at a short distance from the hamlet, by a rivulet which is called the meria-stream. It is kept sacred from the axe, and is avoided by the Khond as haunted ground: my followers were always warned to abstain from seeking shelter within its awful shades. In its centre, upon the day of sacrifice, an upright stake is fixed, and generally between two plants of the sunkissar or buzzur-dauti shrub, the victim is seated at its foot, bound back to it by the priest. He is then anointed with oil, ghee, and turmeric, and adorned with flowers, and a species of reverence, which it is not easy to distinguish from adoration, is paid to him throughout the day. And there is now eager contention to obtain the slightest relic of his person; a particle of the turmeric paste with which he is smeared, or a drop of his spittle, being esteemed, especially by the women, of supreme virtue. In some districts, instead of being thus bound in a grove, the victim is exposed in or near the village, upon a couch, after being led in procession around the place of sacrifice.

"Upon the third morning, the victim is refreshed with a little milk and palm sago, while the licentious feast, which has scarcely been intermitted during the night, is loudly renewed. About noon, these orgies terminate, and the assemblage issues forth with stunning shouts, and pealing music, to consummate the sacrifice.

"As the victim must not suffer bound, nor, on the other hand, exhibit any show of resistance, the bones of his arms, and if necessary, those of his legs, are now broken in several places.

"The acceptable place of sacrifice has

* These districts lie between the Northern Circars and Bengal, in north lat. 21°, east long. 86°. Our nearest station to the country of the Khonds is Vizagapatam.

been discovered the previous night, by persons sent out for this purpose, into the fields of the village, or of the private oblator. The ground is probed in the dark with long sticks, and the first deep chink that is pierced is considered the spot indicated by the earth-god. The rod is left standing in the earth, and in the morning four large posts are set up around it.

"The priest, assisted by the abbaya, and by one or two of the elders of the village, now takes the branch of a green tree which is cleft a distance of several feet down the centre. They insert the victim within the rift, fitting it in some districts to his chest, in others, to his throat. Cords are then twisted round the open extremity of the stake, which the priest, aided by his assistants, strives with his whole force to close. He then wounds the victim slightly with his

axe, when the crowd, throwing themselves upon the sacrifice, and exclaiming, "We bought you with a price, and no sin rests on us," strip the flesh from the bones.

"Each man bears his bloody shred to his fields, and from thence returns straight home; and for three days after the sacrifice, the inhabitants of the village, which afforded it, remain dumb, communicating with each other only by signs, and remaining unvisited by strangers. At the end of this time, a buffalo is slaughtered at the place of sacrifice, when tongues are loosened."

It would be difficult to find a parallel to this bloody and revolting practice in the annals of the most barbarous tribe; and our Government may naturally consider the eradication of it as among the most imperative of its public duties.

THE NUKALLAMA FEAST AT ANKAPILLY.

THIS idolatrous festival, which is celebrated in the month of April, was visited last year by one of the native teachers at Vizagapatam, whose account of its observances we are enabled, through the kindness of the friend to whom it was transmitted by the Rev. Edward Porter, to present to our readers:—

As I was going to Ankapilly, I saw two beggars on the road asking alms. They had dug a hole, and put their bodies in as far as the neck: they threw dust over their heads, and placed large stones on their breasts, to excite the compassion of those who were passing by. I thought within myself, Of what use is it to give themselves so much trouble? After going a little farther, I saw four persons swinging in a wheel-car, and singing bad songs.

After I arrived at Ankapilly, I saw Mr. C. Thompson, with whom I engaged in prayer, and afterwards went out and preached to the people, and distributed tracts; and then went to the temple of Nukallama, where the people were making offerings. I saw there several goldsmiths selling gold and silver eyes made with tin and gold leaf, which the people bought and presented to the goddess as offerings. I saw also some people bringing their children and giving them cowries to carry round the temple three times, after which they left the cowries near an idol called Potoo Razoo, (the brother of the goddess Nukallama,) which was in front of the temple, and to whom they presented a drink-offering, by pouring the liquor on its head, and then worshipped it. After paying two dubs each to the door-keeper, they went in to see the goddess—an ugly-looking image of a woman as large as life—and offered worship to her.

Other persons, standing at a little distance, threw plantains, sweet potatoes, and pieces of sugar-cane, on the top of the temple, and paid worship to the goddess; while others who stood on the roof of the building took these offerings, some of which they ate, and sold the rest.

At half-past five in the evening, I went out near the temple, and saw the people bringing two large sticks, which they fixed in the earth crossways, and afterwards, with tom-toms,* brought a buffalo, and placed its head between the sticks. Afterwards they brought a sheep, and sacrificed it; then they brought a small chatty or dish, and put it near the buffalo in order to catch the blood. They then sacrificed the buffalo, and presented the chatty filled with blood to the goddess. After this a number of men came with great sticks, and kept on beating them together for some time over the head of the buffalo, to prevent other devils from tasting the blood. The people then dispersed, and a great number came around us to hear our instructions and receive tracts. At last they confessed that this worship was all vain, and that the Christian way was the only true one.

The next day we went into the temple, and saw that the goddess had not drunk the blood, as the people vainly supposed she does. We then spoke to them on the folly of such lying superstitions, and ex-

* Instruments of native music.

horted them to believe in Jesus. The idol is very large and ugly, with four hands, and large eyes. In one hand she holds a knife; in another a small box with red powder, which the married Hindoo females place on their foreheads; in another the triad, the

emblem of power; and in another a small musical instrument. I knocked the idol gently with my stick, and asked the poor or keeper of the temple, why it did not speak or show its power? He could make no reply, but only laughed.

In connexion with the preceding account, Mr. Porter remarks :-

This is the goddess that presides over the small-pox, and when that disease is prevalent amongst the poor natives, they make numerous offerings of goats, sheep, and fowls, to appease her wrath. How true is it that the dark places of the earth

are still full of the habitations of cruelty! Opposite this temple, we have built a Mission-house, where Mr. C. Thompson, Assistant Missionary, resides, and is daily engaged in the great work of preaching the Gospel to these perishing Gentiles.

VISIT TO HEATHEN VILLAGES IN PENINSULAR INDIA.

(From a Journal transmitted by Rev. J. M. Lechler, of the Salem Mission.)

Aug. 20.—Conversed, at Velandavalary, with some papists, who differ but in name from the professedly heathen. They were extremely bitter in their opposition. The schoolmaster, especially, was very rude, telling me he was a Christian as well as myself. I proved, however, before a crowd of people, that he had not the spirit of Christ. While speaking of the fruits of true piety, one of the people said I was right, and that Christ was the true Saviour and the true King. The schoolmaster contemptuously asked, "Has not Christ left one on earth as head of his church?" These people have only heathen books taught in their schools. Their Christian books, they said, were kept shut up in their church!

Read to them a tract on Roman Catholicism, and went on to Idepady, where I had a long conversation with some heathen men on female education. They said, that if their wives could read they would become proud and beat them, whereas at present the husband beats the wife to ensure obedience. The people here are so ignorant that they say it is impossible for them to hear and think at the same time; thus after reading a portion of Scripture, even twice or three times, they seemed to have no idea of its contents.

At Idepady, I found near one of the temples, a number of persons praying to the idol to send them rain, as there had been an unusual drought. I told them of the vanity of praying to wood and stone, and after some conversation, inquired if they would unite with me in asking of the only true God, rain for the ground, and salvation for their souls. They said, "Yea." I then prayed, and they were attentive.

Aug. 24.—While speaking to the people, at the next village I visited, on the vanity

of idols, a man came from Idepady, saying that all I stated was true, for that they had been praying to their idols for some time for rain, without effect, but that directly I prayed to God he gave it. Thus the Lord does not leave us without constant proof that he is indeed the prayer-hearing God. The very same night it rained, only a few hours after they bent with me to supplicate it.

Nov. 18.—The monsoon being over again, I left Salem to-day, to visit the district to the east. At Vahipady spoke with a few people; only the schoolmaster and another man seemed capable of understanding me; the others appeared to think it not needful to know anything beyond the wants of the body. Went on to Abtoor, passed through a large village, alighted, and sat on a stone before the school, where 15 or 20 children were learning to extol the actions of their gods, most of which are reckoned criminal when done by the people themselves, though they regard them but as pastime to their gods. They say that a crime performed by a god becomes a virtue. These are the morals learned by the young Hindoo.

The children ran away from fear, and the parents only looked at my face, clothes, &c., without appearing to pay any attention to the Word. Could we establish a school here we might soon see a difference; it would prepare the way for the Gospel, as the parents frequently sit round the school while the children are learning.

Nov. 23.—Passed a large crowd busily engaged admiring the feats of a rope dancer. On seeing me they all came away. I spoke to them for some time, gave away some catechisms, &c., and went to my apartment for the night, which I found to be a little idol-temple; my bed being placed close to

the swamy (god). This is esteemed a great privilege.

Nov. 25.—While speaking to a large concourse of people, a young Brahmin said he wished to ask me a question, but added, that I must not get angry, but do as He did, who, when the Jews reviled and ill-treated him, bore it all patiently. Glad to find one who had read the Gospel, I directed my conversation to him, when I learned that he

had obtained a Gospel from Mr. Walton some time since, and that he was acquainted with many of the miracles, &c., which he seemed to admire. He put many pertinent questions, and followed me to my tent, remained during prayers, and then begged to have a Christian school established in his village. I should like to comply with his request, as he seems likely to make a good master.

INFLUENCE AND EFFECTS OF THE GOSPEL IN TRAVANCORE.

(From the Rev. John Abbs, Neyoor, July 19, 1842.)

I HAVE reason to believe that the word of God is silently producing good effects on the hearts and consciences of some of our hearers. We cannot speak of such general awakenings of mind to the truth of the Gospel, as those which have been witnessed by our dear brethren in the Navigators Islands; yet we do not doubt that the principle of grace has taken deep root in many places where, at present, it is scarcely perceptible. We are sometimes agreeably surprised to discover evidences of a good work begun where it was least expected; and we cannot but hope, that, in the last day, many will be found on the right hand of the Judge, of whom little was known on earth beyond their modest and unblamable conduct, and their strict attendance on the means of grace.

There are many circumstances in this country which tend to prevent that open manifestation of the power of the Gospel which we should rejoice to see. The native government is decidedly heathen, and, as such, opposed to the spread of Christianity; while the Europeans of rank and power behold our efforts with indifference and distrust. Our opportunities for conveying instruction are necessarily circumscribed by the existence of caste, and its distinctive customs, which militate against the general association of the people. None of the chief men or rulers of the land have yet professed an attachment to Jesus; while the habitual servility of the lower classes frequently hinders them from disclosing their views and feelings on the subject of religion. A stranger, who might superficially behold the effects of Missionary labour here, might think there was every thing to depress our minds, and nothing to cheer us in our course: it is only by repeated observation and close investigation that he would be encouraged to believe, as we do, that the Lord is prospering the work of his servants, and blessing them above "what they can ask or think."

"It must be confessed, indeed, that we

see not those signs which would lead us to anticipate the speedy and universal conversion of the nation to the faith of Christ; yet we are confident, that Scriptural knowledge is working gradually and effectually, and that the Lord is fulfilling his promise, "I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." I can refer in my mind to instances where the Sabbath, which was once "a weariness," is now honoured as the day of God: where people who were once the dupes of idolatry now desire to hear the message of mercy, and weep under its proclamation; and where persons, rude in speech and appearance, declare that they esteem Christ as their parent, and look to Him daily for a blessing. I have seen some of our poor people manifest deep feeling at the mention of a Saviour's love, and I have heard others express resignation and dependence in the prospect of death. Some of our youths are, at least, the subjects of thought and inquiry; and, considering their circumstances, are more desirous to know the meaning of the Scriptures, than many of their own standing in enlightened countries. When we contemplate this improving state of things, may we not, even in the absence of more decided evidences of regeneration, hope and believe that a more encouraging period is approaching, when this land "shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea?"

It must not, however, be supposed, that the truths which we teach have no influence on the minds of those who, although they accidentally hear of the glad tidings, still continue in heathenism. On the contrary, there are many both of the Soodras, and the trading castes, who endeavour to palliate their neglect of our public worship, by affirming that they serve one God only, and read the Scriptures of the Christians in their dwellings. Such will not scruple to acknowledge the truth and excellence of

Christianity, although they wear the marks, and adhere to the worship, of idols. By some, enough is known of the absurdity of heathenism, and the avaricious character of its priests, to awaken disgust and excite indifference; yet as they know that they would have to encounter disgrace and trouble if they united with our people, they continue to halt between two opinions, and are not sincere in their attachment either to God or Baal. It is awful to think of the state of such persons, who, after having had the way of life set before them, are withheld by custom, caste, or prejudice, from believing with the heart unto salvation. May the Lord give them such a perception of the value of heavenly treasure, as will induce them to forsake all and follow the Saviour!

I am inclined to think that Hindooism, and the other false religions which are established here, will be overthrown, partly by the efforts of their own supporters, in the same way as popery was subverted in Eu-

rope at the Reformation. The selfishness and worldly-mindedness of carnal priests must expose their systems to the contempt of the multitude, and only require some daring spirit to burst asunder the chains of custom, and to declare war against error and imposition. The general feeling against Brahminism is much stronger than that exhibited against supposed oppressive forms of church polity in our own country; and it would appear that if the people were accustomed to think and speak with independence, the honour and power of idol-priests would be altogether annihilated. There is something here which hinders the crisis from approaching. When that is taken away, Brahminism will not, cannot stand. May it be the aim of your Missionaries to watch the progress of events, and aid in the diffusion of knowledge, resting assured that He, to whom the kingdom belongs, will assert his right to reign, and not suffer us to labour for nought.

PROGRESS AND PROSPECTS OF CHRISTIANITY AT BERHAMPORE.

(From Rev. T. L. Lessel, Berhampore, June 30, 1842.)

Pledges of a future harvest.

In now adverting to the actual fruit of our labour, it is my privilege to speak of something more tangible than it has previously been in my power to do; and sure I am that the Directors will be as happy to receive, as we are to give, the tidings of any conversions among the people of this country. I refer to the pleasing work, which the Lord appears to have commenced, in the little colony of agriculturists who about two years ago came with their families from some distance, and whom we permitted to settle on our asylum farm. The conversion of these people has, from the first, been an especial object of our solicitude, our prayers, and our efforts. They have been fully taught the leading doctrines of Christianity: every Sabbath-day, in the public services of the sanctuary, their hearts and consciences have been plied with the invitations of the Gospel; and the daily morning and evening ministrations of the resident catechist have all been made instrumental, by the blessing of the Divine Spirit, to the conversion of not a few among them.

Increase of the church.

On the 17th of this month five men, and the wives of two of them, after giving satisfactory evidence of conversion, were, with their children, publicly baptized in our English chapel, in the presence of European and

native spectators. Considering the depths of degradation from which the natives are beginning to emerge, it cannot be supposed that these new converts, under their Christian training, have the strength or the stature of European converts. Like children beginning to walk, they are in danger of stumbling at every step they take; yet, I believe, religion has taken possession of their hearts: they show a strong desire to increase in the knowledge of Christ, and to feed upon his word—though adults, they are all learning to read that word; while they manifest a disposition to follow whithersoever it leads. May the good Shepherd keep them from falling, and at last present them faultless in heaven! Five other adults from the same community, and partaking of the same character, have come forward as candidates for baptism. Our native church now contains upwards of twenty members. Beholding such signs of the grace of God, who would not feel like Barnabas in reference to the believers at Antioch?

In all this we have conclusive testimony that God is with us; yet how little is it to satisfy the soul when contemplating so many millions of human beings still unconverted and therefore unblest! May the Spirit breathe on this great valley of dry bones, and cause them to stand up, as trophies of his grace, an exceeding great army.

General state of the people.

While God has been crowning our efforts with success in one department, He has not privileged us to receive any conversions in connection with our Bazar, or opening-air preaching. In this department, by the almost daily preaching of the Gospel, God may be said, to be stretching out his hands all day long to a disobedient and gainsaying people. Their own expedients are so cheap and easy for obtaining pardon of sin, and, according to their sacred books, the penal consequences of sin in a future state are so temporary and light, that they move on, little affected by the proclamation either of the terrors or mercy of the Lord. The Hindoo is surrounded by millions holding his own belief; and his favorite maxim is that in going with the multitude there is safety. To attempt to make him even serious on the subject of sin, is not easy; there is nothing in his own religion calculated to do it—nothing that holds up sin as an object of Jehovah's abhorrence. They look upon their deities as sporting with sin; they regard it as a plaything, and their grand religious days as the principal seasons of pastime.

Prospects of ultimate success.

I do not refer to these things with despondency, far from it; much has been done and is still doing, in preparing the way of the Lord for a triumphant entrance into India, when in conversions the little one, the unit, shall become a thousand. May the churches, and we their messengers, be excited to more of that prayer which hath power with God, and in connection with which India shall be annexed to the spiritual domains of Christ! That the current of events is beginning to run in this direction is perceptible. By the spread of science as well as of Christianity, the confidence of the natives in their own religion has been much shaken; and every time that the missionary or the native preacher proclaims the Gospel, the fabric of Hindooism receives from the sword of the Spirit an additional wound. The natives admit that their religion is a falling one; it has no missionaries, no advocates, to plead its cause. The natives are well aware of the advance that Christianity is making; and, from the hold it has taken of the minds of so many of their youths, as a science at least, they feel that they cannot stem its progress.

SOUTH SEAS.

VISIT TO THE ISLAND OF MAIAOITI.

(From a Journal transmitted by the Rev. C. Barff.)

Kind disposition and ardent piety of the natives.

April 19, 1841.—Reached this little island about noon, and for once was enabled to anchor in the confined and intricate harbour. The people kindly came to assist us in landing, and we found them all well and living in peace.

April 20.—I held a meeting with the principal native Christians to arrange the proceedings of our May meeting, and to select the different speakers for the occasion. Visited the sick and aged in the afternoon, to converse with them on eternal things.

April 22.—In the forenoon met in the chapel, where there was a very full attendance, to read the report. Maopi's son, Taunma, was chosen president of the meeting. Tamore commenced with reading a portion of the Scriptures and prayer. The report announced that 655 bamboos of oil had been collected for the spread of the Gospel. The speakers, twenty-eight in number, were very earnest and energetic. The substance of their speeches consisted of expressions of gratitude to God for the blessings of the Gospel and deliverance

from the miseries of heathenism, and the utterance of a desire that the peaceful reign of Jesus might ever continue among them, and spread through the wide world. They exhorted one another to contribute their mite without grudging. The young president conducted the meeting with much life and energy, and the proceedings terminated with prayer.

Religious and social meetings.

In the evening met the candidates for communion, thirteen in number, and addressed them from Rom. xii. 1, and afterwards carefully examined them as to their knowledge of divine things, and experience of the power of truth upon the heart. It was gratifying to see so many of the young as appeared upon this occasion, in earnest for the kingdom of God.

April 23.—Early in the forenoon, the school-children assembled in the chapel, about 120 in number—70 girls, and 50 boys. An address was delivered to them from Ps. xxxiv. 11. Several repeated chapters from memory. Their improvement generally in reading and writing was very commendable. After prayer, the children walked in

procession through the settlement, with their flags: all were neatly dressed in European costume. The entire of the inhabitants of the little island afterwards sat down to a plentiful feast. Many animated and excellent speeches were made on the occasion, and perfect harmony and good feeling prevailed. These annual festivals in commemoration of the introduction of Christianity are anticipated with great pleasure by all classes. The feast closed about four in the afternoon, with prayer and praise.

In the evening met the communicants preparatory to the reception of the sacrament. Thirteen were received to church fellowship, chiefly young persons who had been trained up in the schools. It was gratifying to see so many drawn to the Saviour, and willing to consecrate themselves to his praise.

Attention to religion, and zeal in the cause of Christ.

May 12.—Again in Huahine. Attended the early prayer-meeting this morning for the spread of the Gospel, which was well attended. At the forenoon service, the chapel was greatly crowded. Fareraau, one of the deacons, read the Scriptures and prayed, and I addressed the people from

Isa. xlii. 8. All the people were remarkable neat and clean, and presented an interesting appearance. The mission-family and the Chiefs sat down to a plentiful entertainment in Mahine's house.

May 13.—The chapel this morning was well filled. Arihi was as usual chosen president of the meeting, and conducted himself with much life and energy in his situation. The meeting commenced with prayer by Haperaa, a hymn was sung, Hani read the report of the subscriptions of the children, and Pai reported the contributions of the ten districts. There were forty-four speakers, many of whom delivered their sentiments with great energy and feeling. They dwelt chiefly on the gratitude which was due to God for the temporal blessings of the Gospel, and particularly for the great salvation it reveals. They expressed their wonder at the progress of the Gospel, during the past year, through the group of islands around us, and declared it as their determination never to forsake a cause which has the only true God for its author and finisher; deeply lamenting at the same time, that some had withdrawn their support from it. The meeting closed towards evening with prayer and singing.

SOUTH AFRICA.

CONVERSION OF AN ENGLISHMAN IN A HEATHEN LAND.

AMONG the pleasing fruits of a collateral nature, constantly resulting from the blessing of God on the labours of our devoted Missionaries, in various parts of the world, the following is mentioned in a recent letter of the Rev. Henry Calderwood, transmitted from Cape Town, where he had been occasionally officiating in the absence of Dr. Philip:—

I HAVE had the very pleasing duty of baptizing a soldier, who but lately was much opposed to the truth. He left England a devotee of folly and sin, though not in a state of ignorance. The prayers of pious parents and relations followed him, and the Lord heard them. He has attended Union Chapel for the last four months. That grace, which he despised in his native land, has found him out here, and subdued his heart. He is an intelligent young man,

and now exhibits a very pleasing state of mind. He, and another soldier, also decidedly pious, but formerly the very reverse, are to be received into church-fellowship at the next church meeting. These are some of the fruits of Missions, which England receives back again as part-payment for her Missionary exertions. Many of our fellow-countrymen will bless God to all eternity, that Missionaries had gone forth before them into foreign climes.

ACCOUNT OF A VISIT TO STATIONS IN THE NORTH.

(From Rev. James Read, Kat River, July 5, 1842.)

MY tour with Dr. Philip has been to me one of the most important and most delightful I have ever had. It has not been my lot to visit a barren wilderness, as it was when I accompanied my late friend, Mr. Camp-

bell, in 1813: and again, in 1816, when I commenced the Lattakoo Mission. Excepting the small spot called Kloor-water, now Griqua Town, all was then, in a spiritual sense, a waste bowling wilderness. We

heard the war song; we saw the most grievous scenes of heathenism and barbarism; but we have now been called to behold many parts of these formerly solitary places made glad, and deserts rejoicing and blossoming as the rose.

We have seen wonders of the results of the Gospel among the Basutos, Batlappees, Basolongs, and Griquas. Nothing could surpass the pleasure we experienced in visiting the French stations, where churches have been established among the Basutos; and the people, old and young, display the greatest eagerness to be able to read the Scriptures. If any thing could exceed those in interest, it was the schools and general state of things at and around Griqua Town, and the great success of the native teachers. Their number, intelligence, general character, zeal and activity, all far surpassed our most sanguine expectations. Scarcely any thing that can be said will afford an adequate idea of the state of the Mission at Griqua Town, through the indefatigable labours of the brethren Wright and Hughes.

My visit to the Kuruman, the former scene of my labours, and the meeting I had with my old friend and brother, Hamilton, with whom I commenced the station, were indescribably interesting. My meeting also with many old friends, some of whom are

now members of the church, was fraught with peculiar delight. Most of these had formerly been children in my school; and, as some of them stated, the first good impressions were made on their minds in those days. To them, and to myself, this renewed occasion of intercourse was a source of unbounded joy. Some of them said, "Sir, do you not recollect preaching from such and such a text, and making such and such remarks? I have never forgotten it. Do you not recollect the last advice you gave us?"

But even the scene at Kuruman was not to be compared with that of my meeting with Matebee, Mahuta his wife, his converted children Jantzo, James, Boyong, and other numerous relations and friends of the Chief, and very many others with whom I had been most familiar, but whom I left in 1819, in a state of the greatest darkness and indifference to the Gospel; yet on whose mind, according to their own declaration, impressions were then made which never wore away. My feelings were not to be described when I found three of Matebee's sons-in-law, and many other young chiefs and others, who were formerly in my school, now not only members of the church of Christ, but native teachers and preachers, using all their talents and influence to support and spread the Gospel.

EVIDENCES OF DIVINE FAVOUR AT LATTAKOO.

(From Rev. William Ross, Lattakoo, Jan. 20, 1842.)

I HAVE translated into Sichuana, a part of the "Flower Gathered, or History of Henry Packman Smith," and read it to the young people on the station: they received it with very great interest, as being the first tract particularly directed to the young. The remaining part I intend as soon as possible to translate and publish. From the young generation much may be expected. Let us pray that the Holy Spirit may sanctify all their instructions, and mould them according to the will of God, for his own honour and glory, and future service.

Two months ago, when all my brethren had gone to the interior and out-stations, I began to preach in Sichuana; and ever since I have occasionally repeated the attempt. Oh! that the spirit of holiness may be abundantly bestowed upon me, that my closed lips may soon be fully opened to tell the heathen concerning a crucified Saviour, and that my weak endeavours to praise him may be abundantly increased. I see daily more cause of being humble, patient, and persevering, always abounding in the ways and work of the Lord, foras-

much as I know my labour shall not be in vain in the Lord.

It had been a cause of grief, but of grief leading to fervent prayer, I believe both with the Missionaries and people, that there seemed to be a falling-off of spiritual religion among them, which was succeeded by a formal observance of Christian duties; but I am happy to state, there are now some visible manifestations of a refreshing season from the presence of the Lord. At a late period we were cheered by the public profession of Christianity on the part of the Chief Matebee, and a few others, and on the first Sabbath of this month about thirty persons were baptized, fourteen of whom were also admitted to the ordinance of the Lord's Supper. The rest were children belonging to the baptized adults. One young man, named Sederas, commonly called Baba, was formerly so wicked, that among other things he threatened to shoot his own father. On this occasion he was apparently so humbled and sorrowful for sin, that he dared not look up; and frequently he seemed to be altogether over-

powered. He is now very circumspect, and he, with some other excellent young men, have determined to devote themselves to the work of teaching among the heathen. He and his companions frequently meet with me in our house, and seem very anxious to be instructed. On the Friday after the ordinance, the day for inquirers meeting as candidates for membership, no less than ten again appeared. Our prayers have been answered, our hopes more than realised, and for the present, the kingdom of Christ seems prospering. Although our dear brethren have frequently met with great opposition, and have been refused a hearing in several places around, and even in the interior have not met with all the success that was at first anticipated, the work of the Lord is evidently among us.

On our arrival here, the New Testament was received with exceeding great joy, and even those who do not profess Christianity

are now seen among the readers on the Sabbath, making use of this invaluable treasure. Ever since we came, I have regularly met and read with them; and it is a pleasure to me to state the marked proficiency and improvement hundreds have made, both at the station and the outposts. Many who, not long since, were lisping the letters and small syllables, are now excellent readers of the word of God. Almost all desire to obtain this valuable acquisition; and it is both pleasant and profitable to witness such meetings commencing and concluding, as they do, with earnest invocations for the divine blessing. The persevering diligence of the natives in learning to read, especially on the Lord's day, surpasses any thing I have ever seen even in my native land. May that Word, which is calculated to make wise unto salvation, be eminently blessed to the salvation of all who know and peruse it!

VISIT TO HEATHEN TRIBES NORTH OF LATTAKOO.

(From Mr. R. Hamilton, Kuruman, Jan. 20, 1842.)

God is still blessing his word here and at the out-stations. On the first sabbath of this year fourteen were received into the church—eight belonging to the station, and six to the station at Amhana; and five who had been separated from the church were again received, as wandering sheep returning to the fold. A number more on the station have since come forward, professing a desire to forsake sin and seek the salvation of their souls. They are brought together every week to receive farther instruction.

Lately we have had a better attendance at all our meetings than formerly. I hope that God is about to bring in great numbers, both here and at Amhana, to believe and be saved. Morisanyane, the native teacher at Colong, was here lately, and informed us that at his station ten were waiting to be baptized, and that in his school there are 120 children.

In September last I went on a preaching tour, and I now send a few extracts from my journal.

After visiting the town of Matebee, who is now a Christian, I came in a few hours to a village, whose chief had removed away from the praying people at Umbahala. Having unyoked the oxen, I went to the chief, and told him that I had come to preach the gospel to him and his people. He said that I should not, for he hated that word; it made wives leave their husbands, children their parents, and subjects their chiefs. Matebee, he said, was dead, and

all who believe must put away their young wives; and besides, all the sickness in the land came from that word.

I conversed with him a long time respecting God, the soul, and eternity, but to no purpose, as he said that there was no God, that man had no soul, and that the dead would never rise. I asked him to let me preach once, as it would be a long time before I should come again. He said if he granted this, another would come and ask the same thing; and the consequence would be, that he should drive all the people away.

Passed on to the town of Matlabane, containing upwards of three thousand people, where I was told by the chief that his people would not come to hear me preach, and they were determined not to hear. As there were a number of persons present, I said I should speak a few words to them; but as soon as I began, a scene took place the like of which I have never seen in Africa in the darkest days. The men started up and ran to a distance, the women clapping their hands, mothers dragging away their children as if I had been a lion, and others blowing on reeds. Of course I could not proceed. A dance then began near the wagon, and was kept up to a late hour. This truly is rejecting the gospel, which these people have heard since the mission first began; but the grace of God can yet call them out of darkness. The chief asked me if it was true that Matebee was baptized? I told him it was

true. On this he hung down his head, and spoke as if Matebee had been dead. Three of our church members live in this town; but, as might be supposed, are much persecuted.

Passed next day farther on for the town of Makalla, chief of the Marutse; spent

Saturday and the Sabbath among these people, and was well received by the chiefs. Preached to about two hundred each day, but how few in a town of five thousand inhabitants! I next preached at Touns, and the two out-stations, and then returned home.

FORMATION OF AN AUXILIARY AT COLESBERG.

(From Rev. T. Atkinson, Colésberg, July 13, 1842.)

THE people under my care are advancing in knowledge, and some afford evidence of being the subjects of renewing grace. The visit of Dr. Philip and his fellow-travellers, Mr. Read, sen., of Kat River, and Captain Fenning, a pious officer from India, has, I trust, been productive of good. They arrived here on the 27th of May, and left us on the first of June. On Sabbath-day, the 29th, we had unusually large congregations, and many could not find room within the doors. Mr. Read preached in the morning and evening, and Dr. Philip in the afternoon.

On the following Tuesday evening, we had a crowded Missionary meeting, the first ever held in Colesberg. The objects of the meeting were, to give the people an opportunity of hearing of the progress of the work of God at the various stations in this

country; to inform them of the state of the Society's funds; and to ascertain what they were willing to do towards assisting the Society, and providing a chapel for themselves. It was a very encouraging meeting; the interesting addresses of Dr. Philip, and our other friends, were listened to with great attention; and many expressed their readiness to do all they could towards the erection of the new chapel. Such was the interest, that afterwards, when the question was put, That an Auxiliary Missionary Society should now be formed, they all rose, both men and women, and held up their hands. I was extremely pleased with the good feeling they manifested; and I trust that Dr. Philip's visit will long be remembered with feelings of pleasure and of gratitude to God.

THE MALAGASY AT MAURITIUS.

(From Mrs. Johns, dated Port Louis, April 16, 1842.)

WITH regard to our prospects here, I have visited some of the Malagasy, and find them all friendly and evidently pleased to see me; and when I talk to them, or invite them to hear the preaching, they freely assent, although they do not yet appear to feel any strong desire for spiritual blessings. Rafaravavy visits them in their houses, frequently reads and talks to them, and prays with them: with this they declare themselves pleased, yet she is discouraged, because, when closely pressed, they seem to shrink from the subject.

We had the ordinance in Malagasy last Sabbath for the first time. There were present about twenty communicants, besides the refugees and ourselves. We all felt it a very interesting meeting. James commenced with reading and prayer, and a few introductory words; Mr. Johns then gave an address, and after that the ordinance was celebrated. All present appeared deeply interested. Many of the Malagasy attend the services in the chapel. Mr. Le Brun, who regularly officiates, also preaches

every Tuesday evening in the Malagasy school-room, chiefly to the Creole children of Malagasy parents. We intend this week to commence a prayer-meeting in the houses of the Malagasy.

April 20.—Rafaravavy continues to visit the Malagasy, to read and pray with them, but she is very anxious to go to Madagascar with Mr. Johns. She pleads, and argues, and weeps, and we scarce know what to do with her. We certainly are much pleased to see the zeal and faith which she manifests.

The other day, she earnestly entreated Mr. Johns to take her with him the next voyage. He said to her, "I rejoice to see your desire to go, but I could not take you, and leave you by yourself unprotected and exposed to suffering; I will do all I can to find your husband, brother, or nephew. It is said they have all revolted, and are somewhere between Ambongo and St. Augustine, and, if I can find where they are, you shall go to them." "Oh," she said, weeping, "do not keep me back on that ac-

count; do not hinder me from going because I am a woman; let me be a messenger, to tell Madagascar about the Son of God. There are many teachers here, and if there is but one person on the coast of Madagascar, crying, 'Come over and help us,' let me go." I think the illness of Mr. Johns, and his wish to go again, have strongly impressed her mind. She told me yesterday, that to see his love to Madagascar made her very reluctant to remain at Port Louis; and she adduces many passages of Scripture as arguments to gain our consent.

April 22.—Last night we had a meeting in a Malagasy house, and it would have delighted our friends in England to see us. We proceeded towards Grand River, and turning up a rough wild path, immediately under the rock on which stands the signal-post, we saw the house: the women ran to welcome us, and brought chairs for us to sit out of doors. It was a beautiful evening, the air mild and pure, and a de-

lightful view of the port was presented to our view. The people leave off work at four o'clock, then have dinner, and clean themselves for the evening. About six o'clock they collected, and we then went into the house. There was a sort of covering on the floor, formed of nice clean mats, from Madagascar; a table covered with a very white cloth, and two bottles for candlesticks. The house was divided into two parts, each part was full, and many more were obliged to stay outside. Besides Mr. Le Brun, Mr. Johns, and the refugees, more than forty Malagasy, and their grown-up children, were present. Mr. Le Brun addressed them affectionately, giving a short outline of the creation, fall of man, redemption by Christ, &c. A prayer was then offered, and we sang a hymn in French. Then Mr. Johns addressed them in Malagasy, and we closed by singing a Malagasy hymn. I never saw a more attentive congregation, and never felt more delighted.

DEATH OF MRS. MUNDY, AT CHINSURAH.

SELDOM have we been called to discharge a more painful duty than that of recording the death of this truly excellent and devoted woman, whose removal from the scene of her most useful and benevolent exertions cannot but be regarded, by every friend of missions, as a peculiarly trying and solemn dispensation. In briefly referring to the christian character, public labours, and last hours of the departed, we shall adopt a portion of the very interesting account which has been furnished by her sorrowing husband; to whom we embrace the present opportunity of publicly offering that expression of our heartfelt sympathy and condolence, which, we are assured, will be very largely responded to by our friends throughout the country.

"On her arrival in India," observes our brother, Mr. Mundy, "in November, 1832, she applied with great diligence to the acquisition of the native language, and established a small native female school in the vicinity of her residence at Chinsurah. This, however, afforded her but little hope of usefulness; and her attention was soon directed to the Portuguese population around, many of whom she saw were perishing for lack of knowledge. She began her school amongst them with only four children, and many months rolled away before she could number sixteen; but by the blessing of God on her diligence, unwearied efforts, and fervent prayers, she has been enabled during the last three years to look

upon seventy smiling faces, surrounding her in her own and her infant school. That she was ardently attached to the schools, those who know her best will bear ample testimony. Her whole soul was in her work: she loved the children, and was beloved by them; and for their welfare she was willing to live and ready to die.

"Her labours were in general of a far more self-denying character than even her most intimate friends apprehend. Her constitution was naturally weak, and she suffered and worked under such a variety of bodily infirmities as would have restrained the ardour of many persons. Although she was frequently indisposed to a considerable extent, yet she had never any serious attack until that fatal one which has now, in the providence of God, released her from all her sufferings on earth, and introduced her to the plenitude of divine bliss. Her sickness first made its appearance in the month of April last, and terminated all her sufferings and sorrows on the 7th July. Her end was emphatically peace. She knew well that death was approaching, and frequently mentioned it to me and other friends—yet very delicately, as she saw it was a painful topic to others, though not to herself. As she lived, so she died, full of the confidence of christian faith and hope."

Our missionary brethren, the Members of the Calcutta District Committee, expressed their sentiments and feelings on the occasion in a resolution, which we deem it due

to the memory of this honoured saint of God, to subjoin:—

“Resolved,—That this Committee have heard with unfeigned regret of the demise of their much esteemed friend and fellow labourer, Mrs. Mundy, of Chinsurah. The removal of missionary labourers, so eminently useful as Mrs. Mundy, is always a matter of deep sorrow to those in the field, especially in such a climate as India, and amongst such a people as the Hindoos, where there is so much to depress and try the faith of all, but

especially of those who, like our departed friend, were engaged in the work of female education. When, therefore, one like Mrs. Mundy, who has devoted her time, talents, and property, to promote the cause of Christ in this land, is removed, the Committee would record their heartfelt sorrow, and pray the Lord Jesus Christ, the Head of the Church, to raise up many who will follow in her footsteps, as she followed Christ in devotedness, zeal, and love to souls.”

DEATH OF MRS. HENDERSON IN DEMERARA.

WHILE, in the East, our faith is severely exercised in witnessing the removal by death of one after another from their spheres of christian service, the hand of God is seen, still adding to the numerous trials of a similar nature, with which we have been visited in connexion with our Missions in the West. The deeply-regretted event we now take occasion to announce, and which, we feel persuaded, will, in common with the Directors, be regarded with sincere sorrow by every friend of the Society, has been intimated in a letter, dated in August last, from the Rev. Charles Rattray:—

“I now write to communicate the afflictive intelligence of the bereavement of our

brother Henderson, whose beloved wife and devoted helper in the work of the Lord, was called to her eternal rest on the morning of the 13th instant, leaving her bereaved husband and two dear children to our sympathy and prayers. Our brother has been mercifully and graciously supported both in body and mind throughout the whole period of the trying affliction. He was much comforted by the manner in which our departed sister was sustained under her sufferings, and the evidence she afforded of her faith in Christ as she looked forward, with patient and cheerful resignation, to the end of her affliction. Such continued to the last to be the happy and peaceful state of her mind.”

ACCIDENT TO THE REV. C. D. WATT. ❧

WE deeply lament to state that our esteemed Missionary brother, the Rev. Charles Davidson Watt, lately arrived from Demerara, has met a most serious accident while travelling in Wales on behalf of the Society. In the early part of last month, he was on his way from Bridge End to Cowbridge, and had nearly concluded his journey, when the vehicle, in consequence of a wheel falling off, upset; and Mr. Watt, being thrown with great violence on the ground, received a compound fracture of the right leg, and a simple fracture of the left thigh, together with some severe contusions on the head and body. The deplorable occurrence immediately became known to friends in the neighbourhood, and every attention, that professional skill and christian kindness could suggest, was bestowed upon our friend. At first his sufferings were excruciating, and fears were entertained that the frightful injuries which he exhibited would prove mortal; but, on the following day, (October 6th) there was less ground for such apprehension; and, we are thankful to say, the accounts since received hold out a strong hope of his eventual recovery. Our brother, we are assured, is bearing his trial with exemplary fortitude and serenity; and, in the extremity of anguish, has given convincing evidence of the power of the Gospel to sustain the mind under every emergency. Mrs. Watt was in Scotland when the accident occurred, but proceeded to Cowbridge a few days after. While commending our afflicted friends to the commiserating sympathies and fervent prayers of the churches, we cannot fail to express our grateful sense of the abundant and unwearied kindness with which Mr. Watt has been treated in the place of his involuntary sojourn.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz:—

To Z., for a parcel of goods for the Bechuana Mission; to "Anonymous," for a box of work, &c., for female education in China; to Mr. and Mrs. Ibbotson Walker, for 40 yards of flustian and various articles of clothing, for Mr. Moffat; to X. Y. Z., for 21 vols. of books, for Mr. Vogelgezang; to the Misses Jinkings, Maldstone, and friends, for a box of clothing for the Bechuana Mission; to Miss Bumpstead, for a quantity of Reports, &c.; to the Young Ladies' Working Society, Mevagissey, Cornwall, for a box of articles for Rev. J. W. Gordon, Vizagapatam; to Mrs. Smithers, Camberwell, for a parcel of clothing for Mr. Moffat; to Mr. S. Theobalds, Purleigh, for Evang. Mag.; to Mrs. Casterton, Dalston, for a parcel of clothing, &c., for the South Seas; to C., Brompton, for a quantity of clothing, needles, "Jay's Prayers," &c.; to Mrs. McNeil, and a few friends in Elgin, for a box of clothing for Rev. J. Munro, South Africa; to Mrs. Kidd, Scarborough, for a parcel of scissors, needles, &c., for the schools under the care of Mr. Moffat;

to M. C. and friends, Brixton-hill, for a box of articles for the orphan asylum at Vizagapatam; to the friends at Barbican Chapel, for 228 garments for the orphan children in Mrs. Gill's school, Rarotonga; also, to Master and Miss Saddington, for slates and pencils for ditto; to Miss Evans, and the scholars connected with the Sunday-school, Bideford, for a parcel of goods for Mrs. Moffat; to Mrs. Morris, Colchester, for a parcel of clothing for ditto; to Mrs. Crichton, for a truss of wearing apparel for ditto; to T. C. W., for a parcel of drapery for the Mission in Caffreland; to Rev. J. N. Goulty and friends, Brighton, for two cases of wearing apparel and other useful articles for Mr. Moffat; to Miss Edkins, Campden, for a small bale of useful articles for ditto; to Mrs. Webb, for a parcel of useful articles for ditto; to R. Maynard, Esq., for a parcel of muslin dresses; to the girls' school, Great George-street Chapel, Liverpool, for a parcel of clothing, &c., for Mr. Moffat; to Mrs. Mulbray, for a box of clothing and useful articles; to Mrs. Burrier, for a small parcel for Cape Town; to Mr. E. Kendall, for Evan. Mag.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of August, 1842, inclusive—continued.

| IRELAND. | | £ | s. | d. | £ | s. | d. |
|--|--------|---|----|----|---|---|--------|
| Hibernian Aux. Soc. for the Widow and Family of the late Rev. John Williams— | | | | | York-street Chapel Association, including | | |
| J. M. Bale, Esq. | 1 4 0 | J. C. Larminie, Esq. | 1 | 0 | 0 | W. Alexander, Esq. | |
| C Banks, Esq. | 1 0 0 | Viscount Lorton..... | 10 | 0 | 0 | 21. Lady Shaw, 11. | |
| J. Bensonet, Esq. | 1 0 0 | G. H. Maunsell, Esq. | 1 | 0 | 0 | and H. Leachman, | |
| K. Binney, Esq. | 3 0 0 | Rev. R. H. Nixon..... | 2 | 0 | 0 | Esq. 11. | 20 0 0 |
| Mrs. Robt. Chapman | 1 0 0 | Bishop of Ossory (dec.) | 10 | 0 | 0 | | |
| Rev. W. Cleaver..... | 1 0 0 | Rev. J. Radcliffe, and | | | | Less exps. 61. 10s. 10d. | 67 8 2 |
| M. Collis, Esq. M.D. | 1 0 0 | a few friends, Derry | 1 | 0 | 0 | | |
| B. Dailey, Esq. M.D. | 1 0 0 | Mrs. Rawson | 1 | 0 | 0 | Dublin, Zion Chapel, for | |
| J. D'Olier, Esq. L.L.D. | 1 0 0 | S. L. | 1 | 0 | 0 | the Nat. Girl Wilhelmina H. Cooper, balance | |
| (dec.) | 1 0 0 | Rev. W. Stokes | 1 | 0 | 0 | for two years..... | 1 7 0 |
| Mrs. L. Eddowes, Shrewsbury | 0 10 0 | Rev. Dr. Singer | 1 | 0 | 0 | ST. PETERSBURGH. | |
| M. Franks, Esq. | 1 0 0 | Mr. Sergeant Warren | 5 | 0 | 0 | Mr. Mirrielees, for the | |
| Mrs. Franks | 1 0 0 | Mrs. Williams, Shrewsbury | 0 | 10 | 0 | Nat. Girls at Benares, | |
| Mrs. Jessop | 2 0 0 | Wexford and Ardcolme Church Missionary Society, per Miss Lyster | 3 | 15 | 0 | Mary and Frances Elizabeth Mirrielees | 6 0 0 |

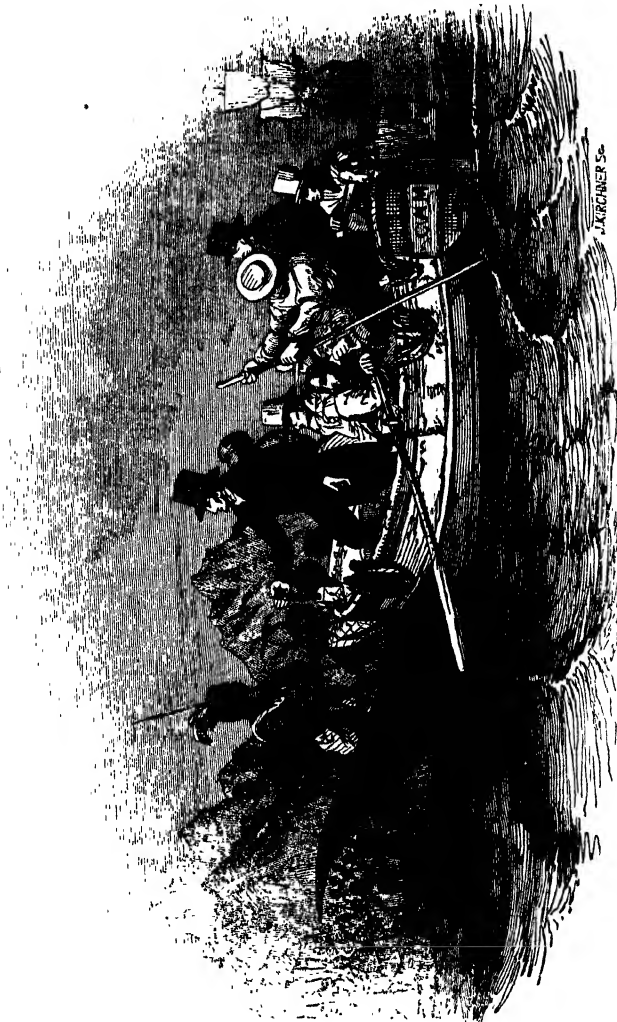
From the 1st to the 30th September, 1842, inclusive.

| | | | | | | | | | |
|--|----|----|---|--|----|----|----------------------|--|---------|
| Lady Shaw | 5 | 0 | 0 | Cheshire. | | | for Female Education | | |
| Miss Hardcastle..... | 21 | 0 | 0 | Altrincham | 29 | 10 | 0 | in India..... | 6 15 0 |
| A thank-offering, Y..... | 0 | 2 | 6 | Cumberland. | | | | 91. 10s. | |
| Legacy under the will of the late Mrs. E. B. Barrett, less duty | 90 | 0 | 0 | Penrith | 38 | 19 | 0 | Gloucestershire. | |
| Albany Chapel, Regent's Park, Sunday-school .. | 3 | 7 | 4 | Devonshire. | | | | Aux. Soc. on account ... | 60 0 0 |
| Holywell Mount Juvenile Auxiliary | 4 | 0 | 0 | Dawlish | 2 | 0 | 0 | Legacy of Miss Bennett, late of Kingswood, near Wootton..... | 10 0 0 |
| Paddington, per Rev. J. Stratten, two Sunday-school Girls for orphans at Rarotonga and Vizagapatam | 1 | 0 | 0 | Plymouth, S. Derry, Esq. for Native School-mistress, Jane Derry | 5 | 0 | 0 | 701. | |
| Union street, Southwark, Ladies' Branch on acco. | 20 | 10 | 0 | Durham. | | | | Gloucester, on account... | 30 0 0 |
| Mr. J. Hoppe, for the Chapel at Prospect, Jamaica | 2 | 0 | 0 | South Aux. Soc. per J. C. Hopkins, Esq. | | | | Huntingdonshire. | |
| Bedfordshire. | | | | Barnard Castle | 1 | 10 | 4 | Kimbolton | 8 7 6 |
| Bedford, Howard Chapel | 15 | 0 | 0 | Bishop Auckland | 2 | 0 | 0 | Kent. | |
| For N. Tea. John Howard | 10 | 0 | 0 | Darlington | 21 | 6 | 5 | Sandwich | 5 10 0 |
| 251. | | | | For Nat. Children in India, Margaret Cumming, Agnes Hopkins, and James Reid Macadam .. | 9 | 0 | 0 | Lancashire. | |
| Cookham, W. B. for Native Boy | 5 | 0 | 0 | Staindopp | 3 | 5 | 8 | East Aux. Soc. on acco. | 99 5 0 |
| Buckinghamshire. | | | | Stockton | 4 | 12 | 6 | West Aux. Soc. ditto.... | 200 0 0 |
| Wycombe Ladies, for So. Sea School | 10 | 0 | 0 | For Nat. Tea. W. Merfield | 10 | 0 | 0 | Darwen, Rev. S. T. Porter 16P | 2 2 |
| | | | | Less exps. 17s. 6d. | 50 | 17 | 5 | Middlesex. | |
| | | | | Durham, Mrs. Ornsby and friends | 2 | 15 | 0 | Mill Hill | 18 7 4 |
| | | | | Ladies' Working Society | | | | Monmouthshire. | |
| | | | | | | | | Newport, Hope Chapel Sunday-school..... | 2 8 0 |
| | | | | | | | | Northumberland. | |
| | | | | | | | | Hexham, 1840, 1841, and 1842 | 14 0 0 |
| | | | | | | | | Morpeth | 13 13 |

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|-----------------------------|-----|----|----|----------------------------|-----|----|----|--|----|----|----|
| Mrs. Nicholson | b | 0 | 0 | Ditto, for School at | | | | For the support of David, the Malagash | | | |
| 181. 13s. 2d. | | | | Kundall | 5 | 0 | 0 | Teacher | 15 | 0 | 0 |
| <i>Oxfordshire.</i> | | | | For Ebenezer School, | | | | Missionary Basket, for | | | |
| Henley-on-Thames, on | | | | in Africa | 10 | 0 | 0 | education among the | | | |
| account | 30 | 0 | 0 | Legacy under the will | | | | Sichuana | 5 | 0 | 0 |
| Witney | 16 | 13 | 0 | of the late Mr. T. | | | | For Nat. Girl, M. J. | | | |
| <i>Rutlandshire.</i> | | | | Smith, less duty ... | 360 | 0 | 0 | Ward | 2 | 0 | 0 |
| Ketton | 3 | 10 | 5 | Carr's Lane | 458 | 5 | 4 | Mr. W. Rowntree, for | | | |
| <i>Somersetshire.</i> | | | | For N. Tea. Rowland | | | | Nat. Schools | 1 | 0 | 0 |
| Bristol Aux. Soc. per R. | | | | Hill | 10 | 0 | 0 | 731. 4d. | | | |
| Ash, Esq. | 753 | 3 | 9 | Miss Jenson, for Wid. | | | | Billington | 6 | 15 | 0 |
| Second donation, from a | | | | and Orphan Fund | 1 | 1 | 0 | | | | |
| Friend, per Rev. T. | | | | King-street | 39 | 2 | 0 | <i>WALES.</i> | | | |
| Jackson | 30 | 0 | 0 | Livery-street | 35 | 7 | 4 | Wrexham Aux. Society— | | | |
| Bath, a friend to Missions, | | | | Legge-street | 3 | 7 | 4 | Public Meeting | 15 | 7 | 0 |
| per Rev. John Owen, | | | | For N. Tea. J. B. | | | | Tea Party | 3 | 15 | 0 |
| the produce of jewels | | | | Sibree | 10 | 0 | 0 | Pen-y-bryn branch | 8 | 13 | 6 |
| sold in India, including | | | | Lozell's | 23 | 3 | 6 | Chester-street do. | 7 | 0 | 0 |
| interest | 663 | 0 | 0 | Collection at Town | | | | Less exps. 21. 12s. | 32 | 3 | 6 |
| Frome, Zion Chapel | 32 | 12 | 6 | Hall | 74 | 14 | 6 | <i>SCOTLAND.</i> | | | |
| Sabbath services | 19 | 15 | 8 | Rev. Dr. Hoby | 2 | 2 | 0 | Forfarshire, S. F. F. first | | | |
| Public Meeting | 18 | 8 | 10 | Rev. T. Morgan | 1 | 1 | 0 | fruits of increase | 10 | 0 | 0 |
| Malden Bradley | 1 | 5 | 7 | A propitiatory offer- | | | | Tarves and Craigdam, for | | | |
| Horningsham | 1 | 5 | 6 | ing for bad times... | 0 | 10 | 0 | N. Tea James Craigdam, | | | |
| Chapmanslade | 4 | 10 | 0 | Solihull | 5 | 0 | 0 | half-year | 6 | 0 | 0 |
| Trudox Hill | 4 | 5 | 8 | 1,4294. 10s. 8d. | | | | Sheuchan, Stranraer | 1 | 3 | 6 |
| Less exps. 21. 12s. | 79 | 11 | 7 | Wolverhampton | 67 | 7 | 11 | Peebles, for a Nat. Assis- | | | |
| <i>Staffordshire.</i> | | | | For N. Tea. John Bar- | | | | tant in Caffaria | 11 | 0 | 0 |
| Leek, on account | 20 | 0 | 0 | ker, and John Roaf.. | 20 | 0 | 0 | Thurso, a Lady, per Rev. | | | |
| <i>Sussex.</i> | | | | 871. 7s. 11d. | | | | G. Robertson | 1 | 1 | 0 |
| Angmering, Rev. J. Us- | | | | Birmingham, the volun- | | | | Glasgow, per Mr. G. Brown | 0 | 10 | 0 |
| borne, Rector | 1 | 1 | 0 | tary principle | 1 | 1 | 0 | Helensburgh, per Miss | | | |
| <i>Warwickshire.</i> | | | | <i>Hestmoreland.</i> | | | | Finlay, for two orphan | | | |
| Aux. Soc. per W. Beau- | | | | Ambleside | 12 | 8 | 4 | girls at Salem | 6 | 0 | 0 |
| mont, Esq.— | | | | <i>Wiltshire.</i> | | | | St. Andrews, Mrs. Briggs, | | | |
| Birmmham, Ebenezer | | | | Salisbury, Rev. S. Sleigh, | | | | for native boy at Ber- | | | |
| Chapel | 280 | 3 | 8 | on account | 6 | 0 | 0 | hampore | 3 | 0 | 0 |
| Girls' Sabbath-school | | | | Ditto, for children at | | | | Montrose, J. | 0 | 8 | 0 |
| for Native school— | | | | Benares | 7 | 0 | 0 | Woodside Parochial As- | | | |
| mistresses, Sarah | | | | 131. | | | | sociation | 1 | 1 | 0 |
| Mansfield, and Re- | | | | <i>Yorkshire.</i> | | | | Rothiemay, a Friend to | | | |
| becca Dickinson ... | 20 | 0 | 0 | York. Ladies' Missionary | | | | Missions, for the station | | | |
| For N. Tea. C. Glover, | | | | Basket, per Mrs. Par- | | | | at Peckham, Jamaica.. | 1 | 0 | 0 |
| T. East, J. Hardy, | | | | sons, for Mrs. Jones's | | | | <i>GUERNSEY.</i> | | | |
| J. Dickinson, J. A. | | | | School at Chapeltown, | | | | Per Rev. J. S. Hine, on | | | |
| Salt, J. W. Percy, | | | | Jamaica | 10 | 0 | 0 | account | 70 | 0 | 0 |
| and J. Hill | 70 | 0 | 0 | Pickering | 16 | 8 | 0 | <i>KERRY.</i> | | | |
| Mrs. Glover and Miss | | | | Guisborough | 17 | 0 | 0 | Granville, Rev. P. Mes- | | | |
| Mansfield, for Fem. | | | | For Nat. Eoy, Jackson | | | | sury, proceeds of a tea | | | |
| Education | 20 | 13 | 0 | Lamby | 3 | 0 | 0 | soiree | 3 | 15 | 0 |
| | | | | 201. | | | | | | | |
| | | | | Scarborough | 50 | 0 | 4 | | | | |

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yale, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.

THE
MISSIONARY MAGAZINE
AND
Chronicle.



RESCUE OF SAMOAN EVANGELISTS FROM ERROMANGA.—Page 177.

ERROMANGA.

THE blood-stained shores of Erromanga have attained, with the friends of Christian Missions, a mournful distinction among the isles of the Pacific. As our readers are aware, on the second, Missionary voyage of the *Camden*, in the year 1840, the Chiefs, inhabiting a district of the island opposite to that on which our lamented brother Williams fell, manifested a willingness to receive native Christian teachers, and promised to afford them protection and support. Under this assurance, two Samoan Evangelists nobly devoted themselves to this arduous and self-denying labour; but the Chiefs, on whom they relied, proved faithless and cruel; while the people generally robbed them of their little property, and daily thirsted for their blood. And although the God in whom they trusted, raised up for them a solitary friend among the heathen, and almost miraculously preserved their lives, as lambs among wolves; yet it was absolutely necessary, on the succeeding visit of the Missionary ship, to rescue them from the hands of these savages and cannibals, and transfer their labours to a people more disposed to value and accept them.

The following narrative, from the Journal of Mr. Murray, details the means by which their deliverance was happily effected, and it will be gratifying to our readers to know, that, notwithstanding their former trials and dangers, the Teachers were still willing to hazard their lives for the Lord Jesus, and to spend and be spent in his service. They were subsequently stationed at the Isle of Pines.

The following awfully interesting communication from our devoted Missionary presents the extreme degradation and ferocious habits of these wretched islanders, while it supplies a fearful comment on the words of inspiration, "The dark places of the earth are full of the habitations of cruelty!"—

"The inhabitants of Erromanga, in many respects, resemble those of Tanna and Britannia Island. They are somewhat inferior in their appearance, but their dress is the same, and they paint after the same fashion. They have also the same kind of war-weapons—clubs, spears, bows and arrows, and slings; and they kill and eat each other in the same way, only, it would appear to a greater extent: their wars are similar, but much more frequent; and their houses and manner of life are substantially the same. Judging, however, from what I have seen of them, and from the accounts of the Teachers stationed on the respective islands, they are by far more savage and barbarous. Their wars, as has been remarked above, are more frequent than those of their neighbour islanders; even their women go to war among themselves, and fight and kill each other with stones and clubs. There seems to be hardly any recognition among them of mutual rights. Any person found alone, old or young, male or female, except by his own immediate friends or relations, is killed and eaten. This is a general custom among the people, to which, I suppose, Chiefs and people of rank form exceptions. Every individual, except when very young, goes armed at all times; and when persons meet, it is customary for the parties to assume a hostile attitude, which very often leads to serious consequences. When a husband and wife go to work in the bush, they are obliged to take their children with them, and every article of property they possess; children left behind run the greatest risk of being killed and eaten, and any article of property, if found, is sure to be stolen; so heedless are this wretched people of the rights of each other. Sometimes even the members of a family will kill one another. On one occasion the Teachers witnessed the murder of two females by members of their own family. Any foreigner falling into their hands, unless he have relations who can protect him, is killed and eaten, even though he may belong to an island not more than ten or

fifteen miles distant : an instance of this kind occurred shortly before the Teachers reached Erromanga. A party from Eranan, consisting of ten persons, by some means got ashore on the island, and every one of them were killed and eaten. The Teachers saw the heads of three of them stuck upon poles."

The subjoined extracts from Mr. Murray's Journal describes the means by which the Native Teachers were mercifully rescued from these cruel Islanders:—

"April 5.—Made the island of Erromanga early this morning, and, about eight o'clock, arrived off the bay where Teachers were placed by Mr. Heath last voyage. After waiting for upwards of two hours, anxiously expecting the appearance of our Teachers, we lowered our boat, and Capt. Morgan and myself proceeded towards the shore, apprehensive that some evil had occurred, or that they could not obtain a canoe to come to us. This latter proved to be the fact. When we had pulled in quite close to the shore, one of the Teachers, Lasalo, came off in a small canoe, accompanied by Nauari, one of the principal Chiefs. We received the Teacher and the Chief into our boat, and immediately requested that Taniela, the other Teacher, should be brought to us. With this request the natives appeared unwilling to comply, but lingered about, trying every expedient to induce us to go ashore, and place ourselves in their power. This, however, we felt not at all disposed to do. The natives stood in large numbers about the landing-place, all armed, and presenting a formidable appearance.

"Having waited a considerable time, Lalolagi, on his own proposal, went into a canoe that lay alongside the boat, and proceeded to the shore in the hope of meeting Taniela, and of bringing him away. After doing all he could to gain his object, he escaped with difficulty from the hands of the natives, who forcibly prevented the Teacher accompanying him. Affairs now began to wear rather a threatening aspect. What could the people mean by detaining the Teacher? And what could be their motives for so eagerly desiring us to go on shore? While Lalolagi was away, Lasalo had been giving us information not by any means calculated to increase our confidence, or allay our fears. We determined on detaining the Chief, whom we had in the boat, until our Teacher was given up, convinced that in this way alone we could have any hold upon the people. When the Chief perceived our intention, he sprang out of the boat into the sea, with the intention of making his escape. But we soon succeeded in retaking him, without resorting to any harsh measures.

"The confidence of the Chief, however, seemed hardly shaken by this conduct, since we gave him to understand, that our only object in detaining him was to have our Teacher restored to us. He immediately called to the people to bring Taniela, but it was evidently with the utmost reluctance, and not till we had waited for upwards of two hours, that they brought him. And when at length they made their appearance with him in a canoe, we had great difficulty in inducing them to come near us. They kept pulling backward and forward as we advanced or receded, and by the time the Teacher entered our boat, which he effected by leaping out of the canoe, and swimming to us, we were within a very few yards of the shore—a high bold shore, thronged with the most ferocious savages, all prepared with their weapons of war. When Taniela was safe in the boat, we went alongside the canoe, and handed the natives some beads, which we had promised should they bring the Teacher. (Page 177.) We treated the Chief very kindly, making him various little presents, with which he seemed highly pleased. We also wished him to accompany us on board the ship, in order to have a friendly interview, but this he declined; and our only alternative was to return on board with the Teachers.

"We found them in most deplorable circumstances, as they had both been in very bad health for the previous five months. They had been completely de-

serted by the people, with the exception of one man, who had ventured, at the risk of his own life, to act as their friend, and to give them food. Poor Taniela was on the very eve of being killed during the time we waited for him, and he thinks the only thing that prevented his destruction was the circumstance of the Chief being in our power. The people really seem to be in a state of extreme degradation and barbarity. We now feel ourselves shut up to the painful necessity of removing the Teachers, and of abandoning, for the present, this large and important island. This I do most deeply regret, but there is no alternative. All on board take the same view of the subject: so we are leaving the island, to proceed toward the west.

"No good impression appears as yet to have been produced among the people of Erromanga, except, perhaps, in one instance which, under such circumstances, is not to be overlooked. When the teachers, whom we have now taken away, were landed on the island; nearly a twelve month ago, two Chiefs, Neivi and Nauari, engaged to protect them, together with a man from Nina, who is married to a woman of Erromanga and lives there. This man pretended to be a Chief, and under this pretence obtained a present; but he was afterwards found by the Teachers not to be a Chief. His name is Laio. The Chiefs paid no attention to the agreement they entered into on the Teachers being landed, neither affording them protection, nor furnishing them with food: they so completely abandoned them, that for weeks, even for months, they came not near them. Shortly after the Teachers landed, the Chiefs took offence because they refused to give up to them every thing they had, and from that period the Chiefs not only ceased to supply them with food, but also prohibited others from supplying them. Under these circumstances, the Teachers were befriended by a party from Nina, consisting of eight persons who were on a visit to their relations at Erromanga. These persons behaved kindly to them, though they paid but little attention to religion.

"About five months previous to our arrival, the party from Nina left for their own island, and nearly at the same time the Teachers were taken ill, and began to suffer great distress, having no one to do any thing for them, except one poor man, who, as already mentioned, at the risk of his own life fed them all along, and but for whom, it appears, they must have perished.

"This man, whose name deserves to be recorded, and to be had in remembrance, used to steal quietly down to the lowly hut in which the poor Teachers lived, lift up the thatch of the roof, and hand the food in to them. We failed in our endeavours to find this man, though we felt peculiarly anxious to see him, in order to have an opportunity of testifying our gratitude for his kindness to the Teachers: we dared not say any thing publicly of his generous conduct, as it might have cost him his life. His name is VOREVORE. I regret that he has paid but little attention to religion, having probably been deterred by fear. I trust, however, he will at some future period be made savingly acquainted with the salvation of Jesus. The part he has acted towards our Teachers is very remarkable, and deserves particular notice. May He, who has declared that He regards the smallest act of kindness done to one of the least of his brethren as done to himself, graciously reward and bless this poor benighted heathen, who appears literally to have done what he could!"

The Teachers know nothing of the mythology of the Erromangans, nor whether they have any thing regular and systematic. From the little I have been able to learn, I apprehend they have not. Probably they are very similar in this respect to the Samoans, and some of the other Polynesian tribes. The name of their chief god is NATOMASI, besides whom they have a great many inferior deities, every family having its own. They pay a kind of homage to their gods, and make them offerings of food, consisting chiefly of cocoa-nuts and bananas.

MANGAIA.

WHEN our devoted and lamented brother, Williams, first bore the tidings of salvation to this island, the hostility manifested by the natives was scarcely less brutal and determined than that of the Erromangans, whose cruel conduct has been described in the preceding pages. The following extracts from the "Missionary Enterprises" describes the suffering and peril of the native Teachers who then attempted to settle on the island:—

"No sooner had the Teachers reached the shore, than there was a general seizure of their persons and property. One of them had a saw, which the natives grasped, broke into three pieces, and tied to their ears as ornaments. A box of bonnets, intended as presents for the chiefs' wives, was dragged through the water. Of their bedsteads, one took one post, another another, and ran off with their booty. A number of bamboos of cocoa-nut oil were landed, which they poured so profusely on each other's heads, that it streamed down their bodies till they glistened as they stood in the sunbeams. Among other things, there were two pigs, animals they had never seen before. These were taken by a Chief, who, casting off his own garments, decorated the pigs in the insignia of chieftainship, and sent them into the presence of their majesties.

"But what completed the catastrophe was their conduct to the poor females, the Teachers' wives, whom they carried into the woods, and were proceeding to treat with great brutality, when, terrified with the report of a small cannon, which we fired off from the vessel, they ran away. We immediately sent the boat, and brought our people off to the vessel; and certainly their appearance was truly deplorable. Their hats and bonnets had been torn from their heads; they had been dragged through water and through mud; and their shirts and gowns were hanging in ribbands about them. The husbands, being thrown down by the natives, were prevented from rendering any assistance to their wives, and our valuable Missionary, Papeiha, nearly lost his life, for they put a tiputa* over his head, and commenced twisting it for the purpose of strangling him; but happily he had the presence of mind to introduce his hand into the aperture, which preserved his throat."

Such were the people of Mangaia; but, in this moral wilderness, "instead of the thorn there has come up the fir-tree, and instead of the briar there has come up the myrtle-tree." Although rejected and mal-treated, the native Teachers renewed their enterprise of mercy, and the Saviour in whom they trusted, not only preserved their precious lives, but graciously rewarded them with large success.

The Rev. W. Gill, of Rarotonga, accompanied by his excellent and devoted wife, visited this interesting spot in the month of June and the following selections from his journal describe the joyous and blessed scenes he was unexpectedly allowed to witness:—

Departure from Rarotonga.

On the 9th of June, Mrs. Gill and myself left our station at Arorangi amidst the tears and prayers of an affectionate people, and embarked next day for Mangaia, accompanied by the native assistant, Maretu; Rupe, from the seminary, and his wife; Medua-arua-toa, a native deacon, from the church at Mangaia; and Setephano, the young Chief of Arorangi. We had hoped to reach Mangaia within two days after

our embarkation, but our God, by whose hands the wind and the ocean are controlled, had otherwise appointed: contrary winds sprang up, by which we were kept at sea nine days.

Mangaia lies about 120 miles south-east of Rarotonga, and is from twenty-six to thirty miles in circumference. From the extremities, north-east to west, is a bold shore of perpendicular, barren, coral rock, twenty to sixty feet high, thickly indented

* The tiputa is like the Spanish poncho, a piece of cloth about three quarters of a yard wide and three yards long, with a slit in the centre, through which the head is put, so that the garment hangs down before and behind.

by deep huge caverns, of most grotesque appearance, into which the sea beats with awful grandeur in the season of its rage. The other side of the Island is preserved from the inroads of the mighty billows by a coral reef, about half a mile from the shore, which contains no opening large enough to admit a boat.

The roughness of the weather prevented our landing on the day we made the Island; several of our companions, however, ventured on shore, and communicated the intelligence of our arrival. In the course of the afternoon, Nu Mangatini, the Chief of the Island, accompanied by a few native Christians, came in their canoes to welcome us to their land.

Animating welcome at Mangaia.

Early the next morning a canoe came alongside, and having descended into it, in less than a quarter of an hour we were landed on the reef, by the rising surf, which had been calmed almost to the smoothness of a lake. The majority of the church members were then waiting to receive us; and, as the canoe touched the edge of the reef, several rushed forward, and dragged it in haste to the land, and with acclamations of joy bore us, canoe and all, to a house prepared to receive us. The scene was most overpowering. The crowds of people—old and young—the unintelligible shouts of some, and the mute amazement of others, exceeded any thing I ever saw.

After recovering in some degree from the excitement of the morning, our friends from the vessel took leave of us, to proceed on their way to Tahiti, whence they hope to return in three months. Meanwhile we trust we shall be favoured with much of the presence and blessing of our Lord, in labouring to promote the spiritual welfare of these half-civilized, yet kind-hearted and interesting people.

First Sabbath at Mangaia.

June 20.—At Oneroa, the chief settlement, situated on the north-west side of the Island, there are not less than 2,000 inhabitants. At six in the morning, the natives held their early prayer meeting, and from 700 to 800 persons attended. At nine the children were assembled in the school-house, or rather shed, as it has neither sides nor seats, being merely a roof, supported by a number of low posts. More than 1,000 children were present, sitting in rows on the ground, so close together that it was, with difficulty I made my way to a rudely constructed pulpit of wood, erected in the centre. Every eye was fixed on me while I gave them a short address, and stated that the object of our visit was, among other things, to devote as much time as

possible to the schools. Every countenance beamed with an expression of joy, too forcible to be misunderstood by the heart of a Missionary, when they were informed that I had brought a sufficient supply of school-books for all the children on the Island, and that at an early period we would meet them, and arrange them into classes.

After singing and prayer, the children walked in order to the chapel, where the adults had been some time assembled. The chapel is 130 feet long by 36 feet wide, the wonder and admiration of all who visit the Island. The numberless rafters of the roof, each neatly covered with native paint, are supported by twelve or fourteen pillars of the finest wood, carved in the most ingenious manner. How affecting the scene from the pulpit! To see this large and skilfully constructed native building, not only full, but overflowing, crowded on all sides by attentive listeners to the words of life, who, but a few years ago, walked with the children of darkness, devoted, like their fathers, to idolatry and sin. While my spirit rejoiced at the scene before me, my heart sunk at the awful responsibility of my situation. The subject of our meditation was 1 Cor. ii. 2.—A Crucified Saviour the glorious theme of the Gospel ministry. In the afternoon the children again assembled to be questioned on the morning sermon. Another public service in the chapel closed the labours of the day.

Gratifying visit to a Christian village inland.

June 25.—This morning left Oneroa, with a party of natives, to visit Tamarua, a station about seven miles distant. Our path lay over barren hills, and through fertile vales, bounded on every side with perpendicular piles of coral rock, from 50 to 100 feet high. As the day advanced we entered a lovely valley of taro and coconut trees, when we espied in the distance a newly finished house of prayer: as we approached, the natives in great numbers ran to meet us, and with smiles and pious congratulations welcomed us to the place. On reaching the settlement, we were led to a native house, which had been neatly prepared for our reception; clean grass had been strewn on the ground, and a bed of rude construction had been put up, hoping that we should remain a few days. Upon learning that this was only a hasty visit, and that we intended returning in the evening, one person pleasantly proposed that they should fetch the *Rope of the Judges*, and make fast our feet; but, upon being informed of our intention to visit them two or three weeks hence, and make a longer

stay, they were pacified, and consented to let us go.

In the course of the forenoon, I proposed to meet the members of the church, who reside at this station, for the purpose of settling them here: hitherto they have been in the habit of assembling with their brethren at Oneroa; but it has long been their desire to have a native Missionary settled over them, and to observe the ordinances at their own place. On entering the chapel, which is very large, and most pleasantly situated on a rising eminence in the valley, the emotions of our hearts were inexpressible. Truly the isles wait for thee, O Lord! We thought of the prophecy; "He shall prolong his days, he shall see his seed, and the pleasure of the Lord shall prosper in his hands."

Fruits of the Gospel.

The members of the church, about seventy in number, were waiting to receive us. Among them were some aged fathers, from the dark caves and dens of this once heathen land, and from the yet darker regions of sin and depravity, the reign of which is now trampled beneath the feet of

Him, whose is the Kingdom and the Power and the Glory. Others were just in the prime of life, whose countenances expressed the gratitude of their hearts, that they had been delivered from the thralldom of him who held their fathers in bondage. Some were yet young; and their softened manners, earnest attention, and glistening eyes, whose light was half lost in the rising tear, indicative of the affection of their hearts, filled the soul with adoration to that Saviour whose love and grace is all triumphant; and excited the pleasing hope that the good work would continue to advance.

After singing, prayer, and an address, I questioned them as to their desire to be separated from the Church at Oneroa, and settled at their own station; and finding them unanimous, it was arranged that henceforth they should observe the ordinances of the Christian Church among themselves: four of the most active, pious, and intelligent men were then selected to act as deacons. After distributing a few hymn-books, we commended this infant Church to the gracious presence and blessing of the Saviour, and dispersed.

SOUTH AFRICA.

WE are gratified in being able to present the following extracts from the very interesting communications of the Rev. Dr. Philip, written during his recent journey in the interior:—

A church gathered from barbarous tribes.

Beersheba, Feb. 13.—We arrived at this station on the 5th of the month; having been nineteen days upon the road. God has been very gracious to us, and we have much to be thankful for. The state of things at Beersheba is very interesting. It was delightful to see the people pouring down at sunrise from the mountains to the house of God, like so many streams of water issuing to the valley. The Lord's supper was dispensed in the forenoon, when all the members appeared to be present. The scene was solemn and affecting. I thought on that passage, "They shall come from the east and the west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." The church is composed of Basutos, Fingoes, Mantatees, and some Hottentots: the Missionaries are French, and, by our presence, English formed a part of the fellowship. The church-members, 140 in number, occupied the front seats from the commencement of the service. Their dress and appearance, altogether, reminded me very much of a Scotch congregation in one of our country places in Aberdeenshire, their black complexions excepted. I re-

marked an equal degree of attention: their eyes showed that they understood and enjoyed the service, and their countenances, particularly those of the females, wore an expression of thoughtfulness, that gave them a tinge of melancholy: it seemed to say, they had seen affliction and remembered it.

The service altogether continued three hours, and none appeared to be wearied by it. Mr. Rolland is slow and deliberate in conversation; but, in the pulpit, animated and impressive. I did not feel so much as I should have done, had I understood him; but I could read his sermon in the deep attention and earnest looks of his people.

The heathen coming to Christ.

Bethulia, March 7.—My expectations have not been disappointed in Molheah, the Chief of the Basutos, while my impressions respecting the French Missionaries and their stations have been exceeded. The Lord is blessing the work of God among the Basutos. Cassalis's watchword is exceedingly appropriate, "Remember Madagascar, and let us work with might, while Providence is working with us." The work

has a different character at Beersheba, Morijah, and Thaba Bassu; but the same Spirit is visibly operating in the three stations. I have never preached under any circumstances where so much feeling was manifested, as at Thaba Bassu, and Morijah.

At the former place we were obliged to leave the congregation without being able to conclude the service, and at Morijah, the excitement was scarcely less. The people seemed to weep till they were exhausted, and then retired, every one to be alone. One of the natives said, on the following day, "Do not talk to me of the preacher: it was God who was in the midst of us."

Yesterday we had a very solemn service at this place; but it was not attended with the excitement manifested at Thaba Bassu, and Morijah. The Lord has been in a particular manner with us, on this journey. May we also be privileged to see a movement among the dry bones at Philippolis!

Bushmen asking for the Bread of Life.

Philippolis, March 15.—This day a messenger arrived from a Bushman kraal, after a journey of four days, having been deputed by a number of Bushmen, to solicit a Missionary. The messenger was a very interesting young man; his uncle is Chief, but has devolved all the powers and duties of the chieftainship on his nephew. On asking him whether his uncle approved of the mission he had come upon, he replied that it was urged upon him by his uncle, and every individual in the kraal. He added, that they had a good fountain, inherited from his grandfather; that they had considerable extent of pasture land connected with it; that they did not want the necessaries of life; but that he and his people could not live any longer without the Gospel.

As he was well-dressed, intelligent, and cultivated in his manners, I was led to inquire into the state of his kraal. I found that they had sheep, and oxen, and cultivated the ground. After the manner in which the Bushmen have been proscribed, and hunted down for years back, there was no one here aware of the existence of this kraal, or of any kraal of the kind in the country; had we gone to search for Bushmen, we should not have expected to find them, except in a state of separation, and in places inaccessible to any, but to such as made a trade of hunting Bushmen for their children. But we were not only told of a kraal of Bushmen under circumstances that surprised us; but our young Chief informed us of many in other places, who had sent individuals to his kraal, to unite with his own people in requesting him to go in search of a Missionary, promising, at the same time, to come

and join his people as soon as he should obtain one.

Being asked how he had been able to keep possession of his fountain, and whether amidst the struggle made on all hands to capture Bushmen's children, the people in his kraal had been able to retain theirs, he replied, "We have a hundred guns belonging to our kraal, and though we do not carry on war against others, those around us know that we are always ready to defend our property and our children, and they let us alone." I do not know that ever I received an application for a Missionary, presented in a more apostolic spirit. I have had various applications for Missionaries during this journey, in which I had reason to doubt the motives of the applicants; but when this Bushman Chief stood before me, pleading for himself and his people, I was never more forcibly reminded of the vision of Paul. I saw in this Bushman what Paul saw in the man of Macedonia, the representative of a people knowing what they wanted, and crying to us for help.

Griqua Town, March 28.—We left Philippolis, 15th inst., and reached this place on the 25th. The Chief of Philippolis and his counsellors joined us with seventeen wagons, and though it was a cause of delay, the opportunity thus afforded us of being useful to so many people, was a full compensation. We had religious services every morning and evening, in which the exposition of a passage of Scripture formed a part.

A Christian tribe without country or home.

On the 19th inst., being the Sabbath, we rested at a village where we found a collection of Namacquas, who had wandered from the mouth of the Orange River to this spot. The distance could not be less than 400 miles, and from their having halted at different places on their journey, they had been some years on the road. They were under the ministry of Mr. Kitchingman, when he was in Namacqualand, upwards of twenty years ago; and it was inexpressibly delightful to find, that, although during the whole of this period they had been without an European teacher, the good they had received from our valued brother remained with them. Like the patriarchs of old, at every place where they pitched their tents, they had erected an altar to God. They complained of their privations; but I was delighted to find that their desire after more abundant means of improvement had placed them in a far more favourable state than some whom I have found possessing the means they coveted, but destitute of their desire.

There is one family of the name of Jaavel,

consisting of three brothers, in whom I felt much interested; and the eldest of the three, Piet Jaavel, is regarded as a father to this little community, and to the best of his abilities supplies for them the place of a Christian pastor. Possessing no book-learning, he has been taught experimentally and savingly, his state by nature, his need of the Saviour, the necessity of faith in his name to salvation, the value of the soul, the connexion between faith and holiness, and the great importance of those things that are eternal. He speaks because he believes, and teaches what he knows of the truth as it is in Jesus; and the Lord appears to have blessed his labours.

I was sorry to find that, notwithstanding all the time these people had been wandering about, they did not yet consider themselves as settled. They said they were still in search of a country, and from the manner in which such little parties are subject to be driven about, this will not occasion surprise; but it suggested to me a subject for my morning discourse, Heb. xi. 14, "For they that say such things declare plainly that they seek a country." I felt great liberty in the illustration of my subject, and my congregation felt that it was appropriate.

At parting on Monday morning, the wife of one of the Jaavels was deeply affected. She sighed and wept much when she spoke of her children. "We have heard the word of God," said she, "and I am thankful for the scanty means of grace we enjoy; but we have no one to teach us to read the word of God, and our children are growing up, and we have no one to teach them to read his word." Could I have promised her a pious schoolmaster at this time, it would have been as great a relief to my own mind as it would have been to hers; but in the present state of the Society's finances, I could not promise her even a native teacher.

Importance of concentrating the scattered tribes.

One of the important objects of my journey beyond the Great River, was to consult with our Griqua friends in regard to the plan of leading out the water of the Yellow River, to irrigate a plain which extends from the point where they propose leading out the water, to that where the Vaal River unites with the Cradock—a distance of nine or ten miles. There can be but one opinion of the importance of the undertaking. The safety, the civilization, the religious improvement, and the future support, of the people require it; and I am happy to say, that the thing is practicable, and, with a moderate assistance from home, may be accomplished.

By this means it is to be hoped, that the people of God scattered over this country will be gathered into one. Many little parties who have been wandering about for many years in search of fountains of water which they are not able to find, or which mock their expectations, will here find themselves planted by rivers of water. Many, for the sake of the society they cannot find in their dispersion over desert countries, will join themselves to the rising community, and sitting under their own vines and fig-trees, none will dare to make them afraid. The great bane of Africa is the minute fractions into which its tribes have been broken by the slave-trade: we have here materials for a noble building, but nothing can be done toward it till the fragments are joined together; and the Gospel is the only instrument by which this object can be accomplished.

After having satisfied our minds with the inspection of the ground, we crossed the Vaal River: the stream was so deep and powerful, that this was the only ford in the neighbourhood at which we could venture to cross it, but our twenty wagons got over in safety. On the other side we found our friend Waterboer, and proceeding for a few miles along its northern bank, we arrived at its confluence with the Cradock, where we halted for a few hours. *The scenery at their junction exceeded my expectations. Both rivers were full of water, and the day being favourable, the aspect they presented was noble and elevating. Gazing on the lovely and magnificent picture, my mind was carried back to the rivers which watered the Garden of Eden. In imagination I traced them to their sources, and followed the noble streams to the ocean, reflecting on the condition of the various tribes whose countries they water.

Progress of the Griqua Mission.

April 4.—The extraordinary freshness and interest connected with the work of God in Griqua Town, during 1836, and the two following years, have ceased, but the work itself still continues to make progress; and if the native agency is not now peculiar to Griqua Town, that which belongs to it has not lost its efficiency. The schools, the congregations, the social meetings for prayer, and the meetings of the church, are all in a prosperous state, and that peace and unanimity the Mission has so long enjoyed still continues to flourish among them. The infant school is taught by a native. I have visited it several times, and I am much pleased with it. Seldom have I seen an infant school-room in better order, or better furnished.

The sewing-school is conducted by Mrs. and Miss Wright, and Miss Hughes. There

are generally between 50 and 60 pupils; and it is impossible to conceive of anything of the kind better conducted, or better calculated to impart habits of cleanliness, neatness, and decorum, to the young girls who attend it. I was much struck with the improvement which had taken place in the appearance and manners of the young females, from the time I had before visited the station, and in visiting the sewing-school, I found the solution of the problem. The congregations on the Sabbath are good, and the labour of the Missionaries is very much increased by their having to address them in two different languages.

In our excellent Christian Chief the Missionaries have a willing and able assistant, who is always ready to aid them in the pulpit or out of it. On the Sabbath, 27th ult., I preached for an unusually long period, but much of the time was occupied by its being necessary to communicate my thoughts in two languages. Yesterday afternoon we had the Lord's Supper administered, and the scene was truly solemn and impressive. The church members, including non-residents, are between 700 and 800, and we had about 400 communicants present. Such a scene would have been delightful under any circumstances; but to me at this time it was more than ordinarily so.

Public Missionary Meeting.

This afternoon we held the anniversary meeting of the Auxiliary Missionary Society. The proceedings having been commenced by Mr. Wright, with a few introductory remarks, I addressed the meeting. After some general observations on the effects of the Gospel, which I had seen on my journey, and having noticed the effects it had produced among themselves, and the present pecuniary embarrassments of the Society, I remarked that the question now was not so much one respecting the extension of the Gospel, as one connected with its existence among them; and I then urged them to greater exertions to assist the funds of the Society, presenting as motives, the regard they had to their

own souls, the glory of God, and the example of the churches I had visited on my tour, who had willingly come forward to help the Society to the utmost extent of their power. I was followed by the Chief in an eloquent speech, in which he forcibly urged the claims of the Society, and the obligation on all present to do every thing in their power to meet them. The subject was then taken up by Mr. Read, in which he made one of his best efforts in a speech full of animation and interest. His comparison of the present state of things in the country, with what it was twenty-five years ago, when he crossed the Great River to carry the Gospel to Matebee, was striking. The effect upon the audience was as if they had suddenly recollected a great truth that they had allowed to escape from their minds. The Griquas seemed as if they had forgotten the point from which they had started, and the fact of their church having now 500 Bechuana members; and being at the same time reminded of the manner in which God was gathering a people from among them to himself, they could scarcely believe that twenty-five years ago, there was not one converted Bechuana in Africa. Mr. Read was followed by an affectionate and forcible address from Mr. Wright. Owing to the lateness of the hour an adjournment was then proposed and agreed to.

The change that has taken place among the Bechuanas, chiefly through the means of the native teachers, is the most remarkable work of God I have ever witnessed. Reading is different from seeing, and notwithstanding all that we had heard of the state of religion among that people, we all agreed that the half had not been told us. The distinguishing feature of the work of God at our stations, among this people, is, that it has been brought about and carried on chiefly by the natives themselves. When we saw the French missions we feared we should never see the like again; but with some diversity, arising from local circumstances, we found the work in both fields of labour substantially the same.

DEMERARA.

GEORGE TOWN, the capital of this colony, will ever be memorable with the friends of Missions, as the grave of the martyred Smith. Our devoted brethren, who are now reaping the fruits of his labours and sufferings, recently purchased the premises formerly employed by the Mico Charity, for the important purpose of forming an Institution for training natives of the colony for the office of school-masters and catechists. A part of the building, they have appropriated to public worship, and this they have designated by the name of their honoured and lamented predecessor, SMITH!

The Rev. E. A. Wallbridge, who had for several years been engaged in similar service, was appointed by the Directors in January last, to this interesting station, and the following letter, recently received, describes the commencement and progress of this promising enterprise. May the God of Missions continue to smile upon the labours of his service, and realise the largest hopes of the Founders of this infant Institution :—

(From Rev. E. A. Wallbridge, South Chapel, George Town, Sept. 16, 1842.)

After a lapse of six months, since my arrival in this colony; I proceed to give brief account of my progress during that period. Myself and family were most kindly and cordially welcomed by every member of the Demerara Mission, and I commenced my efforts as a Christian Missionary the day after my arrival, by preaching to a congregation of about forty or fifty persons, at Smith Chapel—the scene of my future residence and labours. The day school of which I have taken charge now numbers 118 on the list, with an average daily attendance of 81 children. Upwards of 100 adults and children attend the classes in the Sabbath-school.

I have kept in view the important object for which I especially came to this spot,—the training of a native agency. Those who know much of the West Indies know well that although the time is come when this work is to be commenced, and diligently prosecuted, yet that an abundant harvest of good fruit from these efforts is to be looked for at some distance in the future. What has been done and what may be done for some time to come, will be as a necessary preparation for future more successful labours in this department of the Missionary work. Shortly after my arrival, I invited a few young men in the congregation at Smith Chapel, who could read tolerably well, to meet me every Wednesday evening, to obtain instruction in biblical and general knowledge. Fifteen black and coloured persons have joined this class, and about the same number of young women have joined a bible class, conducted by Mrs. Wallbridge, on the same evening. Several of these young men have since come forward as Sabbath-school teachers, and I hope, after a while, to find amongst them some who will desire, and whose qualifications will warrant their attempting to carry out this desire, to give themselves more fully to the work of Christian education.

Since then, I have received into the house, as Normal students, two young black men, who are engaged in a course of study with me, and of practical teaching in the school; which will, I trust, tend to fit them for future usefulness. Some others are about to enter on the same footing. It is proposed that, in cases where the party cannot support himself during his course of training, that the Mission Church from which he may be sent shall bear his expenses, and thus fulfil the obligation lying upon every Christian church, to seek out and to cultivate the talents for usefulness with which the Head of the Church may have endowed any of its members.

On the 3rd of April, a church was formed, in connexion with Smith Chapel, composed of eight persons, who were members of some of the Mission Churches in the country, but who, on removing to town, had attached themselves to the New Mission Station. These formed a nucleus, around which I have been privileged since to gather others, so that the church here now numbers thirty-five, including seventeen who have joined us from the country churches. The Lord has, I trust, prospered my efforts to dispense the word of truth amongst the people around me, so that the congregation has increased to between 200 and 300 attendants, and the little chapel, which will comfortably accommodate about 300 is sometimes quite full. An intimate acquaintance with the state of this part of George Town,—a part which has become thickly peopled since August, 1838, and the population of which is constantly increasing—has convinced me that my brethren acted wisely in commencing a Mission Station at this spot, and that irrespective of the special object which led to the establishment of the new station, there was abundant reason in the spiritual necessities of the district for such an effort.

ARRIVAL OF MRS. WILLIAMS FROM THE SOUTH SEAS.

THE friends of the Society will be glad to learn that the widowed partner of our beloved and lamented brother Williams has reached her native country in safety, from those distant scenes where her honoured husband fell a sacrifice to his zeal in the cause of Missions. Mrs. Williams embarked early in May last, at Sydney,

and reached London on the 25th of October. We have now to invite attention to the following letter which she has addressed to the Directors since her arrival :—

Denmark Street, November 7th, 1842.

DEAR SIRS,—With heartfelt gratitude I desire to acknowledge my deep obligation to God, by whose kind and watchful providence, I and my dear child have been preserved through seasons of trial and scenes of danger, and brought back, in circumstances of great mercy and comfort, to our native land. May I entreat the favour of your uniting with me in devout thanksgiving and praise to our gracious Deliverer ?

But while I would chiefly adore the God of my life, I would not be unmindful of those his servants, whom he has disposed to sympathize with me in my sorrows, to offer prayer on my behalf, and kindly to contribute to the support of myself and my beloved family. To you, dear Sirs, I would tender my best and warmest thanks, for the measures you have devised and the means you have employed, to mitigate, in some degree, the severity of my trial, and to relieve my mind from the pressure of pecuniary cares ; and may I now request that, through any medium which you may deem the most respectful, and in the strongest terms you can employ, (for they cannot be stronger than my feelings,) you will kindly convey to those numerous friends to whose affection I am so deeply indebted, my best thanks for their generous donations. These I value, not merely on their own account, but as another evidence and testimony of regard to that beloved and honoured man with whom it was my unspeakable privilege to be united. May that God to whom his life was devoted, and who has said that, “a cup of cold water given to a disciple, in the name of a disciple, shall not lose its reward,” abundantly return to you, and to those who have thought of me in my affliction, a rich and gracious recompense !

It is now twenty-six years since we became connected with the London Missionary Society, and I must still say, I cannot feel myself separated from your noble institution ; while I shall ever esteem it my highest honour to have been engaged in the great cause which you aim to advance, as the wife of such a man as my late beloved and honoured husband. Widely as he was known to the churches, and intimately as some of you were acquainted with his character, I may be permitted to say, that no one knew so well as I did, how entirely his whole heart and soul were devoted to his work, and how truly he counted not his life dear unto him, so that he might glorify God, and win souls to Christ. These were the ends, I can testify, for which he lived and for which he died. Often has he said to me, “Life is short for so great a work as ours, and we must, therefore, labour while it is called to-day.”

As our arrival in England has been so long delayed, it may be proper for me to state the cause. When the *Camden* arrived at Upolu with the heart-rending intelligence, it affected my health and spirits so much that I did not feel myself able then to undertake the voyage, nor to part with either of my dear children ; and as it was expected that the vessel would be absent only six months, I decided on awaiting her return. But nine months passed before the *Camden* again appeared, and it was not until the 11th of March that we sailed from Samoa. On our passage to Sydney we touched at five of the islands of the new Hebrides group. *Fetuna* was the first, and there we left two native teachers. One of the chiefs of this island accompanied us to Anatom ; and I had not conceived it possible that a heathen savage and a cannibal could have expressed so much feeling and sorrow when he was told who William and I were. Immediately tears rolled down his cheeks,—he beat his breast, and uttered something in his own language, in which he repeatedly exclaimed, “Williamu ! Williamu !” When we took him back to his own island, we were delighted to find that the native teachers there had been treated very kindly.

We then sailed to Tanna, when Capt. Morgan pointed out to me the different places where my dear and much lamented husband stood, walked, and conversed with the people.

To describe my feelings at this time, it is impossible. It required no ordinary effort to endure the trial; and the more so, as we had the dark island of Erromanga in view. There was, however, much at Tanna to call forth our warmest feelings of gratitude to God, who had permitted his servant to carry to its shores that Gospel which we then found was taking root amongst its inhabitants. From Tanna, we crossed over to the small island of Nina, and were soon close in with the dark shores of Erromanga. But you will better conceive than I can describe the agony of my mind on seeing its cruel inhabitants; but yet I think I was then able to say, "Father, forgive them, for they knew not what they did!" May their savage nature be very soon changed by the sweet influences of the Gospel of Jesus! After this we visited the Loyalty Islands, Britannia Island, the Isle of Pines, upon which I landed, and New Caledonia, and then steered our course for Sydney, where we arrived on the 28th of April.

As the season was so far advanced, and I was expecting my son at Sydney in about four months, I determined to wait until December; but, as the Missionaries arrived by the *Cairo*, in October, Mr. McKean recommended my coming in her, and as it was expected that she would be one of the first vessels to leave for England, our passage was taken in her. But owing to unavoidable delay in lading, we did not sail until the 16th of April. During the first nine days we were at sea, a dreadful gale carried away the bowsprit and foretopmast, and we were obliged, in this crippled state, to put back to Sydney. This occasioned nearly the loss of a month, as we did not sail again till the 13th of May. We then had a long passage of ninety-four days to the port of Bahia, which place we left on the 19th of August; but, from contrary winds, we had still to pursue another tedious voyage of ten weeks before we reached, on the 25th of October, the beloved shores of our native land.

I have thus, dear Sirs, briefly described the way in which we have been led by Him, who has so graciously heard prayer on our behalf in bringing us safely across the stormy ocean. May I entreat you still to remember me at the throne of Divine mercy, that I may be preserved in humble dependence upon my Saviour, and be enabled, at all times, and in all circumstances, to act as a consistent Christian? Again thanking you for your prayers, and other expressions of sympathy and kindness, believe me,

Yours sincerely and gratefully,

M. WILLIAMS.

HONOURABLE INSTANCE OF CHRISTIAN LIBERALITY.

THE following is from the Report of the Committee of the Bath Auxiliary for the present year:—

"Your Committee cannot but notice the gratification they experienced in being privileged, in the month of March last, to convey this munificent gift to the Directors of the London Missionary Society. The narrative, connected with it, is briefly this:—A Christian lady, now resident in India, one day turned her eye on her casket of jewels, and regarding any outward adornment that their lustre could confer, as immeasurably inferior to the pleasure she would receive if their value were employed in the service of God, she unhesitatingly directed their sale, and devoted their whole proceeds to the London Missionary Society. The amount realized by this gift, and received by the Society is, as has been stated, 663*l*. Not a word would your Committee say in commendation of this act—it needs no praise. Let God be honoured in the deed of his servant, as she desires him to be."

EDINBURGH JUVENILE MISSIONARY MEETING.

A MEETING of Sabbath-school children was held last month, in Dr. Peddie's large church. Rev. R. Moffat delivered an ad-

dress on the occasion; there were 3,250 children present, besides a number of adults. About 1,000 children were compelled to

leave for want of room. So many having been disappointed, Mr. M. was invited to attend another Juvenile meeting, which was held in Rose-street Chapel, and at which about 1,500 children were present.

The farewell meeting of Mr. Moffat with his friends in Edinburgh, was held in the Waterloo-rooms, when he was presented with a copy of the new Encyclopaedia, and

other works. This was an affecting occasion, especially as his aged parents, and a number of other relatives were present. He was addressed by Dr. Brown, in language which drew tears from many eyes; and Mr. Watson commended him and his partner, together with Mr. and Mrs. Inglis, who are proceeding to Africa, to the grace of God.

GLASGOW JUVENILE MISSIONARY MEETING.

THE Rev. Robert Moffat having kindly consented to address the Sabbath-school children and other young people, a meeting was held in the City Hall, on Thursday evening, Oct. 27. Long before the appointed hour, the spacious edifice was crowded in every part, by at least 7,000 persons, and thousands more lingered about the entrance in hope of admission. After singing and prayer, the Rev. David Russell, of Laurieston Chapel, addressed the children, and introduced Mr. Moffat. When Mr. M. rose to speak, the sight of 6,000 children, waiting with lively attention to listen to his statements relative to the Missionary work, was extremely animating and impressive.

As he proceeded, the interested countenances, and the glistening eyes of the youths,

evidently told with what pleasing emotions they were receiving the information which he supplied. Four thousand copies of the "Missionary Stories" were distributed on the occasion, to the great delight of the young people. It is felt that Mr. Moffat's visit will give a great impulse to the Juvenile Auxiliary Society in Glasgow, and will tend to impress on the minds of the Sabbath-school teachers, the duty of regularly communicating to the children such Missionary intelligence as they can obtain. In the far wilds of Africa Mr. Moffat will look back to such scenes as these, and feel glad in the conviction that the rising generation will far surpass in their active and generous zeal on behalf of the cause of Missions, all who have preceded them in this great and sacred work.

ARRIVAL OF THE REV. J. J. FREEMAN AT DEMERARA.

WE have the pleasure to announce the safe arrival of our brother, the Rev. J. J. Freeman, the Society's Deputation to the West

Indies, at George Town, Demerara, on Tuesday, October 11, after a favourable passage of four weeks from Southampton.

ARRIVAL OF MISSIONARIES IN INDIA.

ON the 22nd of September, our Missionary brethren, the Rev. Messrs. Smith, Wardlaw, and Whitehouse, who left England in June last, arrived safely at Madras,

by the ship *Seringapatam*, Capt. Hopkins, after a favourable passage of eighty-four days.

EMBARKATION OF MR. M'KELLAR.

ON Saturday, Nov. 19, the Rev. Alexander M'Kellar, appointed to Brunswick Chapel Station, Barbice, embarked in the ship

Georgiana, Capt. Hunter, for New Amsterdam.

DEPARTURE OF THE REV. ROBERT MOFFAT.

WE are requested by the Rev. R. Moffat to state, that as he proposes (D. V.) embarking, on his return to South Africa, in the month of January, he would feel obliged

to those friends who entertain the kind intention of furnishing articles for the service of the Lattakoo Mission, to forward* them to the Mission House, Blomfield Street, Finsbury, London, by the 21st of December.

ORDINATION OF MR. INGLIS.

ON Tuesday evening, Oct. 25, Mr. Walter Inglis, formerly of the Glasgow Theological Academy, having been appointed as a Missionary to South Africa, was ordained

at Broughton-place Church, Edinburgh. The Rev. John Cooper, Rev. Dr. Paterson, Rev. Dr. Brown, Rev. R. Moffat, and Rev. W. Swan, officiated on the occasion.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1841-42.—Rarotonga, Rev. W. Gill, Oct. 1. Setephano, treasurer of the Arorangi Auxiliary, Oct. 1. Sydney, Rev. Dr. Ross, March—, April 6.

ULTRA GANGES, 1842.—Macao, Drs. Lockhart and Hobson, May 30. Singapore, Rev. Messrs. Dyer, Stronach, and Keasberry, May 4. Rev. J. Stronach, March 31. Penang, Rev. A. Stronach, July 1. Rev. T. Beighton, March 8, June 3, Aug. 5. Batavia, Rev. W. H. Medhurst, April 22, May 7, June 5.

EAST INDIES, 1842.—Calcutta, Rev. W. Morton, Aug. 8. Rev. T. Boaz, Aug. 10 and 12, Sept. 13. Rev. J. Campbell, Aug. 10. Chinsurah, Rev. G. Mundy, Aug. 9. Berhampore, Rev. T. L. Lessel, June 30. Rev. J. Paterson, June 30. Benares, Rev. J. Kennedy, Aug. 12. Mirzapore, Rev. R. C. Mather, July 5. Surai, Rev. W. Flower, Aug. 22. Madras, Rev. J. A. Regel, July 7. Rev. A. Leitch, July 8. Bellary, Rev. W. Thompson, August 12. Bangalore, Rev. J. Sewell, July 9 (2 letters,) Aug. 18 (2 letters.) Rev. J. A. Regel, Aug. 17. Rev. E. Crisp, Aug. 18. Salem, Rev. J. M. Lechler, Coimbatore, Mrs. Addis, June 30. Rev. W. B. Addis, July 5. Nagercoil, Rev. J. Russell, July 4. Neyoor, Rev. C. Mead, June 4.

MEDITERRANEAN, 1842.—Corfu, Rev. J. Lowndes, Sept. 22.

SOUTH AFRICA, 1842.—Cape Town, Mrs. Philip, June 18, and 25, July 28. Bethelsdorp, Rev. Dr. Philip, July 2. Uitenhage, Rev. J. G. Messer, July 7. Graaf Reinet, Rev. Dr. Philip, June 11. Kat River, Rev. J. Read, Jun., April 5. Rev. J. Read, Sen., July 5. Colesberg, Rev. T. Atkinson, June 1, July 13. Philippolis, Rev. Dr. Philip, May 20, 26. Kuruman, Rev. W. Ross, Jan. 20. Mr. R. Hamilton, Jan. 20. Vaal River, Rev. J. Read, Sen., May 9. Dr. Philip and J. Read, Sen., May 6.

AFRICAN ISLANDS, 1842.—Mauritius, Messrs. Kelsey, Le Brun, and Baker, May 26. Rev. D. Johns, April 28.

WEST INDIES, 1842.—Demerara, Rev. C. Rat-tray, Aug. 17 and 29. Rev. T. Henderson, Aug. 30. Rev. E. A. Wallbridge, Sept. 10. Berbice, Rev. E. Davies, July 30, Aug. 12 (2 letters,) Sept. 15. Rev. J. Roome, Aug. 2 and 10. Rev. S. Haywood, Aug. 17 and 27. Jamaica, Rev. R. Dickson, July 12, Aug. 10 and 16. Mrs. Wilkinson, Aug. 6. Rev. E. Holland, July 27, Aug. 30. Rev. W. Mather, Aug. 6, Sept. 21. Rev. J. Vine, Aug. 18. Rev. W. Alloway, Aug. 17. Rev. F. W. Wheeler, Aug. 24 and 25. Rev. R. Jones, July 28, Aug. 9, Sept. 7. Rev. T. H. Clark, Aug. 10, Sept. 13. Rev. B. Franklin, Sept. 7. Mr. W. Milne, Sept. —.

ACKNOWLEDGMENTS.

To Mr. J. Radford, Winchmore-hill, for a box of medicines for Mr. Livingston; to Mrs. Rutledge and friends, for a parcel of useful articles for Mrs. Porter's school; to friends at Bruton, for a parcel of clothing for Mr. Vogelgezang; also a parcel of fancy articles for Rev. J. W. Gordon; to the Misses Fysh, Stamford, for a box of books; to the Working Society in Mr. Flower's congregation, Beccles, for a case of useful and fancy articles for Mrs. Mather's school, Mirzapore; to Mrs. Patrick, for a parcel of books for Mr. Gordon; to young friends connected with the Sunday-school, Melksham, for a box of articles for Rarotonga; to Mr. W. E. Hatch, for a parcel of old books; to Mrs. and Miss Wilson, Kendal, and friends, for a box of useful articles for Rev. H. Calderwood; to Mrs. Treveal, Cawsand, for a case of theological books for the Kat River station; to the Rev. J. B. Grey, Youghal, for two boxes of books, also one box for Rev. C. Pitman; to the Ladies of the Church and Congregation of

the Rev. H. Earl, Goolce, for a box of useful articles, for the African Mission; to a friend, for a parcel of fancy work-bags for the schools in India; to the Rev. J. Hart and friends, Tregony, for a box of useful articles for Mr. Milne, China; to friends at Grampound, per the Misses Luke and Secombe, for a box of useful articles for Rarotonga; to friends at Bedford, per Mr. White, for a large case of useful articles for Mrs. Porter's schools; to the Ladies of the Rev. H. Welsford's congregation, Tewkesbury, to the Misses Morris and Barrett, and to friends at Fareham, for boxes and parcels of clothing for Mr. Moffat; to a friend at Manchester, per Rev. J. Griffin, for a bale of kerseymerge cloth, 360 yards; to Rev. R. S. May, Clifton, to Miss Benson, Clapton-square, to "Anonymous," Brighouse, to Mrs. Burrows, to Mrs. Plaislow, and to the Sunday-school teachers of the Independent Meeting, Stowmarket, for numbers and volumes of the Evangelical Magazine, Eclectic Review, &c.*

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of October, 1842, inclusive.

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|-------------------|----|----|----|---------------------------|---|----|----|--------------------------|----|----|----|
| Mrs. Temple | 2 | 2 | | A Vow performed by S. | | | | per ditto | 0 | 1 | 6 |
| V. O. V. | 3 | 0 | | Band, J. B. | 0 | 15 | | Abillon Chapel Aux. Soc. | | | |
| T. E. of S. | 10 | 0 | | Produce of an apple-tree, | | | | on account | 35 | 0 | 0 |

| | £ | s. | d. | | £ | s. | d. | | £ | s. | d. |
|--|-----|----|----|--|-----|----|----|---|-----|----|----|
| Camberwell Juv. Male Branch | 2 | 0 | 0 | Durham. | | | | Branton, Pres. Church | 14 | 15 | 0 |
| Park-road, Clapham, on account | 8 | 1 | 9 | Per J. Finlay, Esq. New-castle | | | | Wooler, Rev. Mr. Gray | 3 | 0 | 6 |
| Holywell Mount Aux. Soc. on account | 17 | 12 | 3 | Durham | 38 | 13 | 11 | Rev. Mr. Muirhead | 7 | 0 | 4 |
| Ditto Juv. Soc. do. | 6 | 0 | 0 | Chester-le-street | 11 | 16 | 6 | Glanton, Pres. Church | 6 | 3 | 0 |
| Stoke Newington, Abney Chapel, on account | 40 | 0 | 0 | Winlaton | 1 | 0 | 6 | Blyth, ditto | 1 | 10 | 2 |
| Surrey Chapel Aux. Soc. on account | 50 | 16 | 4 | 51l. 11s. 11d. | | | | Rothbury, Cong. Ch. | 2 | 0 | 3 |
| Tanner's Hill Juvenile Association | 1 | 17 | 3 | Essex. | | | | Howden, ditto | 3 | 3 | 0 |
| Kennington Sunday-sch. | 2 | 13 | 5 | Aux. Soc. per W. Ridley, Esq. on account | 300 | 0 | 0 | 18s. 10s. 3d. | | | |
| A. P. Missionary Box | 0 | 2 | 6 | Barking | 10 | 4 | 4 | Somersetshire. | | | |
| Mrs. Rippon for the Malagasy Christians | 10 | 0 | 0 | Gloucestershire. | | | | Bath Aux. Soc. per W. T. Blair, Esq. | 325 | 14 | 2 |
| Bedfordshire. | | | | Auxiliary Soc. on account | 50 | 0 | 0 | Wells | 10 | 5 | 2 |
| Bedford, Mr. T. Killingworth, per Rev. J. Jukes | 50 | 0 | 0 | Cirencester | 6 | 13 | 2 | Staffordshire. | | | |
| Berkshire. | | | | For Nat. Girls, Mary and Devota Nichols, Ana Leeworthy, and Ann Randall | 6 | 0 | 0 | Lichfield | 11 | 3 | 0 |
| Aux. Soc. per J. Andrewes, Esq. on account | 100 | 0 | 0 | For Nat. Boy John Nichols | 2 | 0 | 0 | Stafford | 33 | 10 | 4 |
| Newbury, Ladies' Association, do. | 30 | 7 | 9 | 14s. 13s. 2d. | | | | Wiltshire. | | | |
| Warfield, Mrs. J. Rose, half-year | 0 | 10 | 6 | Littledean and Newnam Ruardean, per Mrs. Hollick | 2 | 2 | 6 | Warminster | 20 | 0 | 0 |
| Buckinghamshire. | | | | Moreton-in-Marsh | 10 | 2 | 8 | Yorkshire. | | | |
| Newport Pagnell, for Or. School, at Vizagapatam—G. Osborn, Esq. | 10 | 0 | 0 | Hampshire. | | | | York, per J. Backhouse, Esq. towards the expense of irrigation at the Stations of Messrs. Read and Birt, Caf-fraria | 45 | 0 | 0 |
| Mr. Rogers | 1 | 0 | 0 | Lymington, a Friend, per Mr. Willsheer | 2 | 0 | 0 | Leeds Branch, per S. Hick, Esq. on account | 200 | 0 | 0 |
| Mr. Kilpin, Bedford | 2 | 0 | 0 | Southampton, per E. M. Randall, Esq. on acco. | 100 | 0 | 0 | WALS. | | | |
| A Friend | 1 | 0 | 0 | Havant, Messrs. Coldwell and Padwick, for Native Students in the Bangalore Seminary, to be called John Coldwell and John Padwick | 21 | 0 | 0 | Haverfordwest, Tabernacle, balance | 12 | 0 | 0 |
| 14l. | | | | Ile of Wight. | | | | Kegston | 4 | 5 | 0 |
| Cambridgeshire. | | | | Ryde, George-street Cha. | 78 | 17 | 1 | Woolfsdale | 3 | 0 | 0 |
| Burwell, Rev. D. Flower and Friends | 5 | 0 | 0 | For Nat. Tea. Thomas Guyer | 10 | 0 | 0 | Roosmarket | 1 | 16 | 7 |
| Cheshire. | | | | 88l. 17s. 1d. | | | | 21l. 1s. 7d. | | | |
| Chester, Legacy of late Mrs. Martha Riley, per Dr. Davies | 106 | 0 | 0 | Kent. | | | | SCOTLAND. | | | |
| Cornwall. | | | | Margate, Zion Chapel | 11 | 1 | 3 | Arbroath, the family of A. S. | 2 | 10 | 0 |
| Aux. Soc. per J. Baynard, Esq. on account | 216 | 12 | 11 | Milton, per Mr. Parrett | 6 | 7 | 4 | Stirling, Col. at Prayer Meeting in St. John-street, Seces. House | 1 | 0 | 0 |
| Falmouth, Mr. J. Downing, Jun. per Rev. T. Wildbore (MS.) | 10 | 10 | 0 | Hamsgate, on account | 40 | 0 | 0 | Tain, for Nat. Tea. Angus Mackintosh | 10 | 0 | 0 |
| Cumberland. | | | | West. Aux. Soc. on acc. | 100 | 0 | 0 | Leith, Kirkgate Cong. Soc. for Nat. Tea. William Marshall | 10 | 0 | 0 |
| Workington | 12 | 15 | 10 | Rochdale, St. Stephen's Church, on account | 24 | 11 | 6 | Hamilton, Cong. Church | 10 | 0 | 0 |
| Derbyshire. | | | | Providence Chapel, do. | 30 | 17 | 0 | Humster-by-Wick, Mr. B. Curnack | 2 | 0 | 0 |
| Chesterfield Silk Mills Congregation, per Mr. F. Hurst | 21 | 0 | 0 | Lincolnshire. | | | | Leith, Relief Church, Rev. F. Muir | 2 | 10 | 0 |
| Devonshire. | | | | Barton-upon-Humber | 15 | 0 | 0 | Edinburgh Aux. Soc. per G. Yule, Esq.—J. Alexander, Esq. | | | |
| Bideford | 31 | 19 | 0 | Long Sutton, on account | 20 | 0 | 0 | Wooler | 1 | 0 | 0 |
| Barnstaple, including 10l. from Sabbath-school children | 18 | 19 | 1 | Monmouthshire. | | | | Cavers, Soc. for the Diffusion of Divine Knowledge | 2 | 0 | 0 |
| Plymouth, Devonport and Stonehouse Aux. per W. Stuart, Esq. on account | 146 | 0 | 0 | Monmouth, Mrs. Hales (dec.) per Rev. T. Loader | 20 | 0 | 0 | J. G. S. Cadell, Esq. for East India Missions | 2 | 0 | 0 |
| Exeter, Castle-street Sunday-school for the Orphan School at Vizagapatam | 17 | 0 | 10 | Northamptonshire. | | | | J. Watson, Esq. Leith | 2 | 0 | 0 |
| | | | | Woollaston | 11 | 10 | 0 | Mrs. Dr. Wright, Stirling | 1 | 1 | 0 |
| | | | | Yelvertoft and Swinford | 20 | 1 | 10 | Earlston Bible and Missionary Society | 5 | 0 | 0 |
| | | | | Northumberland. | | | | 13s. 1s. | | | |
| | | | | Per J. Finlay, Esq.—Newcastle, on account | 90 | 0 | 0 | IRELAND. | | | |
| | | | | Howden, Cong. Ch. | 2 | 0 | 0 | Cork, W. H. Collins, Esq. | 1 | 1 | 0 |
| | | | | Alnwick, Zion Ch. | 26 | 0 | 0 | Faughan Missionary Society, for Nat. Tea. Jas. Davies | 10 | 0 | 0 |
| | | | | Warkworth Seces. Ch. | 2 | 5 | 0 | | | | |
| | | | | Haydon Bridge Cong. Church | 0 | 13 | 1 | | | | |

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cocktan-street, Glasgow, and at 7, Lower Abbey-street, Dublin.

No. 31.]

[Nov. 30, 1841.]

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

THE SECRETARIES OF AUXILIARY and BRANCH SOCIETIES are respectfully requested to furnish information of the Establishment of any New Society, or any correction in the List of Patrons and Officers of Auxiliary or Branch Societies, on or before the 31st of December; at which time that part of the APPENDIX to the Report which contains the List of Societies, with their Officers, will be sent to the Press.

THE Accountant begs to acknowledge the receipt of the following Donation, paid at the Office:—

"We are just married, £5."

From J. Bacon, Esq.

*Exeter, Oct. 22, 1841.**

I DID not send you any account of the Ten Meetings I attended in Somersetshire in June last; as your zealous friend, the Secretary of that county, was with me at several of the Meetings, and I mentioned to him what I thought requisite to communicate.

To speak of Societies long since formed, as generally maintaining their ground, and of zeal re-kindling in some of them, may not seem to be saying much: but when we take into account the liability in human nature to lose first impressions, and "leave first love," the county referred to must be regarded in a favourable light, as respects the Bible Society; the more especially, when we consider that counteracting influences there, as elsewhere, have attempted to weaken the hold which the Society has had on the estimation of its various friends: and I am happy to say, that its friends there seem to feel—as, I submit, ought to be the case with us all—an increased obligation the more fully to avow their unaltered attachment to the Society in proportion to the assaults it has had to sustain.

In reference to the county of Sussex, from which I have lately returned, I must certainly say it did my heart good to meet with so much cordiality and true Christian feeling; and which, as I was a stranger in the county, I could only put down to account of good-will to the sacred Cause which it was my privilege to advocate among them. My observations on the different Societies, and their Meetings &c., I have sent, as requested, to Mr. Dudley: and I should not, therefore, trouble you with this Letter, had I not since received a communication from one of the Sussex Bible Associations, a part of which I am induced to copy and send to you. I need not inform you, that, in flying from place to place, it is impossible to carry away all that may illustrate the good which the Society is doing in various ways. I am therefore often induced, when I meet with a thoroughly zealous, active, energetic friend of the Society, to ask such friend to send after me any encouraging facts which may have occurred, displaying the benefit, immediate or remote, which has been connected with the operations of the Society.

The following I have this day been favoured with from a Young Lady, one of the Society's most efficient and persevering friends:—

Vol. IV.

"Rye, Sussex, Oct. 19, 1841.

"You ask me if I can communicate any circumstance likely to create interest concerning our own Association. I certainly consider the history of our Blind Man one of great interest. He is a native of Rye; his name Joseph Blackman: he was born blind; and had attained the age of forty-five years, when, three years since, he heard in our Town Hall, where he had been taken on the occasion of a Bible Meeting, of the raised types for the blind. The next morning he communicated to our Committee his wish to possess a Gospel in one of these types. I confess his age made me despair of his learning: his fingers, also, from endeavouring to manufacture little boxes &c., had become very hard. However, I procured and sent him St. Matthew's Gospel; and soon had the satisfaction of receiving intelligence that he could read. I went to him, and found that it was no false report, though he could then read but slowly. Soon I was applied to for another Gospel; then another; and now he begs to have any thing we can procure, as he is able to read most fluently. What a change for him, to be enabled to beguile the tedious hours of his days of darkness by the perusal of what I believe is, to him, the 'Light of life!'

"Our Association has also, in several instances, given Bibles to poor families going to Australia. The result we must leave; but we remember, it is 'bread cast upon the waters.'"

Another extract from this Lady's Letter I think may be also useful, especially in reference to Anniversary Meetings: her opinion I believe will be found to correspond with the experience of every Society. Referring to her hopes respecting the future prosperity of that Local Society, she says—

"I shall depend much on our next Annual Meeting. I have been Secretary here ever since our Association was formed, now five years; and you may say from me, in Earl Street, that, having anxiously watched the working of things during that time, I am convinced that, in this place much will depend on the Annual Meetings. There are those who tell me I attach too much importance to this point; but I am more and more obstinate in my opinion."

From Mr. E. Corderoy.

Lambeth, Oct. 14, 1841.

THROUGH the gracious providence of God, I have safely accomplished the little tour in Kent which your Committee assigned to me. The first Meeting on my list was appointed to be held at Herne Bay; but this, in consequence of the absence of the Rev. Josiah Viney, was deferred until some future time.

Accordingly, I journeyed to Whitstable, and received a cordial welcome from the Secretary, the Rev. Mr. Harrison. The Meeting was well attended, and the audience appeared interested. A venerable friend of your Society, Stephen Toomer, Esq., of Wingham, was in the Chair; and reverting to his age (81 years), testified, from his own experience, to the value of the Holy Bible, as his companion in youth, his support in manhood, his comfort in age. The Report stated, that the Association had raised nearly 35*l.*, and had distributed 116 copies of the Scriptures last year; making an aggregate of 806 since the year 1830. "During this time," said the Report, "a great moral improvement has taken place. The Sabbath is better observed; the House of God is better attended; and many are living in the enjoyment of divine grace, who at that time were without God, without Christ, and without hope in the world. Your Committee cherish the conviction, that the circulation of the Bible has had much to do with this improvement."

The next Meeting was at Preston, near Wingham; and in this little

Association 24l. had been collected during the last year; making 347l. since the commencement, in 1830. 38 copies of the Scriptures had been circulated; making a total of 712. The Report remarked, that "no one but a Collector can fully imagine the unconcern with which many in this district were once content to live and die without a Bible, or conceive the heartless indifference with which the first efforts to awaken attention to its truths were received. But the Scriptures are certainly more known and valued than they were a few years ago; and this year the Free Contributions exceed the amount subscribed for Books." To the hospitality of the Rev. S. E. Toomer, of Preston Court, (who attended all the Meetings in my route, and kindly conveyed me to two of them.) I am much indebted.

The next Meeting was held at Nonington; and here, as at the last Meeting, John P. Plumptre, Esq. M.P. presided. The Meeting was interestingly addressed by Clergymen and Laymen; and although, from the lateness of the hop-season, the Meeting was stated to be thinner than usual, yet there was a good company, and the collection amounted to 28l.; being in advance considerably of the previous year. There was also a trifling increase at the two former Meetings.

The Nonington Association had raised, I believe—for I have no memorandum of the exact sum—upwards of 60l. last year; and "the Committee thankfully reported a larger demand for Bibles than in any preceding year." A most gratifying incident in the death of a young Bible Subscriber was narrated. At the early age of twelve years, she used to retire and pray over her Bible. She was taught by the Spirit that inspired the blessed Book; and her confidence in God was remarkable. "God has said it, and I know He will perform," was her reply to a question concerning her faith in Scripture promise. She died triumphing in the anticipation of Heaven.—This Village Association appears in a healthy and vigorous state; and to the fostering care and continued assistance of the family at Fredville, much of its efficiency may be ascribed.

The amounts contributed by these Village Associations may appear small to those engaged in a more extended sphere in some of our larger towns; but the operations of the Bible Society are very important in the various localities; the system of domiciliary visitation is productive of the highest possible benefit; and, through the means of these Associations, souls are plucked as brands from the burning. The result is great, if the means are small. Divine interposition is more clearly recognised, as human agency, feeble and humble, is crowned with success. May God make us humble, and keep us useful!

From Mr. de Pressensé.

Paris, Oct. 8, 1841.

I HAVE already had occasion, over and over again, to show, that if it be true, according to the special object of your Society, that your colporteurs dare not appear as controversialists, or even as evangelists, in the peculiar sense of that term, they are, nevertheless, good and faithful disciples of Jesus Christ; who, without entering into learned explanations of the truths essential to salvation, yet speak of them from conviction and with unction, and thereby win souls for Him, whose sacred word they are commissioned to disseminate. The following are instances, taken from some of the most recent communications of your agents:—

"Cast thy bread upon the waters; for thou shalt find it after many days," is a quotation from the Book of Ecclesiastes; the force of which encouraging truth is amply substantiated by one of our colporteurs. About three years ago, the friend in question visited a hamlet near Chartres; and offered the Bible for sale, from house to house. The most whom he accosted insolently refused it; while a few consented, after his pressing invitations, to take a copy. Among the latter was a shoemaker, who seemed to pay greater attention than the rest to the colporteur's observations: apart from this, he had every reason to think that his visit to the hamlet would be attended with little fruit. It happened that in August last he revisited the place; and judge of his delight, when, on entering the shoemaker's shop, he seized him by the hand with warmth; and told him at once, that, immediately after he had purchased a Bible of him (having had his attention drawn, by what he said, to the importance of its contents) he fell to reading it—that he took a greater interest every day in the perusal—that passages, which at first he had found obscure, were soon cleared up to his mind by others—and that while learning to see himself a sinner under condemnation, he had at the same time been enabled to look upon himself as pardoned, justified, and saved by Jesus Christ. Thus enlightened, without any human assistance, this worthy man became changed in his demeanour; and He who caused the light to shine out of darkness has been mercifully pleased to accomplish the work of grace and regeneration in his heart. The neighbours soon took notice of the alteration: he was rallied—he was persecuted. The priests took up the matter: his business was ruined; and he himself, with his wife and five small children, were plunged into misery. But, notwithstanding all this, he remains immovable; and so far from murmuring, rejoices in having found the "Pearl of great price," the treasure of which no one can deprive him.

Thanks to the Lord! instances of this description are becoming more and more frequent; and I know, *for certain*, that more than one religious awakening has been manifested in various places in France, immediately after the visit of a colporteur.

(To be continued.)

From Mr. W. P. Tiddy.

Brussels, Oct. 27, 1841.

I AM happy to say that our sales last month have improved a little; amounting to 87 Bibles and 609 Testaments; together, with 3 Books of Psalms, 699 volumes. Last week, three of our colporteurs in the neighbourhood of L— sold exceedingly well; one selling 3 Bibles and 33 Testaments; another 1 Bible and 49 Testaments; and the third, 4 Bibles and 61 Testaments. So you see, then, when we are ready to faint, the Lord gives us a strengthening draught. It is sometimes curious to hear the good folks here talk about us and our ware. You know that a bazaar having been opened at Brussels, I took a counter there, and placed one of my best men at it; and he has sold very well indeed. A day or two ago I was standing at the counter, and a woman came up to buy a Testament. She was very careful in asking whether or not it was a good one. I told her, that most certainly it was—that all of them were good. "No," she replied, "the Testaments which are sold here about the streets are falsified: I would not look in one of them for the world. I have seen the man that sells them, but I would not buy one on any account. Yes,

if I had money enough to buy the whole he carries with him, I would do so, in order to burn them." I of course tried to convince her of her error, but I had little success: still, she bought one of the Diamond edition. A friend had bought one at the bazaar, and had called at her house and read it for two hours to herself and husband: they were delighted with it. The friend said he could not leave his copy with them; because he was going to travel; and he wished to take it with him, to read on the road. He told them, that at the bazaar she could get a similar one for 75 centimes. Her husband sent her to buy one. Our conversation was long and interesting. When I explained to her the nature of our work, the extent of our distributions, translations, and expenditure, she was amazed; and said, that if our work was a good one, we should receive an immense recompence; but—but, if it were a bad one, our condemnation would be most terrible; for our work, if bad, was sufficient to poison all the religion in Europe! She promised to return again. This conversation has given me fresh conviction on a subject that I have had before me for a long while. I think we want something to answer the question now pretty generally put, "Well, but what is the Bible Society? what is its object?" I have for a long while had a wish to get the Brief View translated into French, for general gratuitous distribution. Will you allow me to get it done? I am often obliged to give an English one to those who can but badly understand it. I think it would do us much good. I found the want of it greatly at Mons, at the issue of our Bible Meetings.

I must now give you a sketch of our late Bible Meetings, which were very interesting indeed. We were a large party from Brussels. Friends, who wished to see the work, accompanied us: M. the Baron Dubois was one of the number. He was quite astonished, and most agreeably surprised, at seeing the manner in which they were attended, and the great attention paid to what was said. He said they were superior to our Meetings in England; more lively interest taken in the work; a good deal of piety and Christian communion; a great deal of simplicity and frankness. Monday, Oct. 11th, we arrived at Mons, where we slept. The next morning early we set out for Dour. Our Bible Meeting was held in Mr. Devisme's Church: it was very well attended by Roman Catholics: the Meeting was one of great interest. Mr. H——, a Roman Catholic once, but now a very zealous advocate of evangelical truth—a *convert of the Bible*—spoke of his own conversion, and that of his old mother, whose history is published in a Tract by the Religious-Tract Society, London, No. 882 Narrative Series. It was the first time Mr. H—— had visited Dour. You may easily imagine what he felt, from addressing himself to his compatriots, who are still plunged in that darkness which he walked in for so many years. Mr. D——, an evangelist, followed with great energy. He had the happy idea of taking out different passages of the Scriptures, to show the mind of the sacred writers on the word of God; and he wound up his discourse, by proving that if David were alive he would be the President of the Bible Society, and Solomon the Vice-President. It told exceedingly well; and stood out most beautifully, in comparison with the opposition of certain persons in this country high in a certain Church. M. Panchaud concluded, with a solemn appeal to our hearts, in which there was mingled great affection and spirituality of mind. I had given the statistics of our work; and the Meeting went off very well. We were present in the morning at an examination of the Protestant School at Dour, which is supported, in part, by the Friends in England;

so that we had a very pleasant day. The following day we held our Meeting at Pâturages, in the Protestant Church: it was crowded. Although the Meeting at Dour was so good, yet at Pâturages we breathed a different air. You are aware that the Church of Pâturages is composed of converted Catholics: you will readily believe, then, that they are intensely interested in the cause of the Bible and the Bible Society. They owe their conversion to the distribution of the Bible, under the influence of the Holy Spirit's teaching. They begin their Meeting with reading a chapter, singing, and prayer. There was something in the very sound of their voices that elevated one's heart. The people never sing in Roman-Catholic congregations: now they gave full vent to their feelings; and it was a very blessed Meeting indeed, and much enjoyed by all present. I gave them an account of our labours, with which they were well pleased. Mr. H—— spoke of the long and painful search he had made after the truth, in the wisdom of the wise of this world. He had read almost every human system, but he was as far off from truth when he finished as when he begun: but one day he came to the Bible Dépôt at Brussels, and bought a very humble book—the Bible. He had found therein the Truth, the whole truth, and nothing but the truth; and he was now happy. Mr. D—— again spoke, and delighted the Meeting by his excellent remarks.

* * * * *

A gentleman, a Roman Catholic, had sent, some days before the Meeting, to beg that a seat might be reserved for him. In the day, we visited the house of blind Célestina, who was for so many years a light of Gospel Truth at Pâturages: the souvenirs were pleasing. We could look forward to meeting her in glory:—she told me one day, when I visited her, "I shall not be blind there;" whilst her countenance beamed with delight. We dined in the house belonging to a person who had been brought to the knowledge of the Truth in her little cottage, and who is now the leader of the little Christian band at Pâturages. We all slept at Pâturages: we had to walk a mile and a half to our lodging, through soft mud; but we did it without pain: our hearts were light, and our souls joyful. We spent a most delightful day.

(To be continued.)

From Mr. B. Barker.

Smyrna, 9th August, 1841.

I HAVE just received a Letter from the Rev. Mr. Fletnitzer, of Odessa, giving me the pleasing intelligence that 1942 German Scriptures have been disposed of in the Colonies. Thus, Bibles sold, 158, and 23 given away; New Testaments sold, 1660, and 101 given away; total, 1942: which realized roubles 2134, or about 100*l*. Of this sum he had only received, as yet, roubles 395; but all would be paid in to him after harvest: for the colonists are so poor this year, on account of their losses last winter, that the Scriptures were given them on credit, until they would have money from the sale of their crops. The Bibles were sold at the rate of about 3*s*. each, and the Testaments at 1*s*. I am greatly pleased at these operations; for they show, in the first place, that we can put some confidence in the exertions of the Pastors; and secondly, the poor colonists, in purchasing these books, manifest a desire for the word of God. If the principle of gratuitous distribution had been adopted, as was suggested by the Rev. Mr. Schauffler and the Pastors, we could not

have been so well satisfied, if even the issues of Scriptures had been to a greater extent.

I have now a very sad tale to relate, which perhaps may already have reached your ears by the public prints. A third, and some say nearly half, of the city of Smyrna was, a few days ago, destroyed by fire; and thousands and thousands of families find themselves at once without homes, and very many are reduced to the greatest misery possible. The principal sufferers are Turks, Jews, and Greeks: the former, however, have sustained by far the greatest losses, because they were the chief proprietors of houses, shops, &c. All the bazaars, with the exception of a few only, are no more; and the whole loss is calculated to amount to upwards of 100,000,000 of Turkish piastres. Whilst the flames were raging, and when it was feared that the whole city would be reduced to ashes, subscriptions were opened, by the Europeans and others, to procure bread for the relief of thousands of helpless starving creatures scattered here and there in the gardens and open spaces near the town, away from the fire, and huddled together with the miserable trappings they were able to save from their burning houses. Animals loaded with bread were soon led from spot to spot, to relieve the temporary cravings of hunger. Old men and women, children and infants, were thus relieved; whilst the strong and healthy men were saving their property, or endeavouring to extinguish the fire;—and the eagerness manifested to obtain this food was extreme. Oh, when will the time come, when similar cravings for the Bread of Life will be witnessed, and persons be found so ready to procure it, and furnish it to the perishing millions! In the course of a few days 1200*l.* was subscribed in Smyrna; and an English and American merchant, who are gone to Constantinople to collect money for the same purpose, have already written that they had obtained 500*l.*, with a fair prospect of getting more. The Sultan has sent, for the use of the sufferers by fire, 1500*l.* and 25,000 oke of flour; but all this will go but a very little way towards affording effectual relief to so many thousands of families. However, several influential persons have been written to in Europe; and it is hoped that they will exert themselves in obtaining succour, especially in behalf of the Jews. The fire was first directing its course towards the European quarters; when a strong wind suddenly and unexpectedly sprung up, and drove it back in another direction; and thus we were providentially saved from the general ruin, and the town from utter destruction. How precarious are all worldly goods! May this induce us, more and more, to secure treasures in heaven!

REMITTANCES RECEIVED IN OCTOBER.

| | Free Con-
tributions. | Purchase
Account. | | Free Con-
tributions. | Purchase
Account. |
|---|--------------------------|----------------------|--|--------------------------|----------------------|
| Aberayron | .. | 15 0 0 | Boroughbridge..... | 30 0 0 | |
| Ashton-under-Line | .. | 129 3 6 | Bridlington..... | .. | 18 0 3 |
| Aylesbury | .. | 13 5 3 | Quay Ladies' Association, 10 16 4 | | |
| Barton-on-Humber..... | 9 7 8 | 23 1 1 | Driffield Branch..... | 5 0 0 | |
| Beaminster..... | .. | 10 0 0 | Brixton and Stockwell..... | 43 4 4 | 6 18 8 |
| Bedford..... | 20 0 0 | 7 0 0 | Burnley | .. | 13 0 0 |
| Bilston..... | .. | 2 19 2 | Burton-on-Trent..... | 22 4 4 | |
| Birmingham, Ladies' Branch | .. | 10 9 2 | Bury (<i>Lancashire</i>)..... | .. | 50 4 0 |
| Blackheath, Ladies' Branch, 55 0 0 | | | Cardiff..... | .. | 18 0 0 |
| Young Gentlemen at Mr. Knightley's Academy, | | | Cardigan..... | 20 0 0 | 20 0 0 |
| Blue Style, Greenwich, 0 13 0 | | | Chigwell Branch..... | 10 18 1 | |
| Blaenavon..... | 10 10 0 | 30 0 0 | Cinque Ports, Dover Ladies' Association..... | 40 0 0 | |
| Blandford..... | .. | 8 0 0 | Folkestone Branch..... | 7 0 0 | |
| Bere Regis Association .. | 7 0 0 | | Ditto and Sandgate Asso. 10 0 0 | | |

REMITTANCES RECEIVED IN OCTOBER.

| | Free Contributions. | Purchase Account. | | Free Contributions. | Purchase Account. |
|----------------------------------|---------------------|-------------------|----------------------------------|---------------------|-------------------|
| Clapham, Ladies' Asso..... | 10 10 0 | 50 0 0 | Ludlow | 40 0 0 | 15 0 0 |
| Cleveland, Aytton Branch..... | 8 1 8 | | Lynde and Charmouth | 31 15 7 | 8 4 8 |
| Aytton Ladies' Association..... | 15 0 0 | | Maldenhead | | 6 17 5 |
| Castleton Branch..... | 8 0 0 | | Malmesbury | | 229 18 10 |
| Farnale ditto, for 1840..... | 14 0 0 | | Manchester | | |
| ditto, for 1841..... | 4 0 0 | | In aid of Cheap Script..... | 338 12 6 | |
| Guisborough ditto..... | 8 0 0 | 5 0 0 | Man. Isle of..... | | 44 0 0 |
| Glydach..... | 8 0 0 | | Mitcham..... | | 5 9 4 |
| Collumpton..... | | 200 0 0 | Monmouth..... | | 7 14 2 |
| Cornwall..... | | 7 1 10 | Nantwich..... | | 30 10 0 |
| Croydon..... | | 50 0 0 | Newcastle-on-Tyne..... | | 126 8 3 |
| Cumberland and Carlisle..... | | 60 4 7 | Newport Pagnell..... | 30 16 7 | 31 18 |
| Derby..... | | 170 0 0 | Newtown..... | | 25 0 0 |
| Devon and Exeter *..... | | | Norwood..... | | 2 18 8 |
| Ashburton Branch..... | 4 0 0 | | Pembroke & Pembroke Dock, 15 0 0 | | 13 10 0 |
| Axminster ditto..... | 13 0 5 | | Pontefract..... | | 11 16 2 |
| Axminster Ladies' Asso..... | 11 0 0 | | Preston..... | 33 7 6 | 20 0 0 |
| Bovey-Tracey Branch..... | 6 6 10 | | Rawtenstall..... | | 21 13 4 |
| Bradlnch ditto..... | 10 0 0 | | Retford..... | 29 11 5 | 10 8 7 |
| Budleigh Salterton ditto..... | 8 0 0 | | Rhyader..... | | 11 0 3 |
| Chudleigh..... ditto..... | 5 3 2 | | Romford and Brentwood..... | 20 0 0 | 25 0 0 |
| Crediton..... ditto..... | 10 0 0 | | Rutlin..... | 41 9 1 | |
| Dartmouth..... ditto..... | 24 8 3 | | Sandhurst Female Penny | | |
| Dawlish..... ditto..... | 10 0 0 | | a-Week..... | 5 12 0 | |
| Exeter Ladies..... ditto..... | 72 18 9 | | Settle..... | | 20 3 2 |
| Exmouth..... ditto..... | 10 0 0 | | Shefford..... | | 2 4 10 |
| Hatherley..... ditto..... | 10 7 1 | | Sheppey, Isle of..... | | 15 14 0 |
| Holsworthy..... ditto..... | 5 0 0 | | Sheerness Ladies' Asso..... | 12 0 0 | |
| Honiton..... ditto..... | 11 11 0 | | Shropshire..... | | 42 0 0 |
| Moreton..... ditto..... | 7 0 0 | | Newport Ladies' Asso..... | 10 10 0 | |
| Okehampton..... ditto..... | 16 19 6 | | Wem Association..... | 12 6 6 | |
| Ottery St. Mary..... ditto..... | 5 0 0 | | Sirhowy..... | | 7 5 0 |
| Sidmouth..... ditto..... | 15 0 0 | | Sittingbourne..... | | 4 12 8 |
| Shaldon..... ditto..... | 10 1 4 | | Rainham Ladies' Asso..... | 7 9 0 | |
| Sticklepath..... ditto..... | 5 8 5 | | Southampton..... | | 46 11 3 |
| Teignmouth..... ditto..... | 20 0 0 | | Ladies' Association..... | 60 4 0 | |
| Totness..... ditto..... | 19 1 2 | | Southwark..... | | 100 0 0 |
| Doncaster..... | | 40 12 2 | St Luke's..... | | 2 5 3 |
| Ladies' Association..... | 10 0 0 | | Staines..... | 10 0 0 | |
| Thorne Branch..... | 10 0 0 | | Stockbridge..... | 20 0 0 | 11 7 7 |
| Tickhill Association..... | 4 8 2 | | Streatham &c..... | 30 0 0 | |
| Hatfield ditto..... | 2 2 0 | | Stroud..... | | 14 0 0 |
| Donington..... | | 1 6 0 | Sudbury..... | | 6 15 11 |
| Dorking..... | 20 0 0 | 3 6 0 | Susfolk, East..... | 100 0 0 | 60 0 0 |
| Epsom Ladies..... | 7 0 0 | 1 8 0 | Sussex, Central..... | | 16 17 6 |
| Farnham & Bishop's Waltham..... | | 24 0 0 | Horsham Ladies' Asso..... | 30 2 6 | |
| Farnham Association..... | 5 0 0 | | Billinghly Association..... | 3 0 0 | |
| Titchfield ditto..... | 14 0 0 | | Sussex, East..... | 100 0 0 | |
| Wickham ditto..... | 20 9 4 | | Sussex, West..... | 40 0 0 | 8 0 0 |
| Botley ditto..... | 4 2 8 | | Swansea, Ladies' Asso..... | 3 0 0 | |
| Faversham..... | 15 0 0 | 10 0 0 | Thornbury..... | | 10 19 4 |
| Fordingbridge, Ladies' Asso..... | 16 0 0 | | Tindale Ward..... | | 12 0 0 |
| Frolicton..... | 50 0 0 | 75 0 0 | Tiverton..... | | 10 0 0 |
| Gloucester..... | 50 0 0 | | Tononto..... | | 100 0 0 |
| Gloucester Association..... | 55 0 0 | | Torington..... | 5 0 0 | 15 0 0 |
| Frampton ditto..... | 16 16 4 | | Towcester..... | | 7 0 0 |
| Hackney, &c..... | | 100 0 0 | Uxbridge..... | | 13 11 4 |
| Hadley, Barnet, &c..... | | 4 4 0 | Van Diemen's Land..... | 100 0 0 | |
| Halifax (Yorkshire)..... | 44 0 0 | | Wakefield..... | 100 0 0 | 72 13 2 |
| Halifax (Nova Scotia)..... | | 121 8 6 | Ladies' Association..... | 8 0 0 | |
| Hampstead..... | | 11 17 3 | Wandsworth..... | | 7 0 6 |
| Hemel-Hempstead..... | | 12 2 6 | Watlington..... | 25 10 10 | 1 8 9 |
| Henley-on-Thames..... | 87 11 8 | 2 2 2 | Whitby..... | 30 0 0 | |
| Heywood..... | 20 0 0 | 12 16 0 | Female Association..... | 20 0 0 | |
| Hitchin and Baldock..... | 70 0 0 | 86 0 2 | Pickering Branch..... | 10 0 0 | |
| Hitchin Ladies' Asso..... | 34 0 0 | | Robt Hood's Bay Asso..... | 1 0 0 | |
| Baldock ditto..... | 10 0 0 | | Sandend and Lyth ditto..... | 1 0 0 | |
| Huddersfield..... | 15 0 0 | 117 2 1 | Wickhambrook..... | 5 0 0 | |
| Ladies' Association..... | 88 14 3 | | Windsor and Eton..... | | 2 13 6 |
| Hungerford..... | | 6 1 0 | Wolverhampton..... | 20 0 0 | 12 12 2 |
| Hiracombe..... | | 13 10 8 | Wycombe..... | | 14 5 2 |
| Islington..... | 50 0 0 | 51 19 0 | | | |
| Keighley..... | 10 0 0 | 23 0 0 | | | |
| Ladies' Association..... | 5 0 0 | | | | |
| Leeds..... | 61 7 1 | 407 5 1 | | | |
| Leicester..... | | 50 0 0 | | | |
| Llandelli..... | 16 0 0 | 10 6 8 | | | |
| Llandovery..... | 1 0 0 | 2 19 6 | | | |
| London, East..... | | 100 0 0 | | | |
| Stepney Ladies' Asso..... | 20 0 0 | | | | |
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* 100%, in part of these Free Contributions, acknowledged in September

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES:

Continued from p. 261 of No. 29.

| Connected with | | Connected with | |
|--|---|---|--|
| NEWPORT Branch | <i>Nova-Scotia
Auxiliary, at
Haltjox.</i> | RIVER-PHILIP Branch .. . | <i>Pictou Auxiliary,
Nova Scotia.</i> |
| RAWDON ditto | | PUGWASH ditto | |
| NOEL ditto | | WALLACE ditto | |
| FIVE-ISLANDS' ditto | | NEW-ANNAN ditto | |
| TRACADIE ditto | | TATAMAGUICHE ditto .. | <i>Loughboro' Branch.
Nottingham Aux.
Saffron Walden do.</i> |
| PORT-HOOD (<i>Cape-Breton</i>) do. | | RIVER-JOHN ditto .. . | |
| HILLSBORO' (<i>ditto</i>) ditto | | GRIFFYDAM Association .. | |
| STRAIT-of-CANSO (<i>ditto</i>) ditto | | HOTON ditto | |
| ARICHAT' (<i>ditto</i>) ditto | | HARWORTH ditto | |
| BILLINGBORO' &c. Asso. | | STANSTEAD &c. ditto ^o | |
| SILK-WILLOUGHBY &c. ditto } | <i>Stonford Auxiliary.</i> | | |

From Mr. T. Sanger.

Islington, Nov. 6, 1841.

THE Society at Luton determined this year to re-commence a *Morning Meeting*, which they had discontinued for several years. Some Members of the Committee were fearful that the evening attendance and collection would suffer in proportion as those of the forenoon proved satisfactory; but the actual result was, good attendances and contributions at both—the latter being double the amount of the preceding year. Of the Twenty-six Meetings which I attended last month, in Devon and Cornwall, only *two* were held in the *morning*. From the success of these, as well as of the one above mentioned, at Luton, I humbly submit, that the increase of Mid-day or Afternoon Meetings, at which the higher classes, and others whose residences are in the country districts, could more conveniently attend, would prove advantageous to our Society. In cases where our excellent Local Secretaries could set apart *a whole day* as a donation to the Bible Cause on the occasion of the Anniversary, I think the presence of a few influential families at a quiet and, it may be, thinly-attended Morning Meeting, would be productive of pecuniary and other benefits.

From Mr. de Pressensé.

(Continued from page 280 of No. 31.)

Paris, Oct. 8, 1841.

Two colporteurs, returning the third time to a commune where previously all their endeavours seemed to have been fruitless, met with the overseer of a large manufactory, to whom several years before they had sold a Bible, after long conversation with him. He immediately welcomed the colporteurs; and told them that the perusal of the Holy Scriptures had led him plainly to see that he was a poor sinner, who could only be saved by Grace. "I am very happy (he continued) to have fallen in with you, as the instruments of withdrawing me from the blindness in which I was plunged: and now that I know the Truth, I trust not only to be enabled to preserve it for myself, but also to make it known wherever I can, and principally in my own family. Whenever

I have an opportunity, I read the word of God to my children, and the workmen employed under me; and I earnestly exhort them all to devote themselves to the Lord." A short time afterwards, the colporteurs were gratified in the opportunity afforded them, of seeing this interesting character surrounded by his children and a good number of his workmen, and reading to them from the sacred volume with much devotion; adding also short and simple remarks, agreeably to the doctrines of the Gospel;—and certainly not a little surprising, when coming from one who had only recently abandoned the Romish Church, and had not received religious instruction from any Protestant.—Does not this confirm the words of our Lord to His Disciples: "It is written in the Prophets, They shall all be taught of God"?

"The landlord with whom I left a dépôt at L—— (writes a colporteur) gives me increased pleasure, by the progress which he makes in believing. He is so anxious that all around him should become acquainted with the things which have made himself happy, that he may be said to be my fellow-worker in the colportage. He points out to me the people whom I am to visit; and in many places he himself introduces me. Very recently, he begged me to accompany him and his wife to a village where he fancied I might dispose of copies of the Scriptures; but though so much interested in behalf of others, he did not lose sight of himself. When we had proceeded about half way, he said to me: "Here is a field that belongs to me: let us seat ourselves on the grass, and read a chapter from the blessed word of God." I gladly agreed to his proposal: and when I had finished, he observed to me, that the Saviour often retired in secret, from the busy haunts of men, to pray, and to instruct His Disciples; adding, that he could not but admire the tender compassion of the Lord Jesus, who is at all times careful to supply His children with spiritual food. On reaching the end of our walk, I found reason to thank my conductor for having led me thus far; for, to my great surprise and joy, I there met with the schoolmistress of the place, who was particularly favourable to our work. She showed me an old Bible, printed in 1760; which she assured me she highly prized, and from which she was in the habit of daily reading a chapter to her pupils."

In the arrondissement of V——, département du Nord, the labours of two colporteurs have been greatly blessed. "It is worthy of remark (they write), that the more the priests exclaim against us and our books, and against Luther and Calvin, the more we are visited by persons anxious to obtain Bibles from us, or to converse with us on religious subjects; notwithstanding it is well known, that those who have the smallest connexion with us are represented, from the pulpit, as being in the high road to perdition. Not being authorised to do more than colport our Bibles, we invited Pastor Dusart to spend a Sunday in the Commune of V——, where we are at present stationed; and although the rain fell in torrents the whole day, so many persons attended his Meeting, that numbers could not obtain entrance to the inn. When the pastor of St. A., to whose church this commune belongs, shall have made the necessary declaration to the municipal authorities, and when every thing shall have been put into a proper train, we are assured that the inhabitants of four or five villages more, where we have circulated the Scriptures, will attend regularly to the preaching of the Gospel. At the conclusion of the Service by M. Dusart—and, be it remembered, he had not merely curious, but very attentive hearers—they remained more

than an hour, seeking for further explanation; and, on separating, anxiously inquired when they might meet again?"

The Clerk of the church in T—— (Department of the Lower Seine) having heard of the violent manner in which the Vicar had treated a colporteur, visited him, for the purpose of obtaining a Bible; telling him, at the same time, that for the last twelve years he had been desirous of purchasing one, but that he had always been deterred by the heavy price. He proceeded to state, that from what he had read in a copy which he had borrowed, he had quickly seen that the Religion of the Bible was the only true one;—that the Vicar might please himself in acting and speaking against the Bible, and against Protestants; but that should never hinder him from becoming a Protestant in his heart, if reading the sacred volume, and seeking to understand it, would make him such. This person greatly assisted the colporteur in selling New Testaments: and since the departure of the latter, he himself has performed the duties of a colporteur, by circulating the copies confided to him.

In the Department of the Gironde, another person addressed the colporteur in the following manner:—"I cannot any longer do without my New Testament. I must always have it about me. Nothing shall deprive me of it. Oh the goodness of the Lord! How inexpressibly great is His love! I wish to know nothing but the word of God!" He then thanked the colporteur for the great service he had rendered him, by inviting him to purchase and to read the Scriptures. The man here alluded to, who is a hair-dresser, has conformed his whole conduct to his perfect convictions; for whereas Sunday was formerly his principal day of business, he no longer does any on that day, considering it a day of rest, sanctified to the Lord. "If you wish to avail yourselves of my services," he tells his customers, "you must come on Saturday; but as for my attending to you on Sundays, do not expect it, but go elsewhere." It can scarcely be imagined how zealous he is in speaking of divine things: when he is out walking, he accosts passengers; and taking his Testament from his pocket, always finds an opportunity of making known the truths of the Gospel to those with whom he comes in contact. The sick, in particular, find in him a friend full of sympathy; and he frequently makes use of extraordinary means to gain access to them, for the purpose of reading to them passages treating of the great love of the Saviour. Without bearing the name of a colporteur, though performing all the duties of one, he is one of the best and most useful distributors of the Holy Scriptures.

"On the 9th inst. (writes a colporteur), I went to V——, for the purpose of supplying two soldiers belonging to a regiment of Lancers, with whom I correspond, with 6 Bibles. They are two dear Children of God, anxious to make known the Gospel to their comrades. Ever since they have been stationed at V——, they lodge together; and do much good by an Evening School, which they have set up in their room; and at which, after attending to the lessons in reading and writing, they read the Bible, and explain it to their friends, who eagerly visit them. Their superior officers esteem them, and profess themselves well satisfied with their little school. They have already disposed of about 20 Bibles among their companions; and one of them has forwarded a copy to all the members of his family, who are Roman Catholics, but who have received them with pleasure. The day after I brought them the 6 Bibles, they came for 12 more; telling me, that their officers, having seen those

which they had received of me, had expressed a wish to have copies for themselves. They have long been destined for promotion, in order to attach them to the regiment, where their steady conduct has effected much good; but they decline it, from a wish to be able, when the term of their service is expired, to engage with some Christian Society, in connexion with which they may devote their whole time to the work of Evangelization. In the mean while, the Lord makes use of them to circulate His word among the soldiers by whom they are surrounded; and I may safely say, that their labours, as colporteurs, are the most interesting and beneficial that can be imagined."

The daughter of the Mayor of a very considerable commune in the Department of the Charente Inférieure, touched by the address of one of our colporteurs, purchased a New Testament, in order to read for herself the good things of which he had made mention. Some time afterwards, she sent for the colporteur to her house; when he had the gratification to find, on visiting her, that she was engaged in reading out of the Gospel of St. John to her father. "My dear father," she said, "if the Lord gives you grace to understand this, as He has mercifully enabled me to do, you will find how consoling it is to your heart." The Mayor purchased a Bible; and doubtless, he will not prevent his daughter from assisting the colporteur to convey the sacred volume to as many families in the commune as he possibly can.

In general, the colporteurs revisit a village in which they have been a month previously. A man seeing them enter, ran towards them, crying out, "Oh how glad I am to read in the book which you sold me when here last! God grant that every one may buy copies of you; for it is indeed the book of books! The more I read, the more I want to read, and the more delight I experience in reading!" This person, also, has had an eye to the benefit of others; and assists greatly in circulating the Scriptures in his neighbourhood.

(To be continued.)

From Mr. W. P. Tiddy.

(Concluded from page 282 of No. 31.)

Brussels, Oct. 27, 1841.

OUR next Meeting was held at Labouverie. You would have been delighted to have seen the people listening with profound attention, their countenances showing the gladness of their hearts. The Meeting was well attended, and every one went away contented. Poor old Mr. M—— was quite overcome with joy. I have never attended a better Meeting than that of Labouverie. This village has suffered very much this year from poverty. The work has fallen off; but our friends gave us the best of welcome, and treated us most kindly. We had to return to Paturages to sleep; and from thence we started, on Friday morning, for Mons. But I must not forget to tell you that our friends at Labouverie had fixed on the day of our Meeting there to hold the public examination of the School established by Mrs. Fry, and Messrs. Gurney and Forster. I mention it; because I may say the School was called into existence through the Bible distribution at Labouverie. The School contains upwards of sixty-five children. I put several questions to them about the contents of the Bible. I was delighted with their answers: the progress they have made is great.

It must be remembered, that they are all children of Roman Catholics, or those who have been such. They must have a great influence as to Bible work, when they grow up. The blessings that follow in the train of Bible work are great. At Mons we have always been accustomed to look for nothing, our friends being very few, and the utmost indifference, as to better things, reigning amongst the Catholics. One of our party asked me, on the road, what we should have at Mons. I answered, "Nothing: our good Meetings are over." A lady, one of our friends at Mons, as she was going to the Meeting, thinking her husband was walking too fast, said to him, "You seem to fear you will not get a place," quite in jest: but imagine her surprise, on entering the room, to find it filled, and persons still pressing in. We were quite amazed: the aisle of the chapel was crowded; the stairs were filled with persons anxious to hear. A great many military officers were present; and the rest of the company consisted of several respectable gentlemen of Mons. I had to open the proceedings; and I assure you I trembled before I rose to speak. I quailed before so many men, for the most part unaccustomed to listen to religious discourse, and who perhaps had been used to hear eloquence, and were well acquainted with the wisdom of this world. I believe the Lord was with me, and gave me a door of utterance. I soon felt myself at home in advocating the Bible Cause: it is a cause very dear unto me; and "out of the abundance of the heart the mouth speaketh." I gave a full detail of our work, our object, our means, our difficulties, and our encouragements. The company listened with great earnestness. When I spoke of the success attending your labours, and the blessings which have followed the introduction of the Bible into heathen countries, I noticed many who seemed to nod approbation. For two hours and a half (the time the Meeting lasted), they scarce ever moved hand or foot, but between the speakers. M. Panchaud, who followed me, spoke exceedingly well; and I have no doubt a great impression was made, which I trust will bear good fruit one day. But it is a very uncommon thing to see such persons as we had at the Meetings attend Bible Meetings. At our return, we were all obliged to exclaim, "How good the Lord has been to us!" His presence was evidently with us: we enjoyed, I trust, the influences of His Holy Spirit. We all returned from the Meetings refreshed and strengthened; and I trust those who remained behind were equally so. We got back to Brussels on Saturday, where M. Panchaud married an ex-Roman-Catholic priest, who, about nine or ten months since, left that Church, convinced of its errors, and threw himself on the friends of the Gospel at Brussels, where he is now keeping a Boys' School, and, I hope, is seeking the Truth. You see, then, we have much to be thankful for. May the Lord make us so! Your last Letter rejoiced me and my friends very much: I spoke of its contents at our Monthly Bible Meeting last week. Your news about the Jews is interesting. I do not see the Missionary Register, but I shall try to get it: we want some such publication very much.

From the Rev. H. D. Leves.

Argos, Sept. 15, 1841.

I MUST endeavour to draw together a few circumstances illustrative of the manner in which our work is proceeding in Greece. We endeavour, as you know, in the distribution of the copies of the Scriptures, to use the instrumentality of persons possessing influence or

authority in the places to which we send them. A supply of about 600 copies had been sent to the Governor of a province, who had offered his services; and I was gratified the other day by the receipt of a bundle of documents, proving the great care and zeal he had displayed in their distribution. He had divided them among the different Demarchies of his province, and addressed them to the authorities; accompanied with a Circular, recommending their perusal, and defining the manner in which they should be put into circulation. The documents sent to me consist of a Letter of thanks, on his part, for the benefit conferred on the people of his Government by the gift of these books; and of the replies from the several Demarchies to his Circular, expressive of their thankfulness; and accompanied, in every case, with lists of the names of the individuals who had received the books. It will be pleasant to you, I am sure, to receive such proofs of the way in which we are outliving opposition.

I may mention, also, what I have lately heard, that the Governor of the Island of Skiathos and Scopelos had requested, from a dépôt which I had left in the north of Eubœa, a supply of copies of the Scriptures, which he had thankfully received and put into circulation; that the same thing had occurred with the Demarch of Amaliopolis, a town on the north frontier of Greece; and that, at the request of the Demarch of a district in the north of Eubœa, 100 New Testaments, and portions of the Old, had been received, and distributed to the scholars of the Public School, as rewards at the period of the examination. This is a measure by which copies of the word of God are acceptably introduced into families. An instance of this I was pleased to see the other day in our journey hither. A copy of our new Greek Old Testament was lying on the table of a Sub-governor, who gave us hospitality for the night, which had been received by his daughter, as a reward at the public examination of Mrs. Hill's School, of which establishment she is an inmate. Thus, where some influence is exerted, education and the knowledge of the Holy Scriptures go hand in hand. I am endeavouring to turn my visit to this part of Greece to account, by laying the foundation for the establishment of a Boarding School for Young Ladies, either at Nauplia or Argos, upon the model of Mrs. Hill's at Athens, which an English lady is prepared to superintend. I find great encouragement; the want of such education being felt, especially at Nauplia, and many families being desirous to send their daughters. It will be established under the protection of the Greek Education Society; for whose School at Athens Mrs. Leeves has sent us from England some English Ladies as directresses, who have entered upon their duties, and are likely, I trust, greatly to raise its character and extend its usefulness.

I am not unfrequently met by reminiscences of my former journeys and work in the service of the Society. I have here fallen in with the Master of the Public School, who put me in mind that I had presented him with some books during my visit to Argos in 1831; and just before I left Athens, I was waited upon by the chief Schoolmaster of the Island of Cerigo, which I had visited in the same year (when I made the circuit of Greece, from Nauplia to Corfu, in a frail bark of four tons burden, laden with Scriptures), who said, that having come to Athens, and learned that I was there, he was anxious to renew his acquaintance with me, and express his obligations for the supply of books I had then left in his hands for distribution. Another recollection of this voyage was

presented to me lately, by a young man, who is just gone to London as tutor to the children of Mr. Tricoupi, the Greek Minister; and whom you may ere this have seen, as I gave him a line to you. I had, from Missolonghi, sent a parcel of copies of the Scriptures to a remote village in the heart of the mountains which lie on the northern frontier of the kingdom of Greece. This young man is the son of the priest of that village; and he told me that his first reading-book was one of the New Testaments with which I had then supplied his native place. On a visit he very lately made to his home, he carried one of our Old Testaments as a present to his father; and presented another to the Bishop of his diocese, to whom I have offered a supply of the Scriptures for his flock, if he be disposed to undertake the charge of their distribution.

Surely it is no slight consolation for you and for me to reflect, what numbers of the present generation in Greece have derived all the knowledge they possess of the facts and truths of Holy Scripture from the Volumes which have been supplied by the bounty of the Bible Society, and which have passed through the hands of your Agent. The amount of spiritual profit is, I know, not to be measured by the number of copies issued; but one cannot but believe that very great good has arisen from the distribution of above 67,000 Volumes of Holy Scripture, almost exclusively in Greece, during the six years ending with the close of 1840. And yet how much remains to be done, and what need have we, above all, to water the seed sown with our continual prayers!

From the Rev. J. Smithurst.

*Indian Settlement, Red River, N.-W. America,
August 3, 1841.*

THERE are 152 Indian Children and Adults in our Sunday School; and ask any one of them what is his object in attending, the answer invariably will be, "I want to read 'The Great Spirit's Book' [the Bible]." I would also add one or two facts, in order to show you that the Indians are by no means destitute of mental capacity. Of one thing I am certain, that the Indian Children in our Mission Schools read the Bible fluently in a much shorter period, from commencing the alphabet, than is generally the case in England. I had a Public Examination in the church last week; and out of 73 children in the Muscaigo School, 14 read the Bible, and 24 the Testament, with ease and fluency. They did not know beforehand where they were to read, and I selected by no means the easiest chapters. I afterwards gave the Bible Class a very close examination in the Church Catechism, as broken into short questions by the Christian-Knowledge Society, and found them perfectly acquainted with the whole of it. I also found the Testament Class equally well acquainted with the Church Catechism. I must add, that I did not put the questions in regular order, but first in one place and then in another: still they answered correctly. We find, from experience, that we can do any thing with the Indian Youths, when, by proper training, they are led into habits of industry, and have by degrees shook off that indolence which is the natural result of barbarism.

That we have to any extent succeeded, is a matter for unfeigned thankfulness to the Giver of all good. I would never forget, that though Paul may plant and Apollos may water, it is God alone who gives the increase.

REMITTANCES RECEIVED IN NOVEMBER

| | Free Contributions. | Purchase Account. | | Free Contributions. | Purchase Account. |
|---|---------------------|-------------------|-------------------------------------|---------------------|-------------------|
| Aberystwith | .. | 113 12 11 | Newbridge | .. | 23 1 0 |
| Andover | 10 0 0 | 1 0 0 | Newcastle-on-Tyne | .. | 128 13 9 |
| Battersea | .. | 3 14 10 | Newport (<i>Monmouthshire</i>) .. | .. | .. |
| Beaufort | .. | 10 0 0 | Ricea | .. | 18 7 6 |
| Blandford | .. | 10 0 0 | Newtown | .. | 4 12 8 |
| Bloomsbury, Queen-Square Association | 6 0 0 | .. | Northampton | .. | 21 6 5 |
| Collection at St. John's, Bedford Row, after Sermon by Hon. and Rev. B. W. Noel | 38 2 0 | .. | Ladies' Association | 5 0 0 | .. |
| Bradford, (<i>Yorkshire</i>) | 50 0 0 | .. | Naseby ditto | 17 8 0 | .. |
| Brown's Town (<i>Jamaica</i>) .. | .. | 50 0 0 | Ravensthorpe ditto | 2 0 0 | .. |
| Burton-on-Trent | .. | 9 4 2 | Spratton ditto | 13 0 0 | .. |
| Cambridge | 235 7 3 | 183 18 0 | Welford ditto | 1 10 0 | .. |
| Chesterham | 35 2 0 | .. | Nottingham | 50 0 0 | 94 10 0 |
| Ladies' Association | 40 0 0 | .. | Lenton Association | 8 0 0 | .. |
| Chester | 350 0 0 | 53 2 5 | Eastwood ditto | 6 0 0 | .. |
| Chigwell, Ladies' Asso. | 7 3 6 | 7 3 11 | Selston ditto | 4 0 0 | .. |
| Chobham | 11 10 0 | .. | Greasley ditto | 3 0 0 | .. |
| Conington | .. | 5 0 0 | Kimberly ditto | 1 10 0 | .. |
| Cornwall | .. | 150 0 0 | Oldham | .. | 10 0 0 |
| Croydon | .. | 3 12 4 | Olney | 20 0 0 | 2 19 9 |
| Ladies' Association | 20 0 0 | .. | Oxford | 33 1 3 | 1 6 0 |
| Derby | .. | 49 5 8 | Poole | .. | 8 17 2 |
| Devon and Exeter | .. | 100 0 0 | Preston | .. | 20 0 0 |
| Devon, North | 15 0 0 | 10 0 0 | Richmond, (<i>Surrey</i>) | .. | 5 2 8 |
| Dyffryn, &c. | 1 0 0 | 9 10 0 | Romsey | .. | 24 2 7 |
| Ecclefield | .. | 5 3 3 | Rugby | 50 0 0 | 5 0 0 |
| Epom Ladies | 4 10 0 | .. | Rutland and Stamford .. | 50 0 0 | .. |
| Evesham | .. | 20 12 4 | Saffron Walden | .. | 45 0 0 |
| Forest of Dean | 45 0 0 | 30 0 0 | Savoy Ladies | 5 0 0 | 0 6 10 |
| Gravesend | .. | 8 12 11 | Sevenshaws and Westerham .. | .. | 12 7 8 |
| Hadley, Barnet, &c. | .. | 1 4 0 | Shepperton, Isle of | .. | 23 0 0 |
| Halifax (<i>Yorkshire</i>) | 29 0 0 | 20 0 0 | Shenstone | 42 0 0 | 13 3 3 |
| Hammersmith, Ladies' Association | 10 0 0 | .. | Ladies' Association | 20 0 0 | .. |
| Hampstead | .. | 9 2 0 | Sittingbourne | .. | 6 4 4 |
| Hants, East | 20 0 0 | .. | Rainham Ladies' Asso. | 5 0 0 | .. |
| Hereford, Birch Association, .. | 1 1 0 | .. | Skipton | 2 18 11 | 16 0 4 |
| Leominster Ladies' Asso. | 30 0 0 | .. | Addingham Association .. | 3 0 9 | .. |
| Rose Branch | 8 0 0 | .. | Garsington ditto | 3 0 0 | .. |
| Ditto Ladies' Association, .. | 8 0 0 | .. | Southwell | 30 0 0 | .. |
| Hoddesdon | 10 0 0 | 10 0 0 | Southwark | .. | 125 0 0 |
| Holbech | .. | 7 9 8 | Splisbury | .. | 70 0 0 |
| Horncastle | .. | 14 8 9 | St. Ann's (<i>Jamaica</i>) | .. | 45 0 0 |
| Jersey | .. | 75 0 0 | St. Kitt's | .. | 100 0 0 |
| Kelghley | .. | 12 0 0 | Stourbridge | .. | 30 0 0 |
| Kendal | .. | 130 10 3 | Stratford-on-Avon | .. | 9 6 6 |
| Kent | 25 0 0 | 85 0 0 | Sudbury | 71 0 8 | 1 7 0 |
| Kingsbridge | 5 0 0 | 12 0 0 | Tavistock | .. | 17 0 0 |
| Kirton-in-Lindsey | .. | 20 0 0 | Thame | .. | 10 0 0 |
| Leicester | .. | 100 0 0 | Thornbury | .. | 8 1 10 |
| Ladies' Branch | 10 0 0 | .. | Thrapstone | 15 0 0 | 10 0 0 |
| Loughborough ditto | 67 0 0 | .. | Tiverton | .. | 10 0 0 |
| Market-Harborough ditto, .. | 45 0 0 | .. | Timnada | 15 1 8 | 19 18 4 |
| Ashby ditto | 20 0 0 | .. | Wandsworth | .. | 7 0 0 |
| Hinckley ditto | 10 0 0 | .. | Wareham Ladies' Asso. | .. | 5 17 9 |
| Melton Ladies' Asso. | 8 0 0 | .. | Warwick | 15 0 0 | .. |
| Old Dalby ditto | 11 12 0 | .. | Ladies' Association | 8 0 0 | .. |
| Long Clawson ditto | 1 1 0 | .. | Leamington Ladies | 55 0 0 | .. |
| Queeneborough ditto | 5 0 0 | .. | Windsor and Eton | .. | 14 7 1 |
| Syston Association ditto .. | 2 0 0 | .. | Woburn | .. | 10 0 0 |
| Lincoln | .. | 50 0 0 | Worcester | 70 0 0 | 96 3 0 |
| Llanfegall and Llanlechid .. | 95 8 10 | 17 17 0 | Workop | .. | 24 0 0 |
| Llandilo | .. | 15 14 10 | Carlton Association | 8 0 0 | .. |
| Llandilo | .. | 47 3 8 | Wrexham | .. | 8 10 4 |
| Lichfield | .. | 25 1 5 | | | |
| Liverpool | .. | 100 0 0 | | | |
| London, East | 60 0 0 | 135 0 7 | | | |
| London, N. E.: Tabernacle and Old-Street-Road Asso. | 4 2 1 | .. | | | |
| Luton, Ladies' Association, .. | 30 0 0 | .. | | | |
| Macclesfield | 100 0 0 | 15 0 0 | | | |
| Macclesfield | .. | 34 7 7 | | | |
| Manchester, Ladies' Asso. | .. | 70 15 10 | | | |
| Methuyn Tydville | .. | 23 10 0 | | | |
| Middlesex, South-West | .. | 18 18 6 | | | |
| Brentford Ladies' Asso. | 10 0 0 | .. | | | |
| Milborne Port, &c. | .. | 1 18 6 | | | |
| Murdoch Gentlemen's Soc. | 15 4 0 | 15 4 0 | | | |
| Ditto Ladies' ditto | 21 6 2 | 21 6 3 | | | |
| Mitcham Ladies' | 10 0 0 | 2 14 5 | | | |

DONATIONS OF TEN POUNDS & UPWARDS.

| | |
|--|----------------|
| Bethune, Sir H., Bart., Kilconquhar, Fife .. | 10 10 0 |
| Bethune, Lady | 10 10 0 |
| Meller, Rev. T. W., Sheffield | 10 10 0 |
| Wilkinson, Charles, Esq., Ludgate Hill .. | 10 10 0 |
| Wilson, J. B., Esq., York | (add.) 10 10 0 |

LEGACIES OF TEN POUNDS & UPWARDS.

| | |
|---|-------------------------|
| Batt, Miss M. B., late of King Street, Portman Square | 50 0 0 |
| Browning, Miss S., late of Bath (<i>duty free</i>) .. | 500 0 0 |
| Garratt, Miss Mary, late of Chester, New Three-and-a-half per Cent. (<i>less duty</i>) .. | 100 0 0 |
| Thomson, Miss E., late of Edinburgh, Molety of Residue | (less expenses) 130 4 7 |

COLLECTION.

| | |
|---|--------|
| Teachers and Friends in a Sunday School at Kendal | 4 15 6 |
|---|--------|

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES:

Continued from p. 285 of No. 32.

| Connected with | | Connected with | |
|--------------------------|-----------------------------|--------------------------|-----------------------------|
| HORSEFORD Association... | } <i>Norwich Auxiliary.</i> | WIGHTON Association..... | <i>Wells Branch.</i> |
| SWARDESTON ditto.... | | WOODFORD ditto..... | <i>Northampton Aux.</i> |
| HEAVINGHAM ditto.... | } <i>Aylesham Branch.</i> | METFIELD ditto..... | <i>East-Suffolk ditto.</i> |
| BEACHAMWELL ditto.... | | WESTHALL ditto.... | |
| CREAK ditto..... | } <i>Fakenham ditto.</i> | WALPOLE ditto..... | } <i>Halesworth Branch.</i> |
| SNORING ditto..... | | TREMNINGFIELD ditto.. | |
| WALSINGHAM ditto.... | | CRATFIELD ditto..... | |
| LITCHAM ditto..... | | RENDHAM ditto..... | <i>Sarmundham ditto.</i> |
| THURLTON ditto..... | <i>London ditto.</i> | BLUNDESTON ditto.... | <i>Lowestoft ditto.</i> |
| WITTEN ditto..... | <i>North-Walsingham do.</i> | CATTON ditto..... | <i>Stowmarket ditto.</i> |
| CLIPPERLEY ditto..... | <i>Yarmouth ditto.</i> | | |

From the Rev. T. Phillips.

Hay, Nov. 8, 1841.

HAVING at length packed up the Welsh Reports, and despatched other business which required immediate attention, I hasten to send you some brief notices of the eight weeks' tour, which I have just finished. I feel assured you will agree with me, that it is my first duty to express the grateful sense I feel to a merciful Providence for the preservation of life, and the continuance of health and spirits on the journey: and although I would speak with diffidence of any labour I might go through, whether on the platform or in the pulpit, yet I cannot but feel thankful for that measure of aid afforded, by which I was enabled to attend Fifty-six Public Meetings, and to preach Twenty-four Sermons; in all of which, a feeble but sincere attempt was made to promote the objects of our beloved Society. What the result will be, cannot now be ascertained; but as the work was undertaken for His glory, and in dependence on His strength, I am desirous to leave the whole at His feet, whose blessing alone can give the increase.

Another visit to the Cambrian Societies has given fresh occasion for thanksgivings to God for the grace of liberality which continues to flourish amongst them. Although the public collection at Manchester was rather smaller than on a former occasion—owing to the distress which prevails among the working-people, of which the Welsh congregations are chiefly composed—I was pleased to find that the Cambrian Branch had, through the activity of the Collectors, paid into the hands of the Treasurer of the Auxiliary 100*l.*, as a Free Contribution to the Parent Society. I must confess that I am perfectly astonished at this, knowing, as I do, the humble sources from whence this money is collected. Without intending an invidious comparison, it may not be amiss to state, that this is just one-fifth of the sum remitted, for the general objects, by the English Auxiliary; embracing, as it professedly does, the whole town of Manchester, its churches and chapels, with their wealth, talent, and piety.

It is impossible to speak too highly in commendation of the continued liberality of the Welsh congregations at Liverpool. The Public Meeting

was both large and interesting. The particulars of the collections in each place will be given, when the money is remitted by the Treasurer: it will be sufficient for the present to state, that they exceeded in amount those of last year. Having ascertained, by a recent investigation on the part of the Town Missionaries, that Liverpool contains some Welsh families who are destitute of the sacred volume—few, indeed, when compared with the English and Irish,—the Committee of the Welsh Branch will devote their attention, and some portion of their funds also, to supply their destitute countrymen. It is hoped, however, that, after this is done, the Free Contribution will not be less than that of last year. May this liberality be emulated by those who possess more ample means, not only in the town of Liverpool, but in all the towns and cities of the empire! then will the funds of the Society bear a better proportion to the resources of a Protestant country, and place it in a better position to supply the destitute of all nations and languages.

The Chester Cambrian Branch shows indications of growing fruitfulness; and I have much pleasure in bearing testimony to the increasing liberality of a small Welsh congregation in the town of Shrewsbury, recently formed into a Welsh Branch. The collections after sermons on the 31st ult. amounted to upward of 21*l*. In these collections were found the contents of several Bible Boxes: amongst others, there was one from a young woman in service, containing the sum of thirty-one shillings. How true it is, that where there is a willing mind, some way of usefulness will be speedily invented.

Were I to detail the particulars of the Welsh portion of the route, comprising the counties of Merioneth, Carnarvon, and Denbigh, I should necessarily fill many sheets; and however interesting such details may be to some, who, like myself, look too partially on every thing Welsh, I might nevertheless weary your patience. In general, I would remark, that, notwithstanding the unfavourable state of the weather for many weeks together, I do not recollect seeing, on any former occasion, larger Meetings; and this applies to several of the towns, as well as to most of the country places. In some districts, no collections were made last year, a Public Meeting not having been held to stir up the collectors and contributors. This was owing, in part, to the necessity of striking out many places in the route; the Deputation for last year being English, and therefore of no service in thoroughly Welsh neighbourhoods. This lack of service was fully supplied, in some of the Auxiliaries, by the appointment of Local Deputations; a plan which I always recommend, where Societies embrace a wide extent of country; and where it is impossible for the Deputation (for want of time) to hold Public Meetings.

In these days of strife and contention, when so many local circumstances, as well as general questions, tend to alienate the affections of those who ought to live in love and concord, it is delightful to behold instances in which the Bible Society acts as a pacificator; and brings together, at least once in the year, the general assembly of professing Christians, who hope to dwell together in peace and harmony in those blissful regions where discord is unknown, and where the voice of angry controversy is never heard. It was my lot, amidst many discouragements, to see a measure of this good spirit on the platform; and, on several occasions, the various congregations gave up their own Services on the Lord's Day, in order to hear, in one place, the representative of that Society, which is the common property of the Church of Christ.

If the saving of expense to the Society is tantamount to a contribution to its funds, then I ought not to omit this opportunity of bearing once more my grateful testimony to the kindness and hospitality of many excellent friends. It will not be expected that I should give the names of those who rendered various services to myself and the Society, on the late tour; nor would it be proper to institute a comparison between the various counties through which I travelled: still, I cannot persuade myself to withhold the fact, that for fourteen days, in the county of Merioneth, while attending upwards of twenty Meetings, the expense to the Society was next to nothing—*being under one shilling*. I trust the Lord will return, in spiritual blessings, the kindness of our good friends at Vronheulog, and elsewhere throughout North Wales.

It must not be inferred, from the above, that the late journey was one uninterrupted scene of pleasure and enjoyment. In former Letters, something was said of attempts being made to disturb the harmony of some of the Local Societies, and to separate from them some of their friends and supporters. It is satisfactory, however, to know that the Enemy has not yet succeeded, in his work of mischief; and that the Bible Society retains a deep hold on the best feelings of the Principality: evidences of which are daily furnished, in liberal contributions towards its all-important and glorious objects.

From the Secretary of an Auxiliary Society.

Dec. 22, 1841.

FROM the amount of free contributions, donations, and legacies, which have been reported in the Monthly Extracts, I should fear that there has been a defalcation in the Society's income lately.

How can this be met, amidst the various conflicting claims of other Societies? Can you do any thing by an appeal to your Clerical and Dissenting friends, urging them to give the Society the benefit of an Annual Sermon and Collection? There would, I am aware, be difficulties in the way: but are they insuperable? or can any better mode be suggested by which the claims of the Society could be brought so clearly before the public, of which too many are yet ignorant, and who might, at their respective places of worship, hear of the Society, and what it is doing, who would never come to a Public Meeting?

From a Subscriber.

Nov. 6th, 1841.

I AM ashamed to say, that I did not read the Bible Society's last Report until this week. From the impression it has left on my mind, I am disposed to think there is not a single book, except the Bible itself, the perusal of which is better calculated to revive our love and zeal for the cause of Christ. The account given of the labours of the colporteurs is particularly interesting and encouraging. I wish we had many such men in this country. There is abundant room for them to work, even in Wales itself. But not to detain you with these common-place remarks, it is impossible not to be astonished at the apathy of the principal towns in England, and, I may say, of the most eminent Ministers of Religion. The sin must lie in a great measure at their door; otherwise we should not be forced to read of such paltry sums as 150*l.* from ———, and 200*l.* from the English in ———. It is indeed perfectly unaccountable. In the heat of the moment, I could hardly refrain

from writing to Mr. — and Dr. —. But a little reflection taught me, that it would come with more propriety, and far more effect, from you or Mr. —. It certainly should be done by some one. Or perhaps it would be very well to address a Circular to all the Clergymen and Ministers throughout the kingdom. It is evident, that at present, with some few exceptions, their hearts are not in the work. In the towns just mentioned, I believe they collect ten times as much for one of the Missionary Societies. Is not this sufficient to make an infidel conclude that all our religious efforts are directed by party spirit? We shall take care for the future, in this country, that, in every chapel belonging to our connexion, the Minister shall press the subject on the attention of his people the Sunday before the collections are to be made in that district. It is not too late to do it, even for this year, at —; and if our next collection be not larger than any we ever made before, I can assure you it will not be my fault.

From the Thirtieth Report of the Norfolk and Norwich Auxiliary Bible Society.

"WE now proceed, in the second place, to give some account of the operations of our own Auxiliary. We have this year caused the report of our Local Agent to be printed, and added as an Appendix to our own. It contains matter which will gladden your hearts. The agency has been accompanied with extraordinary success. The amount of copies issued within the short space of the last three years is without precedent in the history of our Auxiliary. From the commencement of the agency, in 1838, to the present time, we have been enabled to circulate as many as 25,619 copies; whereas for the three years which precede 1838, the total amount of copies issued was only 9346. True it is, that whilst, last year, we recorded the issue of 14,900 copies, we report this year only one-third of that number; yet you must not infer that there has been any diminution of activity and usefulness in our agency; on the contrary, you must bear in mind, that in 1840 we were supplying the dépôts of our Branches and Associations with stocks of Bibles and Testaments, which, during the last twelve months, have been issued to the various subscribers for them. The total issues of our Auxiliary, since its formation, amount to 127,649 copies.

* * * * *

But we resume the account of the operations of our local agency. Four years ago, we had 18 Branches, and 21 Associations: now we have 24 Branches, and 179 Associations. "How great a matter a little fire kindleth!" We should be thankful if we could give you any thing like a correct estimate of the value of these district and parochial associations. As mere pecuniary aids to the Society, they are of very great importance. The small contributions of the poor may accumulate into so vast a sum as to shame the offerings of their richer brethren. "It is not in great sums, but in the combination of littles, that our strength lies." Who can presume to calculate their moral and salutary effects upon the poor themselves? Our Associations exalt the poor to the consequence which belongs to them. There is a weight and influence in numbers, and they have it. A new taste has been created in our villagers and artisans; and with it, we have reason to hope that the time is not far distant, when they will read the Monthly Extracts of the Society with such eagerness and diligence, as to cause the sellers of low, infidel, and seditious pub-

lications to feel that their trade is gone. A dignity, also, and independence of character are communicated to those who have exchanged the position of receiving for that of giving. In these Associations, the rich and the poor meet together, mutual sympathies are excited, and reciprocal love and esteem created. No one can wish to circulate the Bible without that wish, in some degree, re-acting upon himself; and therefore, we find that these Associations tend not only to excite a desire in the poor to circulate the Bible amongst others, but also to obtain a deeper insight into its treasures for themselves, and to secure to the country, and the Sovereign, “an honest, industrious, and obedient commonalty.”

* * * * *

The following is an extract from a gratifying Letter of the Secretary of the Downham Branch:—“The Anniversaries of most of the Bible Associations in the Downham district having been just completed, now in the second year of the establishment of some, and the re-organization of others, long previously in existence, we think it right to testify to you our satisfaction in this movement, and our entire conviction that the work has been and will continue to be a blessing to the community. Your agent will have furnished you with the particulars of receipts and distributions: of course, it could not be expected that the number of books issued the second year could have equalled that of the first. An interest has been excited in the minds of the people, in which we can perceive an evident increase during the past year; and we doubt not, if the object, pure, unsectarian, and noble as it is, be kept in view, the great purpose of God will be accomplished; and the people brought with one heart and with one mind to acknowledge that it is the Lord's doing, and marvellous in our eyes.”

The Secretary of the Methwold Branch reports:—“Some of the places are now well supplied with the Scriptures of Divine Truth. The Northwold report says:—‘There is not now a house in the village without one or more copies of the Holy Scriptures.’ All the Associations continue in healthful operation; and the number of free contributors amongst the poor people has increased.”

From Mr. de Pressensé.

(Concluded from page 288 of No. 32.)

Paris, Oct. 8, 1841.

“IN L —,” writes an agent, “a poor infirm beggar, seated on a piece of wood, was seeking to obtain a trifle, by amusing several persons at an inn opposite. In fact, he related the most obscene stories. I entered the inn, and caused the beggar to come along with me; and then, in presence of the rest, severely reprimanded him; telling him, that even if he were ruining himself, he need not try to prove the ruin of others; and that he ought to be ashamed of himself, for seeking to gain a livelihood in so disgraceful a manner. Thereupon, I took out the Bible, and read aloud several passages bearing upon the subject; inviting him, at the same time, to obtain a copy. My address had a good effect on him: for the very man, who but a few moments before was playing the buffoon, with a view to obtain a temporal subsistence, now earnestly begged the bystanders to advance him the money necessary for providing him with that Bread which alone could supply the wants of his soul. His appeal was responded to;—and, in the sequel, he has himself assisted in circulating the Scriptures in his vicinity.”

After many long and warm discussions, a priest in the department of the Charente Inférieure, being convinced of the integrity of a colporteur, purchased a number of New Testaments from him, for distribution among his parishioners. On Sunday the 18th of July, he ascended the pulpit, and addressed his congregation in the following terms:—"My friends, there are many among you who regularly go to sleep during the Service; but I think you will no longer do so, when I tell you that lately an angel from Heaven, sent by God, has brought me a Letter. You will doubtless be roused 'up by this news, and anxious to know the contents of the Letter. Well, then, my friends, there is a stranger at this very moment visiting our part of the country. He it is who has brought us this cheering Letter from Heaven—the word of God itself—the glad tidings of Salvation, from the Son of God, who died on the cross for us! Although he does not belong to our communion, he is a man of integrity." Hereupon the Vicar read a chapter out of the New Testament, accompanying it with sundry observations; and then added, "It is my intention, in future, every Sunday to read to you a chapter from the sacred volume, making such remarks thereon as the subject may give rise to: and in order that you may the better profit by this new arrangement, I would advise you all to provide yourselves with New Testaments; which may be obtained, either by applying to myself, who have a certain number in dépôt; or to the stranger of whom I before spoke, and whom I take this opportunity of recommending to your kind attentions."

These facts, which I have hastily selected from many others contained in the Letters of our colporteurs, will prove that the benefits resulting from their labours are incalculable; inasmuch as, by contributing (as they really do) to arouse the attention of persons altogether indifferent or even opposed to the Bible, they soon induce them to follow the steps of those messengers of glad tidings, by whom they have been rendered attentive to the truths of the Gospel. Their operations may be compared to a fire; which becomes gradually stronger, and will at last end in communicating its brilliant light and its enlivening heat to every part of France—plunged, as this country still is, in the darkness and the shadow of death. Nay, are not these assertions fully borne out by the personal characters of the colporteurs themselves, whom you employ, and who, with two or three exceptions, out of forty (being the number at this moment in the service), were formerly Roman Catholics, who have been led to renounce the errors in which they were brought up, chiefly from reading the New Testament put into circulation by those who preceded them in the work? This is a remark which I am aware I have more than once made before; but I can scarcely refrain from bringing it before you again, when I contemplate what to me appears an absolute miracle, that the Lord should employ Roman Catholics in the work of colportage, and not Protestants, in order to lead Roman Catholics to that worship in spirit and in truth which He requires of all His true followers. Nor is my astonishment diminished, when I call to mind the circumstance, that out of 150 or 160 individuals, of whose services the Society has availed itself as colporteurs, there have only been seven or eight who have not answered my expectations; or who, after having terminated their engagements, have not persevered in the work. With respect to the others, they are either carrying on their labours with a zeal, devotedness, and aptitude, which manifests itself more and more, or

they have returned to their respective homes; where they conduct themselves as genuine disciples of the Gospel, stirring up new agents to take their places, and seeking, without intermission, to circulate the word of God in their own neighbourhoods. Among these, several have become the first members of new churches, and have proved faithful as such: others, without renouncing the work of evangelizing, are only pursuing it in a different way, under the direction of Evangelical Societies. Thus I might mention five or six, who have made themselves particularly useful as Evangelists: four, who have pursued their theological studies with such evident blessing from the Lord, that they are expected soon to become Ministers of the Gospel; and five others, who are at present attending a regular course of instruction in a Normal School, with every prospect of becoming well-qualified Teachers.

Such, then, are some of the precious fruits of the noble work of your Society. And can it be said that the Divine Blessing does not abundantly rest upon it?

From the Lady of the British Consul at Dantzig.

Nov. 5, 1841. •

ON the 1st of October, our Ladies' Bible Association in Dantzig had its first Anniversary. We received from the Depository of the Dantzig Bible Society 436 copies of the Scriptures; 251 of which (namely, 186 Bibles and 65 Testaments) were sold, and 6 Bibles and 3 Testaments given away. Our receipts exceeded our expenditure by 32 rix-dollars. Among the copies sold, 10 were disposed of among the trumpeters of the 6th regiment of Hussars. The Lady of the Major, of this regiment sent me back a Bible, by one of the trumpeters, which she had not been able to dispose of. Having made use of that opportunity of entering into some conversation with him on the object of the Bible Society, he promised me to mention it to some of his comrades: and he soon returned to my house, to purchase 3 Bibles. He came afterwards again and again; so that I have now sold 10 copies to him. Not without some trouble, I prevailed on a young girl, employed by my washerwoman, to commence a subscription for a Bible, with a single silver groschen, which at that time she could spare. This was in June last: and I had already given up the hope of seeing her any more, when, on the 4th of November, she surprised me by a call, cheerfully paying the rest of the money for the Bible, and receiving a copy with tears. I also lately received an earnest application for a Bible from an old man, a strict Roman Catholic, for his son, who is occasionally employed by the priest, as an assistant in the performance of the ceremonies of his Church. I at first thought that he wanted only a New Testament of a Roman-Catholic version, but he desired the whole Bible, though of a Protestant version.

REMITTANCES RECEIVED IN DECEMBER, 1841.

| | Five Con-
tributions. | Purchase
Account | | Five Con-
tributions. | Purchase
Account. |
|----------------------------|--------------------------|---------------------|--|--------------------------|----------------------|
| Ashton under-Lyne | .. | 45 5 6 | Bilston | .. | 45 0 0 |
| Bakewell | 27 10 0 | 0 16 0 | Bishop Wearmouth & Sun-
derland | .. | 42 0 8 |
| Banbury | 5 0 0 | 11 6 4 | Blackheath | .. | 119 10 7 |
| Ladies' Association | 10 0 0 | | Coll., at Beckenham Church,
after Sermon by Rev. A.
Brandram, Rector ... | 25 2 6 | |
| Battersea | 25 0 0 | | Bloomsbury, Russell Square,
&c., Branch | .. | 5 13 4 |
| Beaminster | .. | 5 0 0 | Bridgend | .. | 18 11 10 |
| Bedwellty | .. | 20 0 0 | Bridport | 45 0 0 | |
| Berlidge | .. | 50 0 0 | | | |
| Beverley, Ladies' Asso ... | 10 0 0 | | | | |
| Bicester | .. | 3 13 6 | | | |
| Bideford | .. | 12 2 2 | | | |

REMITTANCES RECEIVED IN DECEMBER.

| | Free Con-
tributions, | Purchase
Account. |
|---|--------------------------|----------------------|
| Brigg | .. | 20 0 0 |
| Barnley | .. | 28 0 0 |
| Burton-on-Trent | 9 1 10 | 16 17 9 |
| Canterbury | .. | 14 13 4 |
| Wye Association | 25 0 0 | |
| Nonington ditto | 37 4 0 | |
| Elham ditto | 10 0 0 | |
| Preston ditto | 6 16 8 | |
| Whitstable ditto | 6 6 6 | |
| Chelmsford | 100 0 0 | |
| Cheltenham | 21 0 0 | |
| Cinque Ports | .. | 31 15 4 |
| Citcester | .. | 14 9 3 |
| Cleveland | .. | 59 19 8 |
| Cornwall | .. | 100 0 0 |
| Coventry | .. | 3 14 9 |
| Cumberland and Carlisle | .. | 80 0 0 |
| Deddington | 20 0 0 | |
| Derby | .. | 66 17 3 |
| Ladies' Association | 10 0 0 | |
| Breadall ditto | 3 0 0 | |
| Makeney, Milford, &c. | 12 0 0 | |
| Doncaster | .. | 25 11 5 |
| East Ham | 5 0 0 | 5 0 0 |
| Ely, Isle of | .. | 5 9 5 |
| Epsom Ladies | .. | 5 0 0 |
| Fareham and Bishop's Wal-
tham | .. | 10 0 0 |
| Farnham | 10 0 0 | 3 0 0 |
| Ladies' Association | 39 0 0 | |
| Bentley ditto | 5 16 8 | |
| Aldershot & Scale ditto | 15 3 8 | |
| Farringdon | .. | 12 16 5 |
| Fordingbridge | 16 0 0 | 1 2 0 |
| Glasgow | 67 2 0 | 32 18 0 |
| Gosport | .. | 9 3 10 |
| Hackney | 80 0 0 | |
| Hadley, Barnet, &c. | .. | 1 8 4 |
| Hastings | .. | 40 0 0 |
| Heywood | 13 0 0 | 7 0 0 |
| Illington | .. | 26 18 1 |
| Keigley | .. | 15 0 0 |
| Kingston-on-Thames | .. | 0 17 0 |
| Leicester | .. | 100 0 0 |
| Loughborough Branch | 22 0 0 | |
| Market Harborough | 15 0 0 | |
| Thrusington Association | 0 18 6 | |
| Syston ditto | 1 16 6 | |
| Coll. at Syston, after Ser-
mon by Rev. W. Acworth | 7 5 10 | |
| Barkby Association | 9 8 0 | |
| Leighton Buzzard | .. | 2 19 0 |
| London, City Ladies | 76 1 4 | 45 18 8 |
| London, North-East | .. | 125 0 0 |
| Langryl | .. | 17 18 0 |
| Machynlleth | 40 0 0 | 23 0 0 |
| Madeley | .. | 6 18 11 |
| Maldenhead | .. | 15 11 11 |
| Manchester | .. | 189 1 0 |
| Marlborough | .. | 4 2 6 |
| Merchant Seamen's | .. | 100 0 0 |
| Milborn Port | .. | 5 5 9 |
| Monmouth | .. | 10 19 2 |
| Mynyddylwyn | .. | 26 18 8 |
| Nant Conway | .. | 3 8 0 |
| Nantwich | 60 0 0 | |
| Newark | .. | 51 0 0 |
| Ladies' Association | 15 0 0 | |
| Claypole ditto | 6 0 0 | |
| Balderton ditto | 8 0 0 | |
| Norfolk and Norwich | .. | 350 0 0 |
| Aylsham Branch | 19 16 0 | |
| Briston Association | 6 8 0 | |
| Buxtons ditto | 8 2 11 | |
| Calder District Asso. | 12 10 6 | |
| Castlecre Association | 1 18 0 | |
| Docking Branch | 6 15 0 | |
| Downham ditto | 22 10 0 | |
| Erpingham Association | 0 19 6 | |
| Happisburgh ditto | 4 10 0 | |
| Hempnall ditto | 3 16 0 | |
| Hickling ditto | 0 15 0 | |

| | Free Con-
tributions, | Purchase
Account. |
|---|--------------------------|----------------------|
| Hingham ditto | 0 18 0 | |
| Isodon Branch | 13 10 0 | |
| Mundesley Association | 4 10 0 | |
| Necton ditto | 1 8 0 | |
| North-Walham Branch | 8 0 0 | |
| Sporle Association | 0 17 0 | |
| Stalham ditto | 5 3 6 | |
| Stratton ditto | 1 7 0 | |
| Swaffham Branch | 4 10 0 | |
| Tivetshall Association | 1 6 0 | |
| Yarmouth Branch | 54 0 0 | |
| Northampton | .. | 55 3 6 |
| Spratton Association | 27 0 0 | |
| Scaldwell ditto | 10 10 6 | |
| West Haddon ditto | 7 9 3 | |
| Long Buckby ditto | 2 17 8 | |
| North Shields | 27 11 8 | 15 0 0 |
| Ladies' Association | 14 0 0 | |
| Nottingham | .. | 60 0 0 |
| Eastwood Association | 18 0 0 | |
| Oldham | .. | 10 0 0 |
| Orley | .. | 19 12 2 |
| Plymouth | .. | 100 0 0 |
| In aid of Cheap Scriptures | 8 6 0 | |
| Pontypool | .. | 14 2 2 |
| Preston | .. | 84 4 10 |
| Hawkingfall | 50 0 0 | 20 0 0 |
| Rochdale | 84 16 0 | 41 9 5 |
| Rochester and Chatham | .. | 20 16 3 |
| Rochester & Strood Ladies'
Association | 3 0 0 | |
| Romsey | 15 0 0 | 6 0 0 |
| Ladies' Association | 7 0 0 | |
| Rugby | 49 2 11 | |
| Ryde | 35 0 0 | 15 13 7 |
| Salisbury and Wilton | .. | 20 0 0 |
| San Fernando | .. | 12 10 0 |
| Settle | .. | 15 9 0 |
| Sheppey, Isle of | .. | 5 0 0 |
| Southwark | 100 0 0 | |
| Stafford | 10 0 0 | 20 14 3 |
| Tamworth Branch | 35 0 0 | 25 0 0 |
| Staines | .. | 14 8 10 |
| St. Luke's | .. | 10 18 0 |
| St. James's (Jamaica) | .. | 100 0 0 |
| Stockport | .. | 12 9 10 |
| Stoney Stratford | .. | 1 13 0 |
| Streatham, Tooting, &c. | .. | 10 0 0 |
| Suffolk, East | 247 8 7 | 50 18 9 |
| Thame | .. | 5 0 0 |
| Thornbury | 5 0 0 | 2 4 8 |
| Tindale Ward | .. | 15 0 0 |
| Toronto | .. | 100 0 0 |
| Torington | .. | 10 0 0 |
| Tunbridge Wells | .. | 45 0 0 |
| Wandsworth | .. | 9 15 3 |
| Wareham, Ladies' Asso. | .. | 4 3 10 |
| Warwick | .. | 15 16 5 |
| Welchpool | .. | 15 19 0 |
| Wensleydale | .. | 6 6 10 |
| Wigan, Ladies' Association | 5 0 0 | |
| Windsor and Eton | .. | 0 10 4 |
| Workington | 19 13 0 | 14 7 0 |
| Workshop | .. | 14 0 0 |
| Workshop Association | 5 0 0 | |
| Carlton ditto | 18 0 0 | |

DONATIONS OF TEN POUNDS & UPWARDS.

| | |
|---|----------------|
| "Anon." by G. Richardson, Esq. | 10 0 0 |
| Fitzherbert, Mrs. Paper Buildings, Temple .. | 10 10 0 |
| "G. E. A." | (add.) 10 0 0 |
| Griffiths, N. Esq., White-Hart Court .. | 10 10 0 |
| Half Bank-Note, No. 19909 | 100 0 0 |
| Kemble, H. Esq., M.P. | (add.) 700 0 0 |
| "H. and E. L." to furnish the Scriptures
in various Languages for the neighbour-
hood of the Gambia and Western Africa .. | 100 0 0 |
| Wentner, Miss, Tibberton Square .. | (add.) 10 10 0 |

LEGACY.

Overend, J. Esq., late of Hull..(less duty) 100 0 0

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

THE SECRETARIES of AUXILIARY and BRANCH SOCIETIES are respectfully reminded, that the Accounts of the Society will, as usual, be made up *on Thursday the 31st of March*; and that, in order to insure their Remittances appearing in the next Annual Report, it will be necessary to forward them in time to be received at the Society's House, or by Messrs. Williams, Deacon, and Co. the Society's Bankers, *on or before that day*.

DEPUTATION TO THE KING OF PRUSSIA.

ON Wednesday, 2d of February, a Deputation from the BRITISH AND FOREIGN BIBLE SOCIETY had the honour of presenting an Address to His Majesty the King of Prussia, at Buckingham Palace. His Majesty replied in the most gracious manner; and afterwards conversed very affably with the Members of the Deputation, which consisted of the following persons; viz. Lord Bexley, the President; the Bishops of Winchester, Norwich, and Sodor and Man; the Marquis of Cholmondeley, the Earls of Chichester and Harrowby, Lords Calthorpe, Glenelg, Teignmouth; Rev. Lord Wriothlesly Russell; the Dean of Salisbury; Barts., Sir Gore Ouseley, Sir R. H. Inglis, M.P., Sir Digby Mackworth; the Rev. Chancellor Dealtry, Vice Presidents; John Thornton, Esq. Treasurer of the Society; together with the following Members of the Society's Committee and Agency—Revs. A. Brandram, M.A., and George Browne, Secretaries; Rev. Joseph Jowett, M.A.; Samuel Mills, Thomas Fatmer, Josiah Roberts, P. J. Heisch, John Radley, Josiah Forster, and C. S. Dudley, Esqrs. The following Address was read by the Rt. Hon. the President:—

SIRE—

The British and Foreign Bible Society embrace with peculiar pleasure the happy opportunity afforded by Your Majesty's visit to this Country, to express the deference they entertain for the First Protestant Monarch of Continental Europe, and their heartfelt gratitude for the constant favour and protection with which their Institution has been honoured by Your Majesty and Your Illustrious Predecessor.

They remember, with unfeigned gratitude to Almighty God, the signal success with which their Society has been blest, since the day when a Deputation similar to the present, and in part composed of the same Members, had the honour of offering their homage to that great and venerated Monarch—Your Majesty also, then in early life, being present on that interesting occasion. At that time, the Society, then in the eleventh year of its existence, had not yet issued one million of copies of the Sacred Volume; while in the period which has since elapsed, the total number has been increased to more than thirteen millions: and they remark with peculiar satisfaction, that among the Continental Bible Societies, the Prussian has ever held the foremost rank.

They humbly hope that the endeavours which, as feeble instruments in the hand of Divine Providence, they are making to diffuse the holy word throughout the world, will continue to be thought worthy of Your Majesty's fostering care, and that thus greater and greater numbers still may be brought to know the Holy Scriptures.

They pray that Your Majesty may be long preserved to reign over a faithful, religious, and happy people; and that the endeavours which, in conjunction with our own Sovereign, Your Majesty is making to extend in Palestine the knowledge

of Christ our Saviour may lead to a wider diffusion of the Holy Scriptures, in a land so dear to every Christian, from its association with a large proportion of the Sacred History, and may obtain for their Royal Benefactors the blessings of generations yet unborn.

To which His Majesty replied in the following terms :—

MY LORDS AND GENTLEMEN—

The success of your pious labours is one of the brightest features in the history of the period elapsed between the visit of my late father to this country and the present day. I thank God for it, with you ; and I shall feel peculiarly thankful if the erection of a Bishopric of the Church of England at Jerusalem will contribute to facilitate the diffusion of the word of God.

From the Rev. H. A. Browne.

Derby, Jan. 5, 1842.

I AM actively engaged in this county, in forming Associations in connexion with the Derbyshire Auxiliary, with Meetings, Sermons, &c.—Thus far, by God's help, we have done well. Mr. Wingfield, employed as a Local Agent, is a very efficient pioneer.

On the 27th December (after a Sermon at Trinity Church, Mr. Wade's, and Collection of 9*l.* 9*s.* on the 26th), we held a Meeting, and constructed the first *Railway Bible Association* ; of which Lieut. Finlayson, Superintendent of the Stores, is Treasurer : others, Officers of the Great Station here, are Secretaries ; and seven respectable men from the Engineers, whose work is portioned out in "classes" instead of districts, the Collectors. There are 300 men constantly employed at the Station ; many of them scoffers ; and readers, at meal-times, to the rest, of infidel publications. Annual Subscriptions, to the amount of 6*l.*, offered at the close of the Meeting, are the first-fruits of the "*North Midland Railway Bible Association.*" I am to have, *v. v.*, two Sermons next Sunday ; and *two* Meetings every day next week, in the High Peak.

Toft, Feb. 7, 1842.

I SEND you a return of a winter campaign, carried on between Dec. 21st and Jan. 30 ; and which, notwithstanding the snows of the Peak, has been distinguished by Meetings as numerous as attended as the average of some summer circuits. The Collections, as you will perceive, were, for the most part, small ; but the chief object in view, the formation of many new Village Associations, was satisfactorily attained.

There is not much to observe upon any of the Meetings. Of the whole twenty-seven, only four were held in Chapels ; the rest, either in schools, or other public rooms. Some were crowded ; others scanty : but all were interesting.

The Railway Association, with its classes, is a novelty ; but that is not its charm : it had already worked well before I left Derby. The Chairman of the Board of Directors (Mr. Newton) is the President ; Lieut. Finlayson, the storemaster, is the Treasurer : and in the midst of the scoffs of the Socialists, Chartists, and other freethinking sensualists of the day, who are to be found in too great numbers in the extensive workshops of this great station, the Collectors obtained between seventy and eighty subscribers, of whom about twenty are free contributors ; in addition to those who gave their names at the first Meeting, to the amount of about 6*l.* per annum. By way of encouragement, when they had been at work about a month, I gave them a second Meeting. The plan of a separate Association was Mr. Wingfield's ; and it appears likely, by God's blessing, to be beneficial.

In one instance, a friend of the Trinitarian Bible Society; in a second, a supporter of the views known under the name of Tractarian; and in a third, a body of Socinians, opposed our Meetings. There never was a "better abused" Society in being; nor one which supplied its antagonists with more contradictory arguments for opposing it! It is a token for good. And yet, alas! for our world, that strife and division, in the most opposite quarters, is the penalty we must be content to pay for all that is good!

It was refreshing, however, to meet with many of another spirit; many who, like the "Children of Issachar," are men "that have understanding of the times, and know what Israel ought to do;" and who, in *doing* their part, are like the men of Zebulun, "who would keep rank, and were not of double heart." I met with such, both in Derby and in the rude and wild precincts of the Peak, who, in these days of diverse and strange doctrines, pray earnestly, think vigorously, and act, not with the timorousness of a selfish heart, but with the bold yet gracious simplicity of love, for the "furtherance of the Gospel." "The Lord God of our fathers make them a thousand times so many more as they are!" From such I derived profit; at the same time that I experienced, for my work's sake, the greatest kindness.

From a Correspondent.

Kendal, Jan. 20, 1842.

A LADIES' Association, in aid of the British and Foreign Bible Society, under the Kendal Auxiliary, was formed in the month of July 1841, at Appleby, in Westmoreland.

As the district is far from being either populous or wealthy, it is highly gratifying to be able to state, that between seventy and eighty weekly contributions have been obtained; 20 Bibles, and 30 Testaments have been already delivered to weekly subscribers; and a sum exceeding 5*l.*, raised by Free Contributions, has been paid to the funds of the Society.

From the Report of a Collector to an Association in Worcestershire.

It must be highly gratifying to the feelings of those employed in collecting from the poor for the sacred word of Truth, to hear, that among the lowest grades of society there are examples for those in more affluent circumstances: and that among them are to be found persons, who, putting aside all other considerations, are now subscribing their pennies weekly, in order that they may obtain that treasure for which they have so long had a desire—even the word of God. One poor aged widow has obtained a Testament, which she has presented to a grandchild; and is now subscribing for a Bible, which she intends for another. She told me, with tears in her eyes, that although she is unable to read herself, she has been careful to see that the children were sent to the Sunday School, in order that they may read the word of God for themselves. Another poor aged couple, who to all human appearance know not how to procure subsistence, are contributing their penny regularly every week; and when questioned as to how they could spare it, their reply was, "We want a Bible; and as to the money, we do not miss it." Another, who is a reformed drunkard, exclaimed: "Ah, Robert! I formerly spent all the money I could get in drinking; but now I have been able to procure the word of eternal life, which is to me as the discovery of hidden treasure;—thanks to God and the Bible Society for bringing it within my reach!"

Thus our great work goes on, under the Divine Blessing : and when the houses of the profligate and profane are supplied with the oracles of divine truth, we may justly hope to see an altar raised to the Living God, where sin and Satan have so long reigned predominant. There are in this district seventy subscribers, the major part of whom never possessed a Bible, and among whom are some of the most profligate characters in the place.—Lord, hasten the time when all shall know Thee, from the least to the greatest ! ”

From the Rev. T. Phillips.

Hay, Jan. 13, 1842.

It was my intention to send you some particulars of an interesting journey just finished ; but being visited by domestic affliction, and moreover a sufferer myself, I fear I shall not be able to send you much more than a List of Meetings attended. A few brief notices, however, must be attempted ; and as the tour was a short one, and in some respects peculiar, it may be best to notice the proceedings of each day.

Dec. 25, 1841.—I could have wished to spend this day in the bosom of my family, but I felt willing to yield obedience to the calls of duty. I had opportunities of rare occurrence, to promote the objects of the Society amongst the young. The Anniversary of the Sunday Schools was this day held at Llandovery. After catechizing the young people and others publicly, I addressed them with a view to show the value of the Bible, together with the duty and privilege of circulating it. Proceeding by mail to Carmarthen, I was favoured with a similar and even better opportunity than I had in the morning, it being the Annual Meeting of the Schools. The large Chapel in Water Street was crowded : the members of the schools present, independent of the congregation, could not be much less than a thousand. All these young people replied to my questions, in reference to the duty of reading and distributing the Scriptures, just as I could wish. The two Bible-boxes which I had left for the use of this school in June last were presented to me ; and they were the heaviest articles of the kind I ever beheld, being *quite full*. They are taken round the classes, and all who are able and willing have an opportunity to cast their offerings into the treasury. It is a relief to one's mind, to find the good cause taken up by the Sunday School, in a place where there is much deadness and indirect opposition. The next Report of the Auxiliary will, I doubt not, record a considerable contribution from the Water-Street Sunday-School Association.

Dec. 26.—Having left Carmarthen by the night mail, I got to New-castle-Emlyn in time for the work of this day. It was a hard but delightful day—three Sermons in three different Chapels, and three Collections. Began at the Baptist Chapel ; where the good Minister, the Rev. Timothy Thomas, introduced the Service, and referred to the Collection, inviting his congregation to a fresh exercise of liberality. The Afternoon Service was at the Independent Chapel ; and the last Service of the day at the Calvinistic Methodist. Amongst the agreeable things of this day were the following :—The Services of the day were conducted on the principle of union—all the congregations of the town meeting in one place. There was a Sermon and Collection in the Church also : and here I cannot help noticing the willingness of Sunday Schools to contribute when an appeal is made to them. At the close of the Evening Service, the Members of the School at the Calvinistic Methodist Chapel were requested to remain after the congregation had

dispersed, in order that their contributions might be separate from those of the congregation; which they did, and the amount was 4*l.* 2*s.* 7*d.*

Dec. 27.—This day, the Anniversary Meeting of the Newcastle Branch was held in the Calvinistic Methodist Chapel; the excellent Clergyman of the place presiding on the occasion, in the absence of the President, through indisposition. Here Ministers of various denominations addressed the Meeting; and your Agent, as is frequently the case, had to speak both in English and Welsh. A still larger and more interesting Meeting was again held at the Baptist Chapel in the evening, the same gentleman presiding. Thus closed another Anniversary of this Branch Society; and in spite of all the animosities and differences which we behold everywhere, I was here compelled to say, *Behold, how good and how pleasant it is for brethren to dwell together in unity!*—This Society is about to lose one of its best officers, but I trust his place will be supplied by the increased faithfulness of others.

(To be continued.)

From the Rev. T. S. Ellerby.

St. Petersburg, Jan. 4, 1842.

I ENCLOSE you a Letter from Pastor Rettler, of Jürden, in Esthonia; that on its statements, I, in common with the other members of the Bible Agency in this city, may found an appeal to your Committee on behalf of the poor Esthonians. In no part of the Russian Empire does there seem such an eager desire to possess the word of God. The people are indeed hungering for the bread of life. At present, I have on hand nearly a dozen Letters similar to the one, a copy of which I enclose, from Pastors at Pernau, Weisenstein, Röhel, Surgel, St. John's; and other parts of Esthonia, all craving an immediate supply of New Testaments. I have already, within a few months, through the kind assistance of the North-American Bible Society, supplied 1100 copies; and yet the demands increase, and with greater urgency of appeal.

At present, however, no copies are to be had; as the whole of the last edition, printed in Finland from the plates of the Protestant Bible Society of this city, is sold off: hence my object, in now addressing you, is, to beg that you will lay the above statement, together with the enclosed Copy of Letter, before the Committee, with the request that they will authorise their Agency here to purchase or contract for an edition, say of 10,000 or 12,000 copies of the Reval Esthonian New Testament: and, if a Resolution to this effect be passed, that the Committee will further address a Letter to the Committee of the Protestant Bible Society, requesting them either to allow the use of their plates for a fresh edition, or that they themselves would strike off an edition, to the order of the British and Foreign Bible Society.* The Agency here would gladly carry out either of these plans: and it would save time if your Committee, in communicating with the Protestant Bible Society, and in soliciting the use of their plates, would state that we have permission either to contract for an edition ourselves, or to purchase one printed by them.

Allusion is made, in the enclosed Copy of Letter, to the low price at which we supply the Reval Esthonian New Testament: and I would state, therefore, that we purchase at 1 rouble 40 copecks (about

* An edition of 5000 copies is to be printed.

1s. 4d.), and sell at 80 copecks (about 8d.) per copy. We make this reduction, because of the extreme poverty of the Esthonians, who are at present suffering severely from the scarcity of the past harvests.

From the Rev. A. Retzler to the Rev. T. S. Ellerby

Jörden Parsonage, Nov. 12, 1841.

It is only to-day that I am able to announce to you the safe arrival of the 100 copies of the Reval Esthonian New Testaments you had the kindness to send me. Through some inadvertence, the books had laid several weeks in Reval; and it was only on last Saturday, the 8th instant, that they arrived here, very well packed, and in the best order. I immediately on the following day, Sunday, announced their arrival to my flock; and as soon as Service was over, the Esthonians came, like a flood, to my house, to purchase the Holy Book of books, at the price so much reduced. In the course of an hour, the 100 copies of the New Testament were all sold: and had I had several hundred more, they would all have gone off on one and the same day. The demand for the holy word of God here is so very great—but, alas! the scarcity of New Testaments is also so great, that only the least number of families are in possession of it. My flock at Jörden is composed of about 7500 individuals, male and female, forming some 1200 families. Among this number, very few are unable to read. The most—yes, I might almost say that nearly all can read. But the poverty of the Esthonian country people being extreme, very few are able to buy the New Testament, which in Reval costs 2½ roubles, and, consequently, is to them a dear book. When, therefore, through your kindness, I was put in possession of those 100 copies, which I could sell at a price easily to be obtained of the poorest, the poor, impelled by a ravenous hungering after the precious word of God they so much longed for, flocked unto me; and many parted with the last copeck, that they might obtain the Holy Gospel of the Lord. But only 100 families of the 1200 could at this time be provided with the Sacred Scriptures; and a great number of the poor had to be sent away unsupplied, after my stock of New Testaments was exhausted. It was with deep concern they retired: and they begged of me, with tears, that I would communicate their request to the kind and friendly gentleman, who for the love of Christ is willing to furnish them with Bibles at such a cheap price, to send again, as soon as possible, another supply of those fine New Testaments.—I promised the poor people to write to you in St. Petersburg by next post; thanking you, in the heartiest and sincerest manner, for the 100 copies already received, and at the same time urgently imploring a fresh supply of books. I could easily sell here 1000 copies of the New Testament; but I fear that, considering the many and considerable sacrifices you make for the distribution of the Sacred Scriptures, this number for my single parish might appear too great. I therefore take the liberty to request 400 or 500 of the Reval Esthonian New Testament, if you can supply me with so many. May the Lord reward you and your dear fellow-labourers for what you have already done, and yet intend to do, for the good of the souls of my flock!

The money for the books received, I have already in my hands. As it is just now the time when I prepare the candidates for Confirmation, I shall not be able to go to Reval before the lapse of four or five weeks, that I may send you the money by post from that place.

• *From the Rev. J. M. Bechler.*

Salem (India), Nov. 18, 1841.

I SHOULD feel exceedingly obliged by your kindly asking the Committee of the British and Foreign Bible Society to grant me 80 English Bibles, for the following objects: 30 to put into the travellers' bungalows within the Salem District, and 50 to sell or distribute as opportunity may offer. Also, 12 copies of the Pearl Bible with References could be sold here: I shall feel thankful if the Committee will kindly furnish me with them. Whatever may be realized from the sale, I shall gladly

forward to the Madras Auxiliary Bible Society, or as the Committee may direct: only pray supply us with food!

I must repeat what I have just written to the Committee of the Religious-Tract Society—not to direct me to the Society's Depository at Madras: as it happens to us, in these out-stations—like the impotent man at the Pool of Bethesda—no man tells us when you are sending Bibles to Madras; and while we are coming, another steppeth in before us. If they are sent from England, we are sure to have them. I could have sold several English Bibles in Salem, but was not able to obtain any from Madras during the last fifteen months. I shall look forward for the above copies from England with much anxiety.*

From the Journal of the Rev. A. N. Brown, Missionary of the Church Missionary Society in New Zealand.

Sept. 9, 1839.—I have to-day been engaged with a party of fifty-two Natives from the Pas, who came over for religious instruction. At the evening class, twenty-four others assembled. In the course of reading, I had occasion to inquire what a Temple was. "The praying-house of the Jews," replied William Thompson.—"Do you recollect any other Temple mentioned in the Testament?" "Yes; the temple of heaven, in the Book of Revelation."—"Any other?" "Yes; the bodies of believers are temples of the Holy Ghost:" and, turning to 1 Cor. vi. 19, he read the passage.—On inquiring again what the Holy Spirit was to us, he replied, "A Comforter, a Teacher, a Remembrancer"; and read John xix. 26, in confirmation.—I was as much surprised as pleased at these apposite rejoinders, and at the readiness with which he turned to the passages. I feel persuaded that the Papists will gain little with many of these Natives, unless the Priests can point to Scripture in confirmation of what they advance. Nor will the perversion of a few texts avail them; for the Natives will search for themselves whether these things are so. They devote much time to reading the New Testament—"the best book," as Burkitt quaintly remarks, "that was ever written against Popery."

Extract of a Letter from the Rev. R. Maunsell to the Secretary of the Church Missionary Society.—New Zealand, June 8, 1840.

The desire for Prayer-Books and Scriptures continues as great as ever; while the supply, I am sorry to say, is still very inadequate. Seventy Prayer-Books, which I took with me on my journey, were distributed, though with much caution, before I had proceeded through half the district. Scriptures I had none: they go as fast as we get them. Having promised a New Testament to one of the congregations, about five days' journey from hence, as a reward for the superior neatness and care exhibited in the erection of their Chapel, one of their party accompanied me the whole way back; and finding that they had not yet arrived, has this day proceeded to Mr. Hamlin's, twenty-five miles distant, to obtain it. Thus, when he has reached home, he will have taken a twelve-days' journey for this one book!—Such a dearth of the sacred volume is now a sad hindrance.

* This request has been complied with.

REMITTANCES RECEIVED IN JANUARY.

| | Free Con-
tributions. | Purchase
Account. | | Free Con-
tributions. | Purchase
Account. |
|---|--------------------------|----------------------|--------------------------------------|--------------------------|----------------------|
| Aberystwith..... | .. | 6 15 10 | Newbury, Ladies' Asso.... | .. | 5 0 0 |
| Aylesbury..... | 20 0 0 | 14 8 4 | Newtown (<i>Montgomeryshire</i>).. | .. | 9 17 4 |
| Barton-on-Humber..... | 9 14 0 | 12 16 8 | Nottingham..... | .. | 50 0 0 |
| Battersea..... | .. | 6 18 8 | Ordnance, Tower..... | 40 0 0 | .. |
| Beaminster..... | .. | 10 0 0 | Oundle Branch..... | 8 0 0 | 12 10 0 |
| Bedford, Ladies' Association | .. | 9 2 0 | Ladies' Association..... | 7 0 0 | .. |
| Bicester..... | .. | 4 19 | Pembrokeshire..... | .. | 51 18 10 |
| Bideford..... | .. | 17 6 8 | Peterborough..... | .. | 28 16 2 |
| Birmingham, Ladies' Branch | .. | 1 9 | Poole..... | .. | 14 3 6 |
| Bishop Stortford..... | .. | 9 12 | Preston..... | .. | 43 12 11 |
| Blackburn..... | 30 0 0 | 19 15 | Richmond (<i>Surrey</i>)..... | .. | 1 2 0 |
| Blandford..... | .. | 14 3 | Ripon..... | .. | 15 1 11 |
| Ladies' Association..... | 9 0 0 | .. | Romsey..... | .. | 3 18 5 |
| Okeford Fitzpaine..... | 5 0 0 | .. | Salisbury..... | .. | 30 0 0 |
| Child Okeford..... | 5 0 0 | .. | Scarborough..... | .. | 30 0 0 |
| Farnham and Chettle..... | 1 16 9 | .. | Sittingbourne and Milton... | .. | 8 18 4 |
| Hooisbury, Somers-Town | .. | .. | Ladies' Association..... | 3 0 0 | .. |
| Association..... | 10 0 0 | .. | Rainham ditto..... | 4 0 0 | .. |
| Russell-Square Branch..... | .. | 5 4 10 | Settle..... | .. | 27 8 8 |
| Red-Lion-Square ditto.... | 3 5 7 | 7 8 8 | Sheffield..... | .. | 2 19 0 |
| Bradford (<i>Wills</i>) Ladies' Asso. | .. | 7 0 0 | Sleaford..... | .. | 55 0 0 |
| Bristol..... | 450 0 0 | 203 17 8 | Ladies' Association..... | 10 0 0 | .. |
| Brixton and Stockwell..... | 48 45 5 | 11 4 7 | Dorrington ditto..... | 5 0 0 | .. |
| Burton-on-Trent..... | 1 9 6 | 16 9 6 | Heckington ditto..... | 5 0 0 | .. |
| Caerleon..... | .. | 13 16 7 | Rowston ditto..... | 5 0 0 | .. |
| Cerne..... | .. | 7 4 10 | Ruskington ditto..... | 2 0 0 | .. |
| Chelsea..... | .. | 5 0 0 | Timberland ditto..... | 3 0 0 | .. |
| Chester..... | .. | 100 0 0 | Sonthampton..... | .. | 68 1 5 |
| Chesterfield..... | .. | 14 0 0 | Southwark..... | .. | 75 0 0 |
| Culpping Norton..... | .. | 5 4 10 | Southwell..... | 15 0 0 | .. |
| Cobham..... | .. | 2 4 0 | St. Alban's..... | .. | 11 8 7 |
| Clapham, Ladies' Asso.... | 28 15 3 | .. | St. Luke's..... | .. | 16 9 8 |
| Clydach..... | .. | 5 0 0 | Stratford-on-Avon..... | .. | 5 6 8 |
| Colne..... | .. | 10 19 8 | Streatham, Tooting, &c.... | .. | 10 0 0 |
| Maraden Association..... | 2 0 4 | .. | Suffolk, West..... | 159 5 0 | 62 16 8 |
| Congleton..... | 30 0 0 | 25 0 | Sussex, West..... | .. | 13 0 0 |
| Cornwall..... | .. | 50 0 | Thirsk..... | .. | 10 0 0 |
| Coventry..... | .. | 16 10 | Thornbury..... | .. | 13 8 8 |
| Croydon..... | .. | 3 15 | Tiverton..... | .. | 5 0 0 |
| Ladies' Association..... | 20 0 0 | .. | Torrington..... | .. | 15 0 0 |
| Deal, Ladies' Association... | 15 0 0 | .. | Towcester..... | 8 13 11 | 6 16 1 |
| Derby..... | .. | 144 3 11 | Tre Madoc..... | 33 4 7 | 33 4 7 |
| Devon and Exeter..... | .. | 90 0 0 | Beddgelert Branch..... | 16 15 5 | 16 15 5 |
| Dinas Mowddy..... | 28 12 9 | 9 7 3 | Tring and Berkhamstead.... | .. | 5 0 0 |
| Doncaster..... | .. | 32 4 5 | Tunstall..... | .. | 20 0 0 |
| Marr Ladies' Association... | 15 0 0 | .. | Ulverstone..... | .. | 13 19 7 |
| Tickhill Association..... | 8 10 0 | .. | Uxbridge..... | .. | 64 17 3 |
| Dorking..... | .. | 13 9 9 | Victoria (<i>Monmouthshire</i>).. | .. | 5 11 0 |
| Dyffryn, Gwnfryn, &c.... | 34 0 0 | 12 0 0 | Wallington..... | .. | 12 8 2 |
| Ebbw Vale..... | 5 0 0 | 4 16 0 | Wandsworth..... | .. | 14 7 4 |
| Ely, Isle of..... | .. | 2 16 10 | Wareham, Ladies' Asso.... | .. | 8 17 7 |
| Epsom..... | .. | 5 0 0 | Wednesbury..... | .. | 40 0 0 |
| Evesham..... | .. | 65 0 9 | Welchpool..... | .. | 7 0 0 |
| Faversham..... | .. | 7 0 0 | Wellington (<i>Somerset</i>)..... | 18 9 8 | 10 12 6 |
| Gloucester..... | .. | 71 15 11 | Weymouth..... | 32 2 10 | 31 17 2 |
| Gosport, Ladies' Asso.... | .. | 9 8 6 | Windsor..... | .. | 0 10 1 |
| Guildford..... | .. | 26 2 7 | Wotton-under-Edge..... | .. | 20 0 0 |
| Hallifax..... | .. | 30 0 0 | | | |
| Hadley, Barnet, &c..... | .. | 4 10 1 | | | |
| Hampshire..... | 60 0 0 | 8 2 10 | | | |
| Hanley and Shelton..... | .. | 34 0 0 | | | |
| Hants, North-East..... | 100 0 0 | 70 4 7 | | | |
| Hay..... | 20 0 0 | 12 17 4 | | | |
| Ladies' Association..... | 8 10 0 | .. | | | |
| Gloucester ditto..... | 6 0 0 | .. | | | |
| Talgarth ditto..... | 5 0 0 | .. | | | |
| Huntingdon..... | 76 7 0 | 32 15 5 | | | |
| Kelghley..... | .. | 10 0 0 | | | |
| Kingsbridge..... | .. | 23 9 2 | | | |
| Leicester..... | .. | 113 5 11 | | | |
| Leamington Ladies' Asso.... | 20 0 0 | .. | | | |
| Leith..... | 15 0 0 | 4 9 1 | | | |
| Liverpool..... | .. | 100 0 0 | | | |
| Llanidloes..... | .. | 24 3 0 | | | |
| Maldenhead..... | .. | 13 4 4 | | | |
| Man, Isle of..... | .. | 20 0 0 | | | |
| Manchester..... | 365 0 0 | .. | | | |
| Ladies' Branch..... | .. | 68 | | | |
| Manfield..... | .. | 25 | | | |
| Market Weighton..... | .. | 9 | | | |
| Marlow..... | .. | 2 | | | |
| Newmarket (<i>Fife</i>)..... | .. | 8 | | | |

DONATIONS OF TEN POUNDS & UPWARDS.

| | |
|--|--|
| A. B. and C., by Mr Nisbet..... | 100 0 0 |
| Bentley, James, Esq., Highbury.... | (add.) 10 10 0 |
| Browne, Mrs. George, Clapham..... | 10 10 0 |
| Eisley, Mrs. sen., Patrick Brompton, Bedale, | 50 0 0 |
| Friend, by the Rev. A. Brandram..... | 30 0 0 |
| Friend, by Rev. W. Renton, Tilstock (add.) | 10 0 0 |
| Guest, Mrs., Cheltenham..... | (add.) 50 0 0 |
| Gurney, Mr. Anna, Northrepps, near Goo- | mer, for the distribution of Hebrew |
| Scriptures in Greece..... | 10 0 0 |
| Mackworth, Sir Digby, Bart., Caerleon... | 10 0 0 |
| Mavourin Ma Gee..... | (add.) 30 0 0 |
| Thompson, J. V. Esq., Belgrave St. (add.) | 10 10 0 |
| Wright, Major, Royal Engineers, Bermuda, | to make up 500 <i>l.</i> Don. (with 10 <i>l.</i> annual) |
| | 16 10 0 |

LEGACIES OF TEN POUNDS & UPWARDS.

| | |
|--|---------|
| Kirkwood, John, Esq., late of Glasgow (First | |
| Annual Payment)..... | 10 10 0 |
| Buck, James, Esq., late of Piccadilly, | |
| (less duty)..... | 25 0 0 |
| Fenner, Mrs., late of Walworth | |
| (less duty)..... | 50 0 0 |

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES:

Continued from p. 293 of No. 33.

| Connected with | | Connected with | |
|---------------------------|--------------------|-----------------------------|------------------------|
| DERBY RAILWAY Asso. . . | } Derby Auxiliary. | LITTLEOVER Association . . | } Derby Auxiliary. |
| DOVERIDGE . . ditto . . | | ALLISTREE . . . ditto . . . | |
| RIPLEY . . . ditto . . | | QUARNDON . . . ditto . . | |
| SMALLEY . . . ditto . . | | SHEEN . . . ditto . . | } Longnor Branch. |
| PENTRIDGE . . . ditto . . | | HOLLINSCLOUGH ditto . . | |
| SCROPTON . . . ditto . . | | STERNDALE . . ditto . . | |
| HILTON . . . ditto . . | | TADDINGTON ditto . . | } Bakenwell Auxiliary. |
| FINDERN . . . ditto . . | | NEWMARKET Branch . . . | |
| MONYASH . . . ditto . . | | | Holywell ditto. |

THE ANNUAL GENERAL MEETING of this SOCIETY is to be held at *Exeter Hall*, in the Strand, London, on WEDNESDAY the 4th of May, at *Eleven o'clock* precisely.

Tickets for the Central Seats, to admit either a Lady or Gentleman, will be granted to Clergymen or Dissenting Ministers, who are Subscribers to the Parent Institution, or to Auxiliary or Branch Societies; also to the Presidents, Vice-Presidents, Treasurers, and Secretaries of Auxiliary or Branch Societies; and to the Presidents, Officers, and Collectors of *Ladies' Bible Associations*. Also, for the Room generally, Tickets will be granted, for the use of either Ladies or Gentlemen, to such persons as are Subscribers to this Society, whether direct or otherwise.

In consequence of the inconvenience, much complained of, of issuing Tickets for the Central Seats to more persons than could be accommodated, the Committee have passed a Resolution, that no Tickets for those Seats be issued to any who do not come under the above descriptions. In order to accommodate those who do, the Committee have taken in a portion of the Hall, capable of holding 400 persons more, formerly included in the Raised Seats: at the same time, those who have Tickets for Raised Seats will be admitted into the Gallery at the west end of the Hall.

Attendance will be given at the Society's House, Earl Street, Blackfriars, from Wednesday, April 27, to Tuesday, May 3, for the purpose of issuing Tickets, upon application, between the hours of Ten and Three.

A BRANDRAM, }
G. BROWNE, } Secretaries.

From the Secretaries to the Norfolk and Norwich Auxiliary.

Norwich, Feb. 19, 1842.

You are aware that the effort made by this Auxiliary to extend the system of Village Associations, by the employment of a Local Agent, whilst it has effected a large distribution of the Holy Scriptures throughout the County, and excited an interest in the cause of the Bible Society which we trust will, under the Divine Blessing, prove beneficial in its results, has, at the same time, rendered it necessary to keep a very large stock of Bibles and Testaments to meet the demand; and as the free contributions received from the various Branches and Associations have, after deducting a per centage towards the expenses, been regularly forwarded to London, a large debt has been contracted with the Parent Society, which has from time to time engaged the anxious attention of the Committee; and various methods have been proposed for liquidating it: at length, they are enabled materially to diminish the amount, by a Donation of 500*l.* (the sum now remitted), presented by

one of the earliest and most attached friends of the Society for this express purpose: and they hope, from other sources, before very long, to clear it off entirely.

From the Twenty-fifth Report of the Hampstead and Highgate Auxiliary.

As in former years, so now, your Committee decline to enter upon the mighty operations of the Bible Society. They are utterly unable to do justice to them; and they must refer you to the Report lately published, and to those who are present on this occasion to represent the Parent Society. If that glorious Society has invited you to rejoice with it, and to thank God with it, it has been justified in so doing, when it can report that 900,912 copies of the Scriptures have gone out from its dépôt in the last year, of which 538,459 were for the use of England and her Colonies alone; and that in this one year it expended £133,934 (the largest sum ever spent in a single year), in the circulation of the pure word of God without note or comment;—and how abundantly does the object sanctify the silver and the gold employed in it! Every year that passes over us only serves to show how impossible it is to draw back our hands from this plough to which we have put them. The demand for the word of life only increases as its value is becoming known. For thirty-seven years has the Bible Society been pursuing its benevolent course; and if we may judge from the past, it has not even now attained to its meridian. We do not underrate the 13,223,383 copies of the Scriptures already issued; but there are yet “the thousands at home,” and yet “the millions abroad,” that are waiting to receive at its hands the bread of life. As a British Society, it has done something: as a Foreign Society, it has done less:—a little for France—for Belgium—for Germany—for Sweden—for Greece—for the Continent of Europe and the Continent of America;—a very little, indeed, when compared with what still is lacking! only enough to make the world more anxious for the treasure it offers. And cries are now beginning to arise from other and more benighted countries. “Aips upon Alps arise.” The almost countless inhabitants of Asia look for help. “A million of readers in Siam” wait for the book that brings with it salvation. China, with its 360,000,000 of immortal souls, has yet, when the set time arrives, to receive the Gospel. Africa, all Africa, must lift up her hands to you to help her.

* * * * *

The Islands of the Pacific look to the Bible Society. A Missionary, writing from New Zealand, says: “The want of books is beginning to be seriously felt here. I have just received *nine* Testaments. If they could be divided, like the five loaves among five thousand, so that all should be filled, it would be well; but I am obliged to conceal them, till I have more.” So ardent is the desire to possess the word of God, that one man travelled more than two hundred miles and back, to obtain a copy of the New Testament. Thus has it pleased God to create a longing after His word amongst this people. And who will not rejoice, when they read in the Report of the Bible Society, that 20,000 copies of the New Testament have been printed, and are now on their way to New Zealand, to gladden the hearts alike of Missionaries and of people? Here are some of the boundless fields that now begin to open themselves to the view of the Bible Society; and in the strength of the Lord may it arise and go in and possess the land; for surely in

the blessings of the past, and in the prospects of the future, there is a voice that is now urgently and intelligibly speaking to the Society, and saying to it, "Be strong and of good courage: fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee: He will not fail thee, nor forsake thee."

From the Rev. T. Phillips.

(Continued from p. 305 of No. 34.)

Dec. 28.—Was conveyed by a friend to Llandyssil—a Society formed about four years ago: it was up-hill work then, but the Lord smiled on the efforts made, and the Society is gaining strength gradually. Here, also, there is a delightful union: the Church and the various denominations of Dissenters co-operate, with the exception of the Socinians and one of the Baptist Congregations of the neighbourhood. The night before the Meeting, there was an introductory Service in the Baptist Chapel; two Ministers, a Calvinistic Methodist and an Independent, preaching on the occasion. On the Anniversary Day, there was first a Service in the Church, and an eloquent Sermon was preached by a neighbouring Clergyman. Then came the Meeting in the afternoon, held in the Calvinistic Methodist Chapel, the Vicar presiding: and as if this were not enough, there was another very full Meeting in the Wesleyan Chapel at six o'clock. Surely, after all this speaking, there will be a good general Collection! Last year the Free Contribution was 25*l.*; and I trust that, notwithstanding the complaints of poverty, it will not be less this year.

Dec. 29.—Rode eight miles, to Twygwyn Chapel, accompanied by two Ministers. The Anniversary of the Vale of Troedyr Aur Auxiliary was held at eleven; and the Chair was ably filled by the President, T. Lloyd, Esq. of Bronwydd, who, in an excellent Welsh Address, greatly interested the Meeting, and especially when he referred to the advice given him by his late pious mother, "Never to let a day pass without reading some portion of the Bible." This advice he pressed upon the Meeting, and especially upon the young people.—Accompanied the President to his hospitable mansion, and spent the night comfortably.

Dec. 30.—Having a Committee to meet at ten, at a distance of eight miles, it was necessary to set off early:—this was done; and though the thick fog led us astray for some distance, yet reached in good time. The Public Meeting of the Penbryn Branch (henceforth an Auxiliary) was held at Penmorfa Chapel, the Vicar of Llangrannog presiding. It was a most agreeable Meeting: the addresses were truly appropriate to the occasion. Held another Meeting in one of the districts of this Society, at a large new Chapel, distant four miles; and it is hoped the neighbourhood will prove, by their future contributions, that this extra attempt to interest them was not made in vain.

Dec. 31.—Rode first to Cardigan, and saw the Secretary; and was conveyed by a friend to Llwynygwaer, the residence of our good friend Geo. Bowen, Esq.: from whence we proceeded to Newport, where the Auxiliary Meeting was held at six, under the Presidency of Mr. Bowen. The Rector, another Clergyman, and several Dissenters, spoke; and it was generally regarded as a good Meeting.

Jan. 1, 1842.—Began the new year just in the same work and way as the old year was spent and ended. This morning, two Sermons were preached for the Society, followed by a Collection. The Welsh Sermon was preached by an Independent Minister, and the English by myself.

Met the Committee afterwards, and made some additions to the official department, and procured some fresh Collections. Left for Fishguard in the evening, leaving the remainder of the Services to be conducted by others.

Jan. 2: Sunday.—Felt grateful for health in the prospect of three Sermons in three different places, and a journey of eighteen miles into the bargain. At half-past nine, preached at the Calvinistic Methodist Chapel at Fishguard; afterwards at Trevine; and in the evening at St. David's. The latter Service, being conducted on the principle of union; was truly interesting; but agreeable as it must be to behold the Followers of the same gracious Lord thus laying aside their petty differences at least once in the year, the plan has its disadvantages, for want of sufficient room. It was painful to see numbers going away; others standing about the doors in the cold; whilst the crowds contained within the building had to suffer from the heat and the pressure. It was, however, a golden opportunity; and according to the grace given him, your Agent endeavoured to improve it to the advantage of the Society. As for the inconvenience now complained of, how easily it, might be obviated. The spacious old Cathedral would take in the inhabitants of the whole city and of the country many miles round. On an occasion like this, the Dissenters of every name would *crowd* its gates, and *fill* its long-extended aisles. We *may* live to see it; and there are many things far more *improbable*. The worthy Bishop manifested the best feeling towards the Society last year: for when he was informed that the Auxiliary intended holding its Anniversary at the hour he intended preaching, he kindly altered the hour from the morning to the afternoon: and to show that the *Non-cons* appreciated his kindness, they repaired to the time-honoured edifice in large numbers; and such a congregation had not been seen in the Cathedral for many long years.

Jan. 3.—This day, at ten, the Anniversary was held; the largest Chapel in the ancient city was well filled; and the proceedings were conducted in a manner worthy of the cause. This Society, formed only five years ago, is doing very well: the population is scattered, and not rich, yet the Free Contributions average between 50*l.* and 80*l.* In the evening, had an opportunity to advocate the Cause in the parish of Mathry, belonging to the St. David's Auxiliary, in the house of one of our most liberal supporters within the county, Mrs. Davies of Carnachanwen.

Jan. 4.—Left early for Fishguard: Committee at ten: Public Meeting at eleven; George Bowen, Esq. in the Chair. The indefatigable Secretary, the Rev. W. Harries, read a good Report. Here, also, a preparatory Service had been held the preceding night, by the preaching of two Sermons by Ministers of different denominations. I should have told you above, that two Sermons were preached in the Parish Churches of Nevern and Newport on Sunday last, by the Rev. Josiah Rees; and followed by Collections. The Meeting this day was addressed by a fair sprinkling of Clergymen and Dissenting Ministers. I regret to be compelled to state, that our Baptist Friends at Newport, Fishguard, and St. David's, have left us: and as the real cause of the secession was not generally known; it became necessary to give a brief statement of facts; but as this was done with a strict regard to truth, and in the spirit of candour and charity, I trust no just offence was given. It was pleasing to observe, that, notwithstanding the secession, the attendance was not less than on former occasions: and if all our friends would do as some

parties at Fishguard have done, viz. *double their subscriptions*, the funds would not suffer by this movement.

Jan. 5.—This morning, by break of day, a messenger had arrived with a horse to convey me to Puncteston, where I addressed a Meeting at ten: afterwards proceeded to Woodstock by two, where the Central Pembrokehire Auxiliary held its Anniversary. This Meeting being ended, rode eight miles further, in order to meet the mail at Haverfordwest. Here, however, I had to pay a tax for the kindness and hospitality of friends, by preaching a Sermon at Ebenezer Chapel. The toils of the day being ended, I was glad to find myself snugly seated in the coach at a quarter-past-nine, with my face homewards once more.

Jan. 7.—Left by coach this morning at six, and arrived at Brecon about twelve. Attended the Ladies' Committee: twenty-one present. A blessing has attended this Association: upward of 800 Bibles distributed already!—At six, met the Gentlemen's Committee. This Auxiliary has lost two of its earliest and best friends—C. C. Clifton, Esq., for many years one of the Secretaries, but latterly a Vice-President; and the Rev. W. Rowlands, who was Secretary and Depositary for nearly twenty years. A Resolution referring to these losses by death was entered on the Minutes; and measures concerted towards procuring a new Clerical Secretary and Depositary.

*From the Twenty-seventh Report of the Central Prussian Bible Society.
Berlin, Oct. 13, 1841.*

We have great reason to thank the Lord for having so mercifully prospered our endeavours to promote the dissemination of His Holy word during the past year: and among other proofs of His goodness, we would especially mention, that He has disposed our gracious Sovereign, Frederick William the Fourth, not only to confirm the munificent donation annually made to our Society by his royal father, Frederick William the Third, but also to increase the same.

The funds for carrying on our operations during the year, 1st October 1840 to 1st October 1841, were derived from a general income of rds. 11,573.24.1: and during the same period, the expenditure of the Society has amounted to rds. 11,272.11.10; leaving a balance in hand of rds. 301.12.3 (about 45*l.* sterling).

The number of copies of the Scriptures issued from the Depositary within the last year has been 12,829 Bibles and 208 Testaments.

Since the establishment of the Central Prussian Bible Society in the year 1814, to the 1st of October of the present year, its issues, together with those of the Auxiliary Bible Societies, have amounted to 1,076,467 copies of the Sacred Volume.

In this number, it must also be borne in mind, are not included the New Testaments which, with the assistance of the British and Foreign Bible Society, have been distributed in the Prussian Army, and which, in the last ten years, have exceeded 170,000 copies.

From Mrs. Philip.

Cape Town, Nov. 26, 1841.

SINCE Dr. Philip left town for the interior, on a visit to the Missionary Stations connected with the London Missionary Society, I have received the three Boxes directed to his care, containing Bibles and Testaments in the Dutch and English Languages, sent out by the British and Foreign

Bible Society. We were very thankful to receive them; for we had been quite out of both Bibles and Testaments in the Dutch Language for some time; and had been under the necessity of borrowing 50 Testaments from those sent to Mr. Elliott at the Paarl, and 25 from the Ladies' Association, in order to supply the pressing demands from the country.

I now take up my pen to request that you will, as early as possible, present our request to the Committee of your Society to send another supply of both Bibles and Testaments in the Dutch Language. Without having been able to repay either of the above-mentioned loans, our Testaments are reduced to about 60; and had I given as many to each person as were applied for, I should not have had one left in the Depository. I have endeavoured to give a few to each, both of Bibles and Testaments, till a further supply shall be received. Most of them have been given to Missionaries, to be disposed of at their Stations; and the money will be remitted as it is received.

I have at present 32*l.* in hand; but as it is probable I shall receive more on the Missionaries settling their accounts at the end of the year, I shall put off, till after that period, sending a Bill.

We have still a good many English Bibles on hand; but I think it will be well to send a further supply of the *cheapest sort*, both of Bibles and Testaments, and also of small Bibles with References. I am often asked for them, but there is not one in the Depository.

Please to send at least 300 Dutch Bibles, and 500 Dutch Testaments.*

From the Rev. Messrs. Wright and Hughes, to the Secretaries of the London Missionary Society.

Griqua Town, Oct. 15, 1841.

AMONG the events of the year, it has been particularly pleasing to us to witness the desire of our people to possess the Sacred Scriptures, and various elementary books preparatory to them. Griquas, Coranas, Bechuanas, and even Bushmen, have given us ground to hope that the desire to search the Scriptures is extending throughout the country. It ought to be remarked, that the number of Bibles and Testaments *sold*, and not the number *given away*, is the surest ground of hope that they are valued and read by the people. We rejoice in this fruit of the Mission, even though its increase should lessen the ability of our people to contribute to the Society's funds by the more direct and usual way of subscriptions. For Dutch Bibles, 5*l.* 5*s.* have been received. For Sichuana Testaments, received from the Kuruman, (64 copies) 9*l.* 7*s.* 6*d.* Distributed to the Poor, and to Native Teachers, 16 copies, making the total disposed of, 80. We should have far exceeded this number, had we had the needful supply.

It will be observed, among these payments, that one large item is from the Bechuana part of our people, for Sichuana Testaments, which now for the first time are published in that language. Scarcely a week had elapsed after the arrival of the Testaments from Kuruman, at this place, before we were beset by people from all parts of the country, with payment in hand, eager to receive them as a gift from Heaven, and as a boon from the Bible Society.

* 800 Dutch Bibles and Testaments, and 400 English Bibles and Testaments, have been forwarded.

Both Translator and Publisher are worthy of sincere praise, for the general fidelity, correctness, and beauty of this first edition. We hail it as a great blessing to the Bechuana Nation—a volume just in season for the Bechuana Converts, and a mighty weapon in the hands of our Native Teachers. May the Spirit of Truth rest upon it, and show it to be indeed the sword of the Spirit!

From the Rev. J. Clark.

Brown's Town, St. Ann's, Jamaica, Jan. 3, 1842.

WHEN I last wrote, it was under somewhat discouraging circumstances respecting our Auxiliary Bible Society. Although the consignment of Bibles had been selling for nearly a year and a half, not more than one half of them, and those principally of the cheapest kind, had been disposed of. My time was so fully occupied by my duties, that I could not give the amount of time and attention to the great work of circulating the word of God which it demanded; and no one seemed inclined to co-operate with me. But on the latter point I judged hastily. On mentioning the subject to my excellent neighbour, Mr. Randerson, Wesleyan Missionary, I found him ready to unite hand and heart in the work. We issued a Circular, requesting a meeting of those friendly to the object; to which most of the Ministers, and a goodly number of lay gentlemen residing in this district, responded. A good working Committee was formed, and a spirited Public Meeting held. It was resolved to sell the remaining Bibles at 30 per cent. below your charge, making up the difference by subscriptions; unless you consent to the reduction in price, in which case we shall have a considerable sum to send you, as a free contribution. The consequence has been, all the Small Bibles are sold; and we procured a case of 118 Eighteenpenny Bibles from the Kingston Society, all of which were sold in less than two days. Now we have none but large sizes (Brevier to Pica) on hand.

By this packet you will receive a Letter with an enclosure of about 60/., and an order for more Small Bibles, from Mr. Randerson, to whom I have resigned the office of Treasurer. He will, I suppose, send you a statement of accounts.

Most heartily do I rejoice in the immense reduction you have been enabled to make in the price of Bibles. We shall now be able to circulate twice or three times as many as in former years. Who can calculate the results? Twice or three times as many souls may be made wise unto salvation.

Please to send the Bibles ordered as soon as possible.* I think we shall get a Bible into every house, if not into the hand of every person in this part of the parish capable of reading it. And I rejoice, that, with very few exceptions indeed, our young people can read, or are learning to read the word of life. The noble and generous boon of the Society to the Emancipated Negroes has been followed with glorious results, the proofs of which stand out so prominently as to be known and read of all men: but I anticipate yet more glorious results from the great reduction in the price of God's word; and look forward, with ardent, confident expectation that the time is coming, when this island, so lately a dark desert of ignorance and iniquity, will be beautiful and fragrant as the garden of the Lord.

* Supplies have been forwarded*

REMITTANCES RECEIVED IN FEBRUARY.

| | Free Con-
tributions. | Purchase
Account. | | Free Con-
tributions. | Purchase
Account. |
|--|--------------------------|----------------------|--|--------------------------|----------------------|
| Ashton-under-Line | .. | 102 1 0 | Norfolk and Norwich* | .. | 50 0 0 |
| Bala | 74 8 0 | 53 0 0 | Norhampton | .. | 34 9 8 |
| Cerrig-y-Druidion | 25 12 0 | .. | Nottingham | .. | 65 0 0 |
| Barbury, Ladies' Asso. | 10 0 0 | .. | Oldham | .. | 12 10 0 |
| Bloxham Association | 3 7 6 | .. | Plymouth, Devonport, and
Stonehouse | .. | 50 0 0 |
| Barbadoes | .. | 65 0 0 | Preston | 9 14 4 | 30 0 0 |
| Barking | .. | 4 4 0 | Kirkham Association | 10 5 8 | .. |
| Barnesley | 60 0 0 | .. | Prince Edward's Island | .. | 70 0 0 |
| Bath | .. | 194 12 6 | Radnor | .. | 10 0 0 |
| Battersea | .. | 0 14 0 | Reading | .. | 70 0 0 |
| Beaminster | .. | 10 16 2 | Reiford | 40 0 0 | .. |
| Beaufort | .. | 5 1 8 | Richmond, Ladies' Associa-
tion (Yorkshire) | 8 0 0 | .. |
| Berwick | .. | 5 0 0 | Risca (Monmouthshire) | .. | 6 2 0 |
| Bicester | .. | 4 9 9 | Romford and Brentwood | .. | 17 12 7 |
| Bideford | .. | 30 0 0 | Romsey | .. | 7 17 0 |
| Blaenau Ffestiniog | 23 0 0 | 22 0 0 | Rumney | .. | 14 0 0 |
| Bourn | .. | 10 11 9 | Ruthin | .. | 18 14 7 |
| Boroughbridge | .. | 5 19 7 | Rutland and Stamford | .. | 25 0 0 |
| Brecon | .. | 51 2 9 | Hyde | .. | 4 18 10 |
| Bridlington | .. | 14 4 8 | Seven-Oaks and Westerham | .. | 25 5 3 |
| Barnley | .. | 20 0 0 | Shefford | .. | 2 0 0 |
| Barton-on-Trent | .. | 11 5 2 | Sheppey, Isle of | .. | 23 8 0 |
| Cardigan | .. | 10 0 0 | Southwark | .. | 120 0 0 |
| Chelsea | 24 10 0 | .. | Staines | .. | 25 12 0 |
| Cheltenham | .. | 38 0 0 | St. Ann's Western (Jamaica) | .. | 60 0 0 |
| Clapham | 60 0 0 | .. | St. Luke's | 27 14 10 | 16 8 0 |
| Clerkenwell | .. | 44 1 6 | Stoke Newington | 19 5 6 | 5 14 6 |
| Cleveland, Rosedale Branch, 5 0 0 | .. | 350 0 0 | Stourbridge | .. | 50 0 0 |
| Colchester and East-Essex. 500 0 0 | .. | 100 0 0 | Stroud | .. | 30 0 0 |
| Cornwall | .. | 4 11 11 | Ladies' Association | 12 0 0 | .. |
| Cowbridge | 5 0 0 | 4 3 0 | Thame | .. | 5 0 0 |
| Crickhowell | .. | 3 2 3 | Thanet, Isle of | .. | 56 16 0 |
| Croydon | .. | 50 0 0 | Thornbury | 5 0 0 | 11 17 0 |
| Cumberland and Carlisle .. | .. | 61 5 1 | Towcester | .. | 6 0 0 |
| Derby | .. | 22 18 2 | Towyn | 80 0 0 | 15 10 0 |
| Doelgelly | 78 0 0 | .. | Wandsworth | .. | 13 16 6 |
| Dowals | 10 0 0 | .. | Watlington | .. | 8 19 10 |
| Elginshire | 3 10 0 | .. | Westminster | 190 1 8 | 279 18 4 |
| Ely, Isle of | .. | 62 14 0 | Wight, Isle of | 16 0 0 | 15 0 1 |
| Fareham, Ladies' Asso. | .. | 20 0 0 | Windsor | .. | 0 16 0 |
| Festiniog, &c. | 20 0 0 | 25 0 0 | Woburn | 10 0 0 | .. |
| Flintshire, at Holywell | 2 16 0 | 32 10 3 | Worcester | .. | 60 19 4 |
| Gloucester County, at Bath-
urst, New Brunswick | .. | 14 5 0 | York | 348 2 1 | 306 18 1 |
| Gosport | .. | 12 3 6 | | | |
| Guernsey | .. | 100 0 0 | | | |
| Hadley, Barnett, &c. | .. | 3 1 7 | | | |
| Hampstead | .. | 19 17 10 | | | |
| Hants, South-East | 37 7 0 | .. | | | |
| Hereford | .. | 50 0 0 | | | |
| Tarrington Association | 5 0 0 | .. | | | |
| Peterchurch ditto | 1 9 3 | .. | | | |
| Preston & Bickemere do. | 4 12 5 | .. | | | |
| Hoddesdon | .. | 10 0 0 | | | |
| Holbeach | .. | 6 8 0 | | | |
| Horncastle | .. | 18 11 6 | | | |
| Howden | 20 0 0 | .. | | | |
| Ladies' Association | 5 0 0 | .. | | | |
| Islington | 50 0 0 | 49 0 1 | | | |
| Kingston-on-Thames | 40 0 0 | 4 5 0 | | | |
| Lavenham | .. | 4 7 7 | | | |
| Lincoln | .. | 80 0 0 | | | |
| Llanycrwys | 12 0 0 | 11 0 0 | | | |
| London Welsh | 45 0 0 | .. | | | |
| Luton Branch | 20 0 0 | .. | | | |
| Manchester, Ladies' Branch, 50 0 0 | .. | .. | | | |
| Middlesex, South-West | 5 0 0 | 24 10 3 | | | |
| Ealing Ladies' Association, 5 0 0 | .. | .. | | | |
| Hounslow ditto | 5 0 0 | .. | | | |
| Mitcham | .. | 14 11 6 | | | |
| Naikworth, Ladies' Asso. | 10 0 0 | .. | | | |
| Nantwich | .. | 29 10 0 | | | |
| New Brunswick, at St. John's, .. | .. | 112 2 0 | | | |
| Newcastle-on-Tyne | 95 6 7 | 25 5 0 | | | |
| Ladies' Branch | 20 0 0 | .. | | | |
| Country Associations | 31 3 9 | .. | | | |

DONATIONS OF TEN POUNDS & UPWARDS.

| | |
|---|---------|
| A. A. A. | 100 0 0 |
| Anonymous, Half Bank Note, No. 19969† | 100 0 0 |
| A. B. | 10 0 0 |
| A Thank-Offering for Mercies received,
from A.G., per Rev. J. Raven, Mildenhall. | 10 0 0 |
| Drake, W. W. Esq., Walthamstow | 82 10 0 |
| E. E. B. | 10 10 0 |
| For Mercies received | 10 10 0 |
| Friends, Two, per C. S. Dudley, Esq. | 10 0 0 |
| Roberts, N. Esq., Barnett | 100 0 0 |
| Scrivens, G. Esq., Clapham Com. | 10 10 0 |

LEGACIES OF TEN POUNDS & UPWARDS.

| | |
|---|---------|
| Pearl, Robert, Esq., late of Hornodon,
Essex | 50 0 0 |
| Sprout, Peter Esq., late of Nantwich (duty
free) | 200 0 0 |

COLLECTION.

| | |
|---|--------|
| Teachers and Children of St. Swithin's
Sunday School | 3 10 9 |
|---|--------|

* See page 309.

† This Half Note was received in December, and ought to have been acknowledged in No. 33.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES:

Continued from p. 309 of No. 35.

Connected with

Connected with

ST. ANDREW'S Association

TRESSINGFIELD ditto

STRADBROOK ditto

PEASENHALL ditto

STRATFORD ditto

SNAPE ditto

Halesworth Br.

Saxmundham Br.

WANGFORD Association... Southwold Branch.

MENDHAM ditto.... Stowmarket ditto.

CORTON ditto.... Lowestoft ditto.

EARL SOHAM ditto

BADDINGHAM ditto Framlingham do

DENNINGTON do

From a Correspondent at Neath.

November, 1841.

A POOR man, in one of our Neath Bible Districts, who was supplied with a 10s. Loan Bible in 1831 and 1832, lately sent a few plums from his own tree, as a token of gratitude to the person who had visited that previously much-neglected district, about twelve miles from Neath; and thus reminded, she lately called upon him, in passing through the village. At the first moment, neither recognised the other: advancing years and paralysis had made considerable inroads upon his frame, but his mind was not only unimpaired, but considerably brightened. On recognising his visitor, he burst forth into lively expressions of gratitude, for the great blessing the Bible had proved to him, he having read it through twelve times! "Oh!" said he, "that Bible has been such a mercy to me! Had it not been for this, how should I have been spending my time, in reading foolish tales and fables, such as I did in the days of my youth. Oh, it has been such a blessing!—and it is always new!" He was reminded, that it was from the renewings of the Holy Spirit, accompanying its perusal;—in which he acquiesced. Inquiry was made, whether any particular parts were more comforting to his mind than others. He spoke of several parts of the Old, and the whole of the New Testament; but said he, laying his hand upon it, "The whole is so excellent!—it is the Truth!" He spoke of the employment of his time, sitting down in his old elbow-chair, with his back to the light, so as for the light, entering at his cottage-door, to shine upon his book. "I rise early," said he, "and sit and read. Oh, what a blessing it has been to me, that you sent me that book! But now it is much worn, and wants repair." And his hands and arms being feeble with age and infirmity, he wished to have a Testament, as less ponderous; and to know the price. He was assured he should soon be supplied with a Loan one, for the remainder of his life, as was the Bible. He spoke of his own spiritual state. "Sometimes," said he, "I feel great dryness;"—and then, it was remarked, comes a shower. "Oh, yes!" said he, with the tears starting into his eyes:—and it was evident that the Spirit from on high was at seasons poured upon him, enlightening and comforting his soul. Nor was he ignorant of the stratagems of an unwearied enemy; pointing with his finger to his ear, and expressing his consciousness of Satan being busy with his suggestions, and of the necessity of watchfulness and prayer against his devices. Inquiry was made as to his worldly circumstances; as he appeared, from the scene around him, to be very poor: he was then engaged in cutting skilps for mending his thatch, but was not able to do much. He and his wife received 2s. a week from the parish; but he

made no complaint: on the contrary, he expressed his gratitude for the help afforded by his son, who had become a far better character than he could ever have anticipated; but regretted that he was, by religious profession, a Unitarian—that he could not unite in his views. Sentiments were reciprocated on the importance of faith in the blood shed for us, and belief in Christ having left the glory of his Father and come upon the earth to lead us from earth to heaven. Allusion was also made, in the course of conversation, to the number of times, between eighty and ninety, in which the subject of the Atonement by the Priests under the Law was spoken of in the Old Testament, as pointing to the one great Sacrifice for sin; and the change from the Legal to the Spiritual Dispensation, so strikingly described in the Epistle to the Hebrews. Again and again he poured forth his sense of gratitude for these things; and for the blessing which the Bible had been to him, where all these truths are recorded. And he was reminded, that though here he had such a poor and humble cot, or rather hovel, there were many mansions above, promised equally to the rich and to the poor; for there would be no difference there on account of worldly circumstances:—the poor of this world may be rich in faith, and heirs of the kingdom of God. But it is difficult to find any language to express the sense of spiritual refreshment partaken of in the lowly cot of this poor man: it proved truly as a brook by the way, after passing over the Breconshire mountains. Before we parted, a trifle was handed to help him in his temporal need, which seemed wholly unexpected; and then, shaking hands with the aged pilgrim, his gratitude seemed as if it could scarcely be bounded.

From the Treasurer of the Moorfields and Finsbury Ladies' Association.
 March 19, 1842.

I do not know whether the result of the Sermon has been reported to you:—I refer to the Sermon at City-Road Chapel, preached on the 27th of February, by the Rev. Wm. Barton. The Collection amounted to 15*l.* 2*s.* 4½*d.* We were well pleased with this, especially as compared with the Collection at the Meeting last year, which was only 5*l.* 15*s.*; and the expenses of platform, printing bills, and Report, was 4*l.* 7*s.*, leaving less than one pound clear:—so that you will not be surprised at our resolution to obtain a Sermon; which was preached by one of the Ministers who was present at the Meeting; and who was so grieved at the thinness of the audience, that he wished for an opportunity of making an appeal in behalf of this important Society.

It has occurred to me, that if the proceeds of the Sermon were published in the "Extracts" as a remittance, the effect might be beneficial, as an example; but this I leave entirely to your better judgment. I only desire it, with the hope of inducing others, who may be in a declining state, to make a similar effort to stir up the zeal of congregations.

From Mr. de Pressensé.

Paris, March 29, 1842.

THE remarkable facts which have occurred during the year which will terminate with the present month, and which I have from time to time communicated to you, will have sufficiently proved that this year ought to be regarded as one more particularly distinguished by the blessings vouchsafed by the Lord to the labours of your Society in France. You will, in fact, have seen, that you have not only reason to rejoice that the dissemination of the word of God has been effected with

greater ease in this country, but also that it has brought forth abundant fruit in the conversion of sinners. Although it is not my intention to offer a mass of new facts, in support of an assertion which has been so fully proved, yet I cannot resist the pleasure which I feel in quoting a fresh instance of the happy and blessed results of your distributions of the Holy Scriptures.

The New Testament had been introduced nearly two years ago into one of our large central Houses of Correction by a friend who acted as almoner among the Protestant prisoners; but although his office did not, strictly speaking, admit of his having any thing to do with other prisoners, he nevertheless sought to convey the Holy Scriptures into the hands of those belonging to other Denominations: nor have his endeavours been in vain, as you will presently hear. On a recent occasion, a prisoner requested a private conversation with him; when, amidst many tears, he opened his whole heart to him, stating that the first chapter of the Epistle to the Romans had made him sensible of the fearful state in which he was by nature: and while expressing his gratitude for the precious boon of the word of God, his sighs and lamentations declared the deep sorrow which he felt at the recollection of his past misdeeds. He earnestly entreated the Minister to pray to the Lord in his behalf, that he might be filled with genuine repentance, and be led in humble contrition to throw himself at the foot of the Cross of Christ in the hope of finding grace and mercy. Having thus unburthened his mind, he drew from underneath his coat a kind of knife, sharpened like a poniard, and addressed the Minister thus:—"Take it, I beseech you—take away this deadly weapon: it is long that I have contrived to keep it concealed from every eye; and by means of it I hoped to wreak my vengeance, the first favourable moment, on the governor of the prison, for whom I have nourished a diabolical hatred. God has arrested my arm: He has taken compassion upon me, in not permitting me to add this deed of blood to the rest of my crimes; and, instead of treating me as I deserve, He has mercifully spoken to my bad heart by His holy word. Oh! let me again entreat you to pray for me, that I may be truly converted." This he repeated, at various times, to the Minister; and what seems to prove the reality of his contrition, is, that so far from seeking any alleviation in his sentence, he owns that his punishment could not be sufficiently rigorous, even if he were condemned to suffer for the remainder of his life.—Here is certainly a brand snatched from the burning. Here is a fresh confirmation of the power of the Bible, showing, as it declares itself to be, "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." And, God be praised! it has evinced its power, not on one individual only in the prison: several other prisoners have also imbibed strong and salutary impressions; and the best proof of the value which the greater part of them attach to the Holy Scriptures is, that of those who quit the house at the expiration of their sentence, there are very few who do not carry away with them their copy of the Bible, with which, at their own request, they have been supplied, and towards the payment of which they have willingly contributed a proportion of the small allowance granted to them for their daily labour.

After this gratifying fact, as well as so many others detailed in my correspondence for the past year, it may, without exaggeration, be asserted, that the more the work of your Society is carried on in this country, the

more it developes its importance and benefit, and the necessity of its continuance. Among the various means employed, under the blessing of God, by the followers of Jesus, for the advancement of the Kingdom of the Great Head of the Church, there are certainly those, which, however excellent in their way, are only of a temporary nature, and may be considered as the scaffolding erected for the building of an edifice, and destined to be removed after the work is completed. Such, however, is not the case with a Bible Society: it is at all times of use: it is itself a building based upon the rock—the permanent mean which the Almighty will cause, until the end of time, to be the instrument in his hand for manifesting the purposes of His mercy to mankind. Is it not eminently so in regard to this country? Have you not, for the last twenty-one years, continued, from year to year, to circulate an increased number of copies of the Scriptures among us? and, be it understood, not by adhering pertinaciously to the plan first adopted—though originally good in itself—namely, of multiplying opportunities for making known their existence in a land where, before, they were wholly unknown; but by entirely re-modelling that plan, that is to say, by materially limiting gratuitous distributions, and by gradually, from year to year, effecting sales through your colporteurs or depositories, on terms approaching nearer and nearer to the cost prices. And what, it may be asked, is the result of these modifications in your plans?—what the result of the thousands and hundreds of thousands of copies of the Scriptures circulated in France? Every new year has been more remarkably blessed than the preceding one; either by exhibiting a more abundant distribution, or by displaying, in a clearer and more striking manner, the happy effects which have come within our knowledge. No: rest assured that the seed which you have so faithfully sown has not fallen into an unfathomable abyss, and so been lost: for it would be shutting our eyes against the light of day to call in question the certainty of these blessings which rest on your labours in a field once so sterile, but now becoming daily more fruitful. Let us unite in praising the Lord; let us adore His ways of love; and let us entreat Him to be pleased to continue us in the post to which we have, through mercy, been raised, by His having enabled us to put into circulation, between the 1st of April 1841 and 1st of April 1842, 16,424 Bibles and 129,621 New Testaments; or 146,045 copies of His holy word. And, with feelings of gratitude, let us take a retrospective view of our operations from April 1820, when your labours first commenced in France; and we shall find, that, from the dépôt in this city, there have been issued, down to the present time, 1,692,659 copies of the Scriptures; of which 961,509 have been distributed within the nine years of my connexion with the Society.

From the Rev. P. La Trébe.

33, Ely Place, March 14, 1842.

THE following extracts of Letters, addressed to me by our Missionary Brethren in Labrador, may not be altogether unacceptable to your Committee. They tend to prove the value which the poor Esquimaux attach to the possession and perusal of the word of God; and the desire of their spiritual Teachers to provide, gradually, for their becoming acquainted with the whole of the Sacred Volume; a desire which, with the continued generous assistance of the British and Foreign Bible Society, they may hope to see fulfilled at no very distant time.

From the Rev. J. Lundberg, Nain.

"The copies of the Esquimaux Pentateuch, which we have received by the

'Harmony,' will be in the hands of our people ere many months have elapsed. While engaged last winter in the distribution of the copies of the New Testament, for which we have likewise to thank the British and Foreign Bible Society, I took the opportunity of bringing its object and labours under the special notice of our people. They all expressed great thankfulness to the Society, for having been so kindly mindful of their wants: and when reminded, that it would doubtless be agreeable to the Committee to receive some proof of the gratitude they felt, all the men present, with one voice, declared, that they would gladly give a quantity of seals' blubber as soon as they had any to bestow. A man, named Adam, immediately went and brought us an offering out of his little store; and others promised to make a similar contribution in the course of the summer, if they were blessed with success in the seal-hunt. The season proved, however, so unfavourable, that but three fathers of families, Moses, Joash, and Abraham, were enabled to fulfil their well-meant intention. Their joint offerings amount to three gallons of pure seal-oil; the value of which we would request you to pay over to the Bible Society, in their name, and with our sincere Christian regards."

From the Rev. Lewis Morhardt, Helson.

"Having been confined to the house, since the month of June, by a hurt upon my left foot, I have had more time at my command for the work of translation than I expected; and have, in consequence, been enabled to complete the Translation of the twelve Minor Prophets, and the Proverbs of Solomon."

From the Rev. C. Barsoe, Hopedale.

"You will learn with sorrow the loss we have sustained, by the departure of our First Native Assistant, Amos, on the 27th of April last. During his illness of eight days, I visited him frequently, and greatly to my own edification. When I saw him the first time, he was sitting on his bed of rein-deer skin (for the oppression on his chest did not permit him to lie down); and at no great distance from him was the box in which he kept his New Testament and other portions of Scripture. I inquired if he was still able to read: 'Yes,' replied he, 'I have been reading this very day, and thinking how precious is the gift of God's holy word, and how thankful we ought to be to our brethren and friends across the ocean, for having provided us with this treasure.' At a subsequent visit, I found him sensibly weaker. When I expressed my belief that this illness would be the means of his departure, and asked if he was ready to go to Jesus, he replied, 'My family are praying earnestly for my life, and for *their* sakes I would gladly live a little longer; but I am quite resigned to our Saviour's will.' The loss of this worthy man is greatly regretted by our whole congregation. His example has spoken yet more powerfully to his countrymen than even his valuable advice and exhortations."

I would only add to the foregoing, that the value of the humble offering to your Society, alluded to by Brother Lundberg, amounts to about ten shillings; which, if it be not too small for acceptance, our Treasurer will be very happy to hand over to you.

Your Committee will be gratified to learn, that the Version of the Psalms in the Greenlandish Language, which you kindly undertook to have printed, at the expense of the Society, under the direction of our Brethren in Germany, has already left the press; and that 200 copies will be bound, and in readiness to be forwarded to Greenland, by the vessels which sail from Copenhagen in the first days of April. I hope to be able shortly to lay upon the table of your Committee some copies of this valuable book.

REMITTANCES RECEIVED IN MARCH.

| | Free Contributions. | Purchase Account. | | Free Contributions. | Purchase Account. |
|----------------------------|---------------------|-------------------|-------------------------|---------------------|-------------------|
| Aberayron | 70 0 0 | 15 0 0 | Alford | 12 14 4 | 7 5 8 |
| Aberdeen | 150 0 0 | | Anglesea | 500 0 0 | 180 0 0 |
| Inverury Association | 21 0 0 | | Arundel | | 16 9 6 |
| Aberystwith | 200 0 0 | | Ashton-under-Line | 105 0 0 | 112 1 3 |
| Abingdon | 55 0 0 | 30 0 0 | Aylesbury | 5 0 0 | 24 10 0 |
| Aburgic | 23 0 0 | 15 17 10 | Bala | 4 0 0 | 8 0 0 |

| | Free Con-
tributions. | Purchase
Account. | | Free Con-
tributions. | Purchase
Account. |
|---|--------------------------|----------------------|--|--------------------------|----------------------|
| Banbury | 31 12 6 | 27 5 2 | Launceston Branch | 40 0 0 | |
| Bangor | 50 0 0 | 40 0 0 | Liskeard ditto | 8 0 0 | |
| Barking | .. | 1 8 0 | Ditto Association | 10 0 0 | |
| Barnesley | .. | 39 15 6 | Linkinhern Asso. | 4 10 0 | |
| Barton-on-Humber | 37 8 10 | 16 10 0 | St. Ives ditto | 2 0 0 | |
| Bath | 150 0 0 | | Trewnulland ditto | 0 14 0 | |
| Battersea | 35 0 0 | 2 14 6 | Looe Branch | 5 0 0 | |
| Bedford | 60 0 0 | | Lostwithiel ditto | 25 0 0 | |
| Bedwellty | .. | 5 0 0 | Padetow ditto | 10 0 0 | |
| Berriew | 4 0 0 | 6 16 0 | Penryn ditto | 22 16 0 | |
| Berwick | 1 2 6 | 28 17 6 | Ditto Association | 10 0 0 | |
| Beverley | .. | 24 15 4 | Penzance Branch | 12 4 2 | |
| Bideford | .. | 12 7 0 | Ditto Association | 20 0 0 | |
| Bishopwearmouth & Sunder-
land | 7 14 10 | 31 14 4 | Mouthole ditto | 7 6 4 | |
| Ladies' Association | 3 12 2 | | Marazion ditto | 10 0 0 | |
| Birmingham | .. | 62 19 8 | Redruth Branch | 30 0 0 | |
| Blackheath | .. | 57 0 0 | Roseland | 30 0 0 | |
| Ladies' Branch | 50 0 0 | | Corwen | 12 0 0 | 24 0 0 |
| Deptford Ladies' Asso. | 10 0 0 | | Crickhowell | 10 19 4 | |
| Woolwich ditto | 40 0 0 | | Croydon | .. | 4 0 0 |
| Burrage-House Academy, .. | 3 3 0 | | Cumberland and Carlisle .. | .. | 55 4 0 |
| Blandford | .. | 10 12 0 | Carlisle Ladies' Association, .. | 15 16 4 | |
| Durweston and Stourpaine, .. | 0 17 9 | | Hayton, East | 8 0 0 | |
| Spetsbury Association | 3 10 3 | | Maryport Branch | 2 4 4 | |
| Broomsbury | .. | 85 0 0 | Penrith ditto | 59 11 4 | |
| Russell, Bedford, & Blooms-
bury-Square Branch | 20 0 0 | 1 0 0 | Rickerby Association | 11 16 10 | |
| Bolton | .. | 94 7 5 | Wigton Branch | 2 3 3 | |
| Boston | 47 10 7 | 52 13 1 | Darlington | .. | 2 5 13 1 |
| Ladies' Association | 12 0 0 | | Barnard-Castle Branch | 19 6 8 | |
| Spalding ditto | 10 0 0 | | Bishop-Auckland ditto | 10 13 9 | |
| Bourne | 10 0 0 | | Ditto, Ladies' Association, .. | 1 11 7 | |
| Bourton-on-the-Water | 10 0 0 | | Darlington Ladies' Branch, .. | 20 0 0 | |
| Ladies' Association | 9 0 0 | | Etherley Association | 3 0 0 | |
| Brigend | 20 0 0 | | Middleton Tensdale | 5 0 0 | |
| Bristol | 415 12 6 | | Yarn | 13 18 7 | |
| In aid of Cheap Scriptures, .. | 25 0 0 | | Sundries | 0 19 5 | |
| Brixton and Stockwell | 25 1 1 | 9 9 0 | Deddington | 10 0 0 | 4 4 0 |
| Bryn Eglwys | 12 0 8 | 1 9 4 | Denbigh | 16 10 0 | 44 9 6 |
| Buckingham | .. | 40 4 5 | Llanhaeadr | 13 15 0 | |
| Burslem | .. | 35 0 0 | Henllan | 13 10 0 | |
| Burton-on-Trent | .. | 29 2 2 | Derby | 50 0 0 | 213 13 6 |
| Camberwell | .. | 34 4 4 | Devon and Exeter | .. | 100 0 0 |
| Ladies' Branch | 93 14 9 | | Doncaster | 30 0 0 | 21 5 5 |
| Canterbury | .. | 85 18 0 | Dorking | .. | 11 16 2 |
| Nonington Association | 3 0 0 | | Dudley | 22 15 7 | 44 6 8 |
| Wingham Branch | 2 2 0 | | Ladies' Association | 16 4 7 | |
| Ashford ditto | 6 0 0 | | Tipton Ladies' Branch | 4 9 3 | |
| Preston Association | 2 10 0 | | Dutham | 59 11 6 | 95 8 6 |
| Littlebourne ditto | 0 10 0 | | Ebbw Vale | .. | 6 10 0 |
| Smeeth ditto | 4 0 0 | | Edinburgh | 55 0 0 | 7 7 7 |
| Cardmarthen | 3 8 3 | | Don. R. Ruthenford, Esq. | 10 10 0 | |
| Cardiff | 25 0 0 | 120 0 0 | Dunse 2d Un. Asso. Cong. | 5 0 0 | |
| Ladies' Branch | 19 10 7 | 13 12 11 | N. Leith Juv. Miss. Soc. | 1 13 4 | |
| Cerne | .. | 1 19 8 | Minchive Un. Asso. Cong. | 2 0 0 | |
| Chapel-en-le-Frith | 25 0 0 | 9 14 0 | Legacy of "A Disciple of
Christ" (St. Ives expenses) .. | 4 15 0 | |
| Chelmsford | .. | 142 12 6 | Ely, Isle of | .. | 39 18 0 |
| Dunmow Ladies' Asso. | 10 0 0 | | Essex, South-West | 203 19 6 | 314 7 2 |
| Cheltenham | .. | 41 12 2 | Evesham | .. | 32 0 0 |
| Ladies' Association | 30 0 0 | | In aid of Cheap Scriptures, .. | 11 9 0 | |
| Chester | 100 0 0 | 60 0 0 | B. Risdon, Esq., ditto | 2 0 0 | |
| Chigwell, Ladies' Asso. | 4 0 10 | 8 7 2 | Evesham Female Asso. | 5 0 0 | |
| Chippenhani | 10 0 0 | | Bilford and Salford | 5 0 0 | |
| Chobham | 12 0 0 | | Fareham & Bishop's Waltham .. | .. | 30 1 10 |
| Cinque Ports | .. | 62 7 5 | Botley Association | 2 0 0 | |
| Clydach | .. | 6 19 5 | Droxford ditto | 13 0 0 | |
| Cockermouth | 40 5 6 | 6 14 6 | Wickham | 5 0 0 | |
| Conway | 35 0 0 | 30 0 0 | Farnham | 10 0 0 | 14 10 1 |
| Cornwall | .. | 78 15 0 | Binstead and Kingsley | 5 0 0 | |
| Truro Ladies | 10 0 0 | | Farringdon | 16 0 0 | 5 1 2 |
| St. Austell Branch | 40 0 0 | | Faversham | .. | 6 8 1 |
| Ditto Association | 10 0 0 | | Fkighard | 50 0 0 | |
| Bodmin Branch | 36 0 0 | | Fordingbridge | .. | 20 14 0 |
| St. Columb ditto | 20 0 0 | | Gainsborough | 100 0 0 | 136 4 4 |
| Falmouth ditto | 45 0 0 | | Gloucester | .. | 40 0 0 |
| Helston ditto | 10 0 0 | | Glyn Ceirlog | 8 0 0 | 1 7 6 |
| St. Ives ditto | 15 0 1 | | Goole and Mablethorpe | .. | 48 5 2 |
| Ladies' Association | 6 0 0 | | Ladies' Association | 0 4 1 | |
| Zenner ditto | 1 14 5 | | Swinefleet Association | 1 13 6 | |
| | | | Garthorpe ditto | 8 0 8 | |
| | | | Rawcliffe ditto | 1 1 0 | |

| | Free Contributions. | Purchase Account. | | Free Contributions. | Purchase Account. |
|--|---------------------|-------------------|---|---------------------|-------------------|
| Gosport | .. | 8 13 6 | Llandoverly | 5 0 0 | |
| Grantham | .. | 28 3 10 | Chlyoum | 3 14 6 | |
| Gravesend | 12 0 0 | | Mothvey | 2 10 0 | |
| Ladies' Association | 8 0 0 | | Llandrillo | 12 0 0 | 2 12 6 |
| Guildford | 7 0 0 | | Llanelli | 20 0 0 | 30 3 3 |
| Legacy of late R. Burch-
att, Esq. (100% less duty) | 90 0 0 | | Llanerchymedd | 57 0 0 | 20 0 0 |
| Ladies' Association | 26 0 0 | | Llanfair | 29 12 4 | 26 3 0 |
| Hackney | 84 0 0 | 56 6 6 | Llangadfan, &c. | 4 10 0 | 4 10 0 |
| Hadley, Barnet, &c. | 23 0 0 | 1 10 1 | Llangammarch | 20 10 0 | 18 3 6 |
| Halifax (Yorkshire) | 70 0 0 | | Llangollen | 40 0 0 | 12 12 0 |
| Ladies' Branch | 26 0 0 | | Llangybi | 14 5 6 | |
| Halifax (Nova Scotia) | .. | 130 0 0 | Llanrhadr-fyn-Mochnant | 5 0 0 | 15 0 0 |
| Hammersmith, Ladies' Assn. | 13 5 10 | | London, City of, Ladies' | 28 14 2 | 42 9 0 |
| Chislewick ditto | 7 0 0 | | Langbourn Ward | 25 0 0 | |
| Hampstead | .. | 4 13 8 | London, North-East | .. | 120 4 8 |
| Kentish-Town Association, 21 | 2 10 | 0 17 2 | Haggerstone Ladies' Assn. | 7 15 11 | |
| Hanley and Shelton | 10 0 0 | 55 0 0 | Hoxton ditto | 15 0 0 | |
| Hants, East Branch | .. | 1 16 0 | Moorfields ditto | 30 19 5 | |
| Hastings | 70 0 0 | | London, North-West | 142 19 7 | 73 0 0 |
| Hay | .. | 28 15 11 | Long Preston | 11 7 2 | |
| Hemel Hempstead | .. | 12 11 2 | Louth | 70 0 0 | 70 0 0 |
| Hertford | 50 0 0 | 20 0 0 | Ludlow | 20 0 0 | |
| Hitchin and Baldock | .. | 107 17 0 | Luton | .. | 28 0 0 |
| Holbeach | .. | 4 13 1 | Lyme and Charnmouth | .. | 10 12 5 |
| Howden | .. | 16 9 10 | Maidenhead | 40 0 0 | |
| Huddersfield | .. | 221 10 3 | Manchester | .. | 302 14 2 |
| Holmfirth Association | 10 0 0 | | Cambrian Branch | 15 0 0 | |
| Hull | .. | 624 8 11 | Man, Isle of | 8 19 4 | 20 0 0 |
| Hiracombe | .. | 40 12 9 | Mansfield | 35 0 0 | |
| Islington | 74 4 4 | 24 18 4 | Market Weighton | 12 0 0 | |
| Jersey | 25 0 0 | 58 11 0 | Mendip | .. | 12 6 10 |
| Keighley | .. | 10 0 0 | Menthyr Tydvil | .. | 20 0 0 |
| Kendal | 25 15 6 | 74 0 10 | Middlesex, South-West | .. | 7 10 0 |
| Ladies' Association | 50 0 0 | | Brentford Ladies' Assn. | 10 0 0 | |
| Kirkby-Lonsdale Branch | 15 8 0 | | Milborne Port, Stallbridge, &
Henstridge | 25 0 0 | 5 0 0 |
| Milnthorpe Ladies' Assn. | 14 0 0 | | Mitcham | 15 0 0 | 10 8 3 |
| Sedberg Branch | 7 0 0 | | Mochdre | 44 0 0 | 26 0 0 |
| Brough Ladies' Assn. | 4 0 0 | | Moumouth | .. | 10 0 10 |
| Holme Association | 2 10 0 | | Mynyddyslwyn | .. | 19 15 2 |
| Endmoor ditto | 2 6 6 | | Nant Conway | 23 18 5 | 18 18 5 |
| Kirkby-Stephen ditto | 14 0 0 | | Neath | 15 4 0 | 45 19 0 |
| Kensington | .. | 60 8 10 | Nevin | 48 0 0 | 30 0 0 |
| Ladies' Branch | 22 7 5 | | Newbury | 20 0 0 | 44 12 9 |
| Fulham Association | 5 0 0 | | Ladies' Association | 20 0 0 | |
| Upper Chelsea ditto | 5 0 0 | | Juvenile ditto | 8 7 0 | |
| Stowe-Street and Belgrave-
Square ditto | 25 0 0 | | Hungerford Branch | 64 0 0 | 5 18 2 |
| -- Knight, Esq., per ditto | 10 10 0 | | Ladies' Association | 29 0 0 | |
| Kettering | 112 14 4 | 57 5 8 | Juvenile ditto | 1 0 0 | |
| King's Cliffe (Northampton-
shire) | 20 0 0 | | Thatcham Association | 6 0 0 | |
| Kingston-on-Thames | 45 0 0 | 7 0 6 | Newcastle Emlyn | 10 0 0 | 18 0 0 |
| Kingsbridge | .. | 25 0 0 | Newcastle-on-Tyne | .. | 50 13 4 |
| Kirton-in-Lindsey | .. | 25 0 0 | Ladies' Branch | 10 0 0 | |
| Knareborough | 9 18 4 | 8 15 0 | Newcastle-under-Line | 61 14 3 | 18 18 5 |
| Lanark, New | 10 0 0 | | Newport (Monmouthshire) | .. | 24 19 5 |
| Lancaster | .. | 79 17 5 | Newport (Pembrokeshire) | 40 0 0 | 14 11 0 |
| Leeds | 12 17 8 | 139 13 7 | Newport Pagnel | .. | 15 13 11 |
| Legacy of the late D.
Underwood, Esq., 200% | 180 0 0 | | New Quay | 34 14 0 | 27 8 4 |
| Leek and Moorlands | .. | 118 0 11 | Newtown, Ladies' Assn. | 10 12 4 | 2 8 6 |
| Leicester | .. | 150 0 0 | Northallerton | 10 4 0 | 8 9 0 |
| Ladies' Association | 5 0 0 | | Northampton | .. | 54 13 4 |
| Hinckley Branch | 6 0 0 | | Ladies' Association | 6 7 6 | |
| Market-Harborough ditto | 18 0 0 | | Naseby ditto | 4 13 0 | |
| Castle-Donington Assn. | 20 0 0 | | Wellington Branch | 36 0 0 | |
| Syston ditto | 2 0 0 | | Ravensthorpe Association | 9 15 6 | |
| Thruslington ditto | 1 0 0 | | Scaldwell ditto | 2 16 4 | |
| Loughborough Branch | 24 0 0 | | Spratton ditto | 6 0 0 | |
| Melton Ladies' Assn. | 9 6 0 | | North Britons in London | 100 0 0 | |
| Old Dalby ditto | 9 12 6 | | Norwich and Norfolk | .. | 150 0 0 |
| Long Clawson | 0 7 0 | | Barton Association | 4 10 0 | |
| Leighton Buzzard | .. | 9 2 4 | Disa Branch | 6 6 0 | |
| Lichfield | .. | 38 7 10 | Ladies' Association | 4 10 0 | |
| Lincoln | 210 6 10 | | Downham Branch | 22 10 0 | |
| Liverpool | .. | 300 0 0 | Harling Association | 0 8 8 | |
| Welsh Branch | 350 0 0 | | Methwold Branch | 4 10 0 | |
| Llanarmon | 6 0 0 | 4 10 0 | Winfarthing Association | 0 18 6 | |
| Llanarmon-in-lal | 4 0 9 | | Nottingham | .. | 40 0 0 |
| Llandisall | 20 0 0 | | Beeston Association | 10 0 0 | |
| | | | Oldham | 30 0 0 | 13 16 6 |
| | | | Olney | 20 0 0 | |
| | | | Oxford | 15 0 0 | |
| | | | Ladies' Association | 5 0 0 | |

REMITTANCES RECEIVED IN MARCH.

| | Free Contributions. | Purchase Account. | | Free Contributions. | Purchase Account. |
|--|---------------------|-------------------|--|---------------------|-------------------|
| Otley..... | 15 0 0 | 20 0 0 | Thornbury..... | .. | 8, 13 8 |
| Penlryn..... | 28 0 0 | 11 3 6 | Berkeley Association..... | 5 5 6 | |
| Pentonville..... | 15 0 0 | .. | Tilstock..... | 9 0 0 | |
| Petworth..... | .. | 11 4 2 | Tindale Wrd..... | 10 0 0 | 15 0 0 |
| Pictou (<i>New Scotia</i>)..... | 80 0 0 | .. | Alston Branch..... | 5 0 0 | 12 10 0 |
| Plymouth, Devonport, and
Stonehouse..... | .. | 131 18 9 | Tiverton..... | .. | 25 0 0 |
| Pontefract..... | 64 17 5 | 12 11 7 | Torquay..... | 28 13 10 | 24 19 8 |
| Pontypool..... | 10 0 0 | .. | Ladies' Association..... | 7 12 8 | .. |
| Poole..... | 30 0 0 | 14 17 10 | Torrington..... | .. | 20 0 0 |
| Portsmouth Dock-yard..... | 6 15 0 | 6 15 0 | Towcester, Woodford Asso..... | 6 17 9 | 1 2 0 |
| Preston..... | .. | 30 0 0 | Trawsfynydd..... | 8 0 0 | 7 0 0 |
| Prince Edward's Island..... | 20 0 0 | .. | Tring and Berkhamstead..... | .. | 5 0 0 |
| Pwllheli..... | 50 0 0 | 11 17 11 | Tunbridge Wells..... | .. | 40 0 0 |
| Rawtenstall..... | .. | 10 0 0 | Tunstall..... | 20 0 0 | 20 0 0 |
| Reading..... | 104 11 10 | 17 18 4 | Tymawr..... | 20 0 0 | 9 18 0 |
| Richmond (<i>Surrey</i>)..... | 40 0 0 | 5 9 9 | Ux..... | 8 0 0 | .. |
| Ripon..... | 12 0 0 | 1 3 1 | Ulverstone Ladies' Asso..... | 10 0 0 | .. |
| Rhuabon..... | .. | 25 16 9 | Vale of Troed-y-ravwr..... | 21 0 0 | .. |
| Rochester and Chatham..... | 10 0 0 | 42 17 9 | Van Diemen's Land..... | 100 0 0 | .. |
| Rochester and Strood La-
dies' Association..... | 2 0 0 | .. | Wallingford..... | 70 0 0 | .. |
| Brompton and Gillingham..... | 4 10 8 | .. | Walsall..... | .. | 13 17 0 |
| Romford and Brentwood..... | .. | 7 7 6 | Wands-worth..... | 20 0 0 | 11 10 9 |
| Rugby..... | 17 0 0 | 17 0 0 | Wantage..... | 12 8 6 | .. |
| Saffron Walden..... | .. | 15 16 1 | Wareham, Ladies' Asso..... | .. | 5 15 8 |
| Salisbury..... | .. | 35 0 0 | Weald of Kent..... | 17 0 0 | 11 0 0 |
| Savoy..... | 0 8 4 | 1 17 0 | Cranbrook Ladies' Asso..... | 12 0 0 | .. |
| Scarborough..... | .. | 25 15 0 | Welshpool..... | 5 0 0 | 23 9 11 |
| Settle..... | 35 0 0 | 5 9 9 | Ladies' Association..... | 5 0 0 | .. |
| Sevenoaks and Westerham..... | 30 0 0 | 14 9 9 | Wensleydale..... | 5 0 0 | .. |
| Sevenoaks Ladies' Asso..... | 10 0 0 | .. | Hawes Branch..... | 15 0 0 | .. |
| Ditto Gentlemen's ditto..... | 8 0 0 | .. | West Bromwich..... | .. | 135 0 0 |
| Westerham Ladies' ditto..... | 12 0 0 | .. | Whitehaven..... | 13 9 8 | 44 10 10 |
| Ightham, Wrotham, &c..... | 5 0 0 | .. | Wiltshire..... | 30 2 0 | 400 18 0 |
| Sittingbourne..... | 20 0 0 | .. | Donation of B C. Malms-
bury, Esq..... | 10 6 0 | .. |
| Ladies' Association..... | 4 0 0 | .. | Wimborne..... | .. | 40 16 5 |
| Shaftesbury and Gillingham..... | .. | 50 0 0 | Windesham & Bugshot..... | 11 6 0 | .. |
| Sheffield..... | .. | 60 0 0 | Windsor and Eton..... | 43 17 10 | 1 14 4 |
| Shropshire..... | 140 0 0 | 177 0 0 | Ladies' Association..... | 25 0 0 | .. |
| Newport Branch..... | 10 0 0 | .. | Wolverhampton..... | .. | 25 7 1 |
| Ditto Ladies' Association..... | 10 10 0 | .. | Association..... | 16 10 0 | .. |
| Shrewsbury Welsh Br..... | 21 10 0 | .. | Worcester, Stourport Ladies'
Association..... | 27 0 0 | .. |
| Sheaford..... | 50 0 0 | 50 0 0 | Workington..... | 27 0 0 | .. |
| Somerset..... | .. | 195 0 0 | Ladies' Association..... | 6 10 0 | .. |
| Langport Association..... | 10 0 0 | .. | Workop..... | .. | 40 0 0 |
| Taunton Department..... | 65 0 0 | .. | Carlton Association..... | 6 0 0 | .. |
| Ditto Ladies' Association..... | 30 0 0 | .. | Auston ditto..... | 5 0 0 | .. |
| Southampton..... | .. | 11 1 6 | Whitwell ditto..... | 1 7 0 | .. |
| Southwark..... | 207 2 2 | 112 4 8 | Yeovil..... | 12 18 0 | 21 2 0 |
| Spilsby..... | .. | .. | | | |
| Ladies' Association..... | 14 0 0 | .. | | | |
| Wainfleet ditto..... | 32 0 2 | .. | | | |
| Marcham ditto..... | 1 0 0 | .. | | | |
| Stafford..... | 40 0 0 | 17 12 11 | | | |
| Tamworth Branch..... | 20 0 0 | 5 0 0 | | | |
| Staines..... | 20 0 0 | .. | | | |
| St. Alban's..... | .. | 21 16 2 | | | |
| St. Lucia..... | 5 0 0 | .. | | | |
| St. Luke's..... | 10 5 4 | 15 7 9 | | | |
| Stockport..... | 20 0 0 | 24 8 10 | | | |
| Stoke Newington..... | 20 5 5 | 43 3 7 | | | |
| Stratford-on-Avon..... | 13 0 0 | 18 4 9 | | | |
| Streatham, &c..... | 25 0 0 | 20 0 0 | | | |
| Stroud..... | 10 0 0 | 15 0 0 | | | |
| Chelmsford Association..... | 8 16 7 | .. | | | |
| Sudbury..... | .. | 6 12 1 | | | |
| Suffolk, East..... | .. | 100 0 0 | | | |
| Sussex, East..... | .. | 178 7 5 | | | |
| Sussex, West..... | 13 15 9 | 6 6 2 | | | |
| Sutton Coldfield..... | 20 0 0 | .. | | | |
| Swanage..... | 5 0 0 | 7 16 0 | | | |
| Swansea..... | 15 0 0 | 127 0 0 | | | |
| Oystermouth Ladies' Asso..... | 8 0 0 | .. | | | |
| Tavistock..... | 40 0 0 | .. | | | |
| Tewkesbury Ladies' Asso..... | 5 0 0 | .. | | | |
| Thanet, Isle of..... | 40 0 0 | 1 16 0 | | | |
| Ramsgate Ladies' Asso..... | 30 0 0 | .. | | | |
| Margate ditto..... | 5 0 0 | .. | | | |

DONATIONS OF TEN POUNDS & UPWARDS.

| | |
|---|---------------|
| Adams, Rev. R. L..... | 10 0 0 |
| Friend in Nova Scotia..... | (add.) 50 0 0 |
| Hurlock, Philip, Esq., St. Bartholomew's
Hospital..... | 10 10 0 |
| Hurlock, Mrs, ditto..... | 10 10 0 |
| Rid-on, B. Esq., Beilingham, near Per-
shire..... | (add.) 20 0 0 |
| Scott, Mrs John, Penge Place, Produce of
Sale of Fancy Articles..... | 10 0 0 |
| Thomas, Dr, Devonport..... | 20 0 0 |

LEGACIES OF TEN POUNDS & UPWARDS.

| | |
|--|---------|
| Allsop, John, Esq., late of Sheffield (<i>less
duty</i>)..... | 100 0 0 |
| Brignall, Mrs. Mary, late of Islington..... | 10 0 0 |
| Salter, Miss Ann, late of Exeter (<i>less duty
and charges</i>)..... | 114 7 8 |
| Shewan, J. Esq., late of Peterhead, N. B..... | 19 10 0 |

COLLECTIONS.

| | |
|--|--------|
| Bible Box, by Miss Desborough, Becken-
ham..... | 1 13 6 |
| By Mrs. Kennion, High Harrowgate..... | 2 11 0 |
| Children and Friends of the Independent
Sunday School, Chesham..... | 1 10 0 |
| Holborn Sunday School, 34th Donation..... | 5 0 0 |

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

FROM HIS EXCELLENCY THE PRUSSIAN AMBASSADOR,
TO THE RIGHT HON. LORD BEXLEY.

Prussian Legation, London, 2d June, 1842.

MY LORD—I have to perform a most gratifying duty in having the honour of informing your Lordship, as President of the British and Foreign Bible Society, that His Majesty the King of Prussia, in consideration of the always-increasing usefulness and the unrelenting efforts of a Society, for whose noble principles and Christian object His Majesty has ever entertained the highest regard, is desirous of becoming a Subscriber to the same. I am therefore ordered to transmit to your Lordship, as His Majesty's donation for the present year, the sum of *One hundred pounds sterling*, for which amount I take the liberty of enclosing to you a draft upon the bank of His Majesty's Consul-General, Mr. Hebel. From the 1st of April 1843 an Annual Subscription of *Twenty-five pounds sterling* will be paid, in His Majesty's name, to the Treasurer of the Society, by the same bank, on a simple receipt presented by the same. I have the honour to be, My Lord,

Your most obedient humble Servant,
BUNSEN.

From Dr. Pinkerton.

Frankfort, May 31, 1842.

PERMIT me to mention one circumstance which occurred during the past month; namely, an English Lady who, with her sister, has passed the winter in Frankfort, came to me before their departure, and handed to me a donation of 20 florins in gold. On the paper in which the two ten florins were wrapped were these words written: "From Friends, restored by Dr. Pinkerton." She told me, that she had been among the most active members of a Bible Society in England, but that the controversy respecting prayer had driven her and her sister from the Society; but now she believes that we also are a praying people.

From the Very Rev. the Dean of Cork.

Bandon, Ireland, 9th of May.

OUR Church Scriptural School Committee for the Diocese of Cork and Clonyne would thank the Committee of the British and Foreign Bible Society to grant us, with their usual kindness, 400 Pocket Bibles, 100 ditto with Marginal References; 400 small Testaments, and 100 Octavo ditto with large print*. We have now 226 Scriptural Schools, which entirely depend on our Committee to supply them with Bibles and Testaments; and all these Schools are supported by private benevolence and charitable collections.

We lately held, in Cork, the Annual Meeting of the Bible Society.

* This request has been complied with.

I was in the Chair, and, as usual, mentioned my strong approbation of the British and Foreign Bible Society.

*From James Irvine, Esq., Secretary to Sunday-School Society for Ireland,
16 Upper Sackville Street, Dublin, 29th April, 1842.*

THE prospects of our Society for the ensuing year oblige our Committee to make another application to the Committee of the British and Foreign Bible Society for a grant of the following number of Bibles and Testaments for the use of the Schools connected with our Society, which they trust they will give with their usual liberality:—250 Bibles Nonpareil with marginal references, 12mo; 3500 Bibles, Ruby 24mo., 20,000 Small Testaments; all bound in leather*. The issues of our Society during the past year amounted to 26,775 Bibles and Testaments; besides nearly 7000 portions of Scripture: and thus about 1100 Schools have been supplied with these and other books by means of this Society.

* * * * *

I have the pleasure of sending a copy of our last Report, which has just been published. It points out, amongst other facts, the important channel afforded by the Sunday Schools for efficiently distributing the Scriptures in Ireland, and (notwithstanding the opposition of their Clergy) the desire which Roman Catholics evince, in many instances, for Sunday-School instruction, and for copies of the word of God.

From Thirty-Second Report of the Sunday-School Society for Ireland.

Your Committee now present the following Recapitulation of the number of Schools, Scholars and Gratuitous Teachers, in connexion with your Society, in each Province, on the 1st January 1842:†

| Provinces. | Population
in 1831. | No. of
Schools. | No. of
Scholars. | No. of
Gratuitous
Teachers. |
|----------------|------------------------|--------------------|---------------------|-----------------------------------|
| Ulster..... | 2,286,622 | 1,985 | 179,464 | 16,818 |
| Leinster..... | 1,909,713 | 450 | 34,341 | 3,179 |
| Munster..... | 2,227,152 | 407 | 18,911 | 2,046 |
| Connaught..... | 1,343,914 | 160 | 8,330 | 703 |
| Total.... | 7,767,401 | 3,002 | 241,046 | 22,746 |

From the foregoing statements it will be seen that the total number of Schools in connexion with your Society, on the 1st of January 1842, was 3002, containing 241,046 Scholars, and 22,746 Gratuitous Teachers: of the total number of Scholars, 142,614 were reported to be reading in the Bible and Testament, and 48,988 to be Adults above the age of fifteen.

* These Books have been granted by the Committee.

† The following is a statement of the number of Schools connected with the Society in the year after its establishment, and also in the years 1817, 1824, 1831, 1838; 1842, showing its progressive increase:—

| | Schools | Scholars |
|---------------------|---------|----------|
| 1810, November..... | 2 | 87 |
| 1817, April..... | 418 | 49,981 |
| 1824, March..... | 1840 | 187,184 |
| 1831, January..... | 2581 | 202,332 |
| 1838, do..... | 2975 | 214,164 |
| 1842, do..... | 3002 | 241,046 |

It appears from the Reports and Memorials sent by the Conductors of the Schools, that, previous to the year 1809, when the Society was established, there were, as far as the Committee can learn, only about 80 Sunday Schools in Ireland.

On closing your lists, there appears a clear increase, during the year, of 10,367 Scholars and 1078 Gratuitous Teachers; and a decrease of 26 Schools. The large increase of Scholars and Teachers so evidently shows the growing prosperity of the system, that the small decrease of Schools seems scarcely to call for any remark. Your Committee desire to state, with much thankfulness to the Almighty, that your lists now present an excess of 10,367 Scholars, and 918 Gratuitous Teachers, over the numbers at any former period in the existence of your Society.

From the Rev. T. Phillips.

Hay, April 28th, 1842.

AFTER all, I must tell you, that I do not consider the cause lost in any place: on the contrary, I left no Society without sufficient grounds to hope, and even to believe, that a systematic effort will be made to carry out our great objects; and notwithstanding the agitation of party questions and local distress in different parts, the current year will produce something considerable in the districts just visited. Indeed in some places, such as *Mold* and *Holywell*, the work was undertaken immediately, and the Collections met with quite as much success as they anticipated. An Auxiliary was formed, and a few Associations organized, on the last journey. I might also add, with few exceptions, the Meetings were quite as numerous attended as on former occasions.

I shall never forget the sight witnessed at *Rhosllanerchrugog*, where we had at least 800 people present, chiefly colliers, miners, firemen, &c. with their families, of whom perhaps nearly one half were at the time out of employ. When the Chairman asked them to signify by show of hand, whether they wished to see the Collectors at the doors under existing circumstances, the whole assembly lifted up the right hand; thereby indicating a desire to see the work prospering, though many of them felt that they had nothing to give except their prayers.—I assured them that the Society greatly valued the prayers of its friends; believing, as we do, that the “effectual fervent prayer of a righteous man availeth much.”

From the Rev. S. Härter to a Member of the Committee.

Strasburg, April 24, 1842.

You were so obliging, in consequence of the friendly application of Mr. Daniel Legrand of Fouday, as to obtain a grant of 100 copies of Gosner's New Testament for us, from the British and Foreign Bible Society. I received these Books from Dr. Pinkerton at the close of last year; and beg to return you my warmest thanks for your interference in our behalf. The members of the Ladies' Bible Association in this city cheerfully undertook to distribute the precious gift among such poor individuals belonging to the Romish Church as they were acquainted with; and by Easter of the present year the whole supply had been put into circulation. It was therefore truly gratifying to me to be informed, while yet a few copies were in the dépôt, that a fresh grant of 100 Testaments, of the same version, had been generously made to us; and I am happy to say that the books themselves are now in our hands.

The Ladies have been particular in noting down the manner in which they dispose of the Testaments entrusted to them: and perhaps the following few instances, out of many, may serve to show generally the description of persons by whom they have been received:—

1. Some time ago (observes a Lady) I remonstrated with A—

S—— and her sister for devoting the Sunday to marketing and shopping; adding, that I was very much surprised that their brother, who was a schoolmaster, did not represent to them their duty of keeping holy the Sabbath. Her reply was to this effect:—"Oh, my brother has a power of learning; and when we are together, he is continually reading to us out of a certain book; and telling us so much about the world to come, that none of us can help crying." I stated to her, that I thought I could let her have just such a book, if she would engage to read it on Sundays; and immediately produced a copy of the New Testament, which she recognised as being similar to the book out of which her brother read. She thereupon left me; but soon returned, stating, that she had spoken with her mother respecting the book, who had desired her by all means to purchase it, if it contained nothing against her religion; and accordingly, I sold her a New Testament for a franc.

2. J—— K——, a hawker, from Jungingen in Würtemberg, visited the dépôt. I inquired if he had ever read the word of God, and showed him a New Testament. "This is the very book," said he, "that my brother inherited from an uncle, who was a priest. I have long tried to get a copy, but have never yet succeeded; and would gladly give fifteen sous for one. I let him have a Testament, admonishing him never to read in it without offering up the following, or some similar short prayer:—"O Lord! vouchsafe to me Thy Holy Spirit, that I may be able to understand Thy word!" This led him to inquire of what religion I was; and when I told him that I professed the same as the primitive Apostles, he said he felt the deepest veneration for it, as being the true one.

3. I gave a New Testament to Rosalia Federer, a very poor girl, eighteen years of age, who a short time ago was obliged to suffer amputation of the right arm in the hospital, and is now in great distress. She is employed at present in nursing the child of a poor cottager; and takes great delight in reading in her Testament, whenever she has a little spare time.

From the Rev. William Williams.

Poverty Bay, New Zealand, Sept. 14, 1841.

I TAKE the earliest opportunity of expressing my thankfulness to the Committee of the British and Foreign Bible Society for the great liberality with which the application has been met, for a supply of Testaments for the New Zealanders; but I am obliged to write as a solitary individual, being far removed from communication with the rest of my Brethren. The feeling of the New Zealanders will be shown most substantially by the manner in which they regard the boon. The cases containing this precious treasure are not destined to lie unheeded in whatsoever place they may be landed from the vessel; but so soon as it is known that Books are to be had, the attention of all is directed to that quarter; and though a desire for European clothing is becoming universal, yet a desire to possess the word of Life holds the first place. Of the Books which have been received in New Zealand, I have had as yet only one case, containing 492 copies. In eight days the whole were disposed of; and I have the gratification of sending you the sum of 30*l.* 15*s.* 6*d.* received from the Natives in payment of a portion of them. This sum I have requested Mr. Coates to remit to you on my account. Of the 10,000 copies sent for the Church Mission, I could readily dispose of 3000 in this part of New Zealand: so that neither will it appear that our demand was exorbitant, nor that your liberality has been misplaced. My

only fear is, that when I shall have received all that fall to my share, there will be a great deficiency.

You are perhaps aware that the Papists are making a vigorous effort in this country. They number nearly as many Missionaries as we do, but they can effect nothing against the matchless sword of the Spirit. Many Natives will pay for a copy of the Scriptures, who cannot read; and I have found that the mere possession of the Book is enough to deter them from listening even to the first overtures of the Papists; and many who professed to belong to them, have said, "Supply us with Books, and we will join you." But when once in possession, there is an inducement to learn to read, which is generally effectual in old as well as young.

I pray that the Bible Society may be prospered yet more and more, until all the tribes of the earth shall read for themselves the wonderful love of God in Christ Jesus.

From the Rev. Thomas Heath.

Manono, Samoa, Sept. 11, 1841.

I WROTE to Mr. Browne several months ago, in reply to his Letter to Mr. Williams, expressing our gratitude to the British and Foreign Bible Society for its munificent grant of paper to our Mission. I am now instructed, by a vote of our late Meeting, to acknowledge the receipt of Mr. Jackson's Letter of advice of June 16, 1840, and of part of the paper—so much of it as the "Camden" could bring up from Sydney this voyage. I am also to repeat the expression of the pleasure and thankfulness with which we receive this substantial proof of your Society's good-will toward our Mission.

The British and Foreign Bible Society has doubtless the richest of all rewards, in the fact, that it is conveying to millions, every succeeding year, the word which is able to make wise unto salvation. But its members cannot fully appreciate the happiness they confer on others, nor the good, for the production of which they furnish the means. A few of them, who have been Missionaries, have greatly the advantage of the rest in this respect; for they who have had the pleasure of translating the Scriptures into tongues but recently reduced to writing, and distributing them among thousands hungering for the bread of life, and they only, "can intermeddle with such joys." Your grant has cheered our hearts; and will cheer the hearts of thousands, who, eleven years ago, were in the grossest heathenism.

We have already printed off 5000 of the Gospel of John. The other Gospels, together with the Acts and Epistles, and the whole New Testament, are nearly all in manuscript; but, of course, some time must necessarily be employed in revising and printing. We have also fairly started with the Old Testament. The translator of any given book, after seeking the best Native assistance he can obtain in revising, sends a fair copy of his manuscripts round to part of the Brethren, for perusal and criticism. After this, a Committee goes over the whole, or the more difficult and disputed points and places; and then the translator finally revises for the press. You must not therefore expect that the books will very rapidly follow each other; but I hope none of your paper will have time to spoil. Our plan, and the having the language to fix, requires no small toil and anxiety; but all this is forgotten, or deemed as nothing, when we are employed in distributing the copies to our eager converts.

It will gratify you, and call forth grateful acknowledgments to Him

whose work it is, to hear that during the last year our churches have rapidly increased. I have had the pleasure of admitting 400 to Christian fellowship since the commencement of our Mission, and above one half since January last; and other stations have been yet more highly favoured, in proportion to the entire population. I have baptized in all above 1300. * In this group, I suppose we have now 1200 communicants; so that your paper is not likely to be thrown away for want of readers.

We hope, also, that before many years elapse we shall want your assistance in our interesting fields now opening to the westward. Four or five of the New Hebrides, one of the Loyalty, and two of the New Caledonian group, are open to Missionary operations.

From the Rev. Charles Pitman.

Rarotonga, Sept. 4, 1841.

OUR last communications to the Committee of your noble Institution expressed our heartfelt thanks for the munificent and invaluable gift of 5000 copies of the New Testament in this dialect, for the use of the Hervey-Island Mission. Such a treasure was never before put into the possession of this people: placed by the side of which, gold, silver, and precious stones, sink into insignificance. The joy we felt, in receiving such a boon, cannot be expressed; and we could not but hail it as one of Rarotonga's brightest days. It will, we are persuaded, afford the Committee of the Bible Society no small pleasure, to be informed, that it has been received by the people with the liveliest demonstrations of joy, and by very many read with feelings of great delight, and, we doubt not, lasting profit. Not a few who have been received into the Saviour's fold, in relating the way in which they were brought to a saving acquaintance with the method of salvation through a Crucified Redeemer, have pointed out various portions of Scripture which first impressed their minds, and convinced them of the evil of sin, and which ultimately led to an unreserved surrender of body and soul to Christ. For the last few years, this island has been visited with a disease which has swept into eternity hundreds of the inhabitants. In our visits to the sick and dying, it is a very rare thing not to see by their side some portion of the Sacred Scriptures, which they read as their pains subside or their weakness will allow; and it is cheering to our spirits to know, that, as they passed through "the valley of the shadow of death," the word of God has been their support and comfort. Many, we doubt not, will, through eternity, bless God for this inestimable gift.

Bible Classes are formed; and a great desire is manifested to understand the meaning of the inspired writers. Great portions of it are committed to memory by the people;—some, whole chapters; others, a whole Gospel; and some, all the Gospels. One young woman, by repeating a few verses every night at family prayer, has proceeded as far as the Second Epistle to the Thessalonians, and will, we expect, should her life be spared, ere this reaches you, have committed to memory the whole of the New Testament.

What results may we not expect from the perusal of the blessed volume of inspiration! Gentlemen, "pray for us, that the word of God may have free course and be glorified, even as it is with you;" and that the Holy Spirit may "open the eyes" of the people, that they may see wondrous things out of His Law.

We have the pleasure to inform the Committee, that the Translation

of the Old Testament is now completed in the Rarotongian Dialect; which we are revising with all possible care, and earnest prayer to God for divine assistance in this great work. The Book of Genesis is in the hands of the people; and the Book of Psalms in the press. Here we regret to state, in the printing department, we are compelled to stop, for want of paper. The object of the present epistle is, to solicit a grant of printing-paper, to enable us to proceed with the printing of the Old Testament; which request we doubt not will meet with a speedy answer. Our people are very poor; but as soon as they were informed that to the utmost of their ability they must pay for their books, they immediately planted arrow-root for the purpose: and many have brought "what they could" in payment for books received; the amount of which, soon as sold, will be forwarded to the Parent Society. We anxiously wait an answer to our appeal.*

Gnatangira, Oct. 1, 1841.

SINCE closing my Letter, we have had an opportunity of disposing of part of the property collected for the purchase of New Testaments in this dialect, to Mr. Williams, son of the lamented Missionary Williams; viz.

| | | £ | s. | d. |
|----------------|----------------------------------|----------|----|----|
| Avarua | 466 lb. of Arrow-root | 4 | 17 | 1 |
| | Cash | 3 | 16 | 0 |
| Arorangí . . . | 1350 lb. of Arrow-root | 18 | 4 | 7 |
| | Cash | 0 | 15 | 0 |
| Gnatangira . . | 326 lb. of Arrow-root | 3 | 5 | 2½ |
| Mangaia . . . | 900 lb. ditto | 9 | 7 | 6 |
| | 1134 fathoms of Net | 45 | 2 | 3 |
| | | £85 7 7½ | | |

for which amount, I forward you the first of exchange, drawn on J. Kuck, Esq., 2 Denmark-street, Ratcliff, London.

Half a ton of arrow-root still remains on hand, collected by the Natives of this Settlement (Gnatangira); which could not be shipped, owing to Mr. Williams's vessel being so full. Books disposed of by our Brother Royle at Aitutaki will be accounted for, I expect, by himself to the Society. The Mangaian net has sold at an extraordinary price.

It affords us great pleasure to transmit to the Society the above amount from a poor people.

From James Cameron, Esq.

Cape Town, Cape of Good Hope, March 18, 1842.

I HAVE the pleasure of forwarding you the enclosed bill of sixty pounds sterling, drawn by the Rev. Dr. Philip, on the Treasurer of the London Missionary Society, and dated this day, being for Bibles and Testaments sold by the South African Bible Society, since July 9, 1841.

Of this sum I perceive that 44*l.* 4*s.* 6*d.* have been received since last July, from the Missionary Stations in South Africa, chiefly those of the London Missionary Society. It is pleasing to see not only a disposition to receive, but to purchase the word of Life, among those who not many years ago were reckoned among the most degraded of the human family. This fact indicates both spiritual and temporal improvement, and the reports of the Missionaries show that many of the Natives are acquainted with the contents of the Sacred Volume. I consider it very desirable that a pretty large supply of the Scriptures be sent to South Africa as early as possible. The number of the young taught to read has of late

* A grant of 150 Reams of Printing Paper has been made.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES:

Continued from p. 317 of No. 36.

| Connected with | | Connected with | |
|-------------------------|--------------------------------|-------------------------|--------------------|
| EDINBURGH Ladies' Asso. | Edinburgh Aus. | BURNHAM Association. | Doeking Branch. |
| GLASGOW..... ditto | Glasgow ditto. | FULMODESTON. ditto | Fakenham ditto. |
| NORTH-EAST SOMERSET | Auxiliary. | UPTON ditto | Norfolk Auxiliary. |
| DOWNSIDE Ladies' Asso. | North East Somerset Auxiliary. | SOUGHTERFIELD ditto | Aspatia Branch. |
| EXMOUTH.... ditto | Exmouth Branch. | BUCKLAND-HOLLOW do | Derby Auxiliary. |
| WARMINSTER ditto | Warminster ditto. | PARWICH ditto | |
| CHIPPENHAM.. ditto | Chippenham ditto. | BUXTON ditto | Aylesbury ditto. |
| HORNSEA..... ditto | Hornsea ditto. | BRILL Branch | |
| BROCKWEAR ditto | Forest of Dean Aus. | MONTGOMERY ditto | Welsh-Pool ditto. |
| TADDINGTON Association, | Bakewell ditto. | CAERSUSE Ladies' Asso. | New-Town ditto. |
| WORMAGAY..... ditto | Downham Branch. | WIG Association..... | New Quay ditto. |
| | | MEIVOD Auxiliary. | |

From Mr.

June 7, 1842.

In transcribing my Will lately, I omitted One hundred pounds to the Bible Society. I do not see any reason why a man should wait till he dies, to hand down *that* which he cannot take along with him. I therefore beg the Bible Society's acceptance of a Donation of One hundred pounds, for the general purposes of the fund.

From the Rev. Edward Bickersteth.

Watton Rectory, Ware, June 30, 1842.

I ENCLOSE you my reply to a Letter of objections* against our Bible Society, which will appear in our Herts. County Press on Saturday. It is at your service. I should be very sorry to be thought unfriendly to your blessed Society.

“ TO THE EDITOR.

“ Sir—I will not take up much of your space in replying to my friend, if he will allow me to call him so—Mr. Newcome, the Rector of Shenley.

“ My friend knows as well as I do, how large is the subject of heresy and schism; and how easy it is for both sides to give hard names to what they dislike; and how vast a proportion of these things must be left to the Great Day to be fully cleared up. I quite concur with him in the importance of the plain direction, ‘To mark those who cause divisions and offences contrary to the doctrines of the Apostles, and to avoid them.’ But we must not lose sight of other contrast directions also; such as, ‘Whereto we have already attained, let us walk by the same rule, let us mind the same thing’—‘Grace be with all them that love the Lord Jesus Christ in sincerity.’ I may avoid Dissenters in every thing which causes divisions and offences, and yet walk with them on common ground where we are united; and manifest, in this, the Christian grace of forbearance and bearing the infirmities of the weak: Rom. xv. 1.

“ Thus I view the Bible Society to be just as much a Charitable Institution as an Infirmary. I do not object to meet Dissenters on a plain,

defined, and understood object for the relief of the body; and so, also, do I not object to meeting them on a plain, defined, and understood object for the relief of the soul;—and I believe, that in this I commend to my flock both the principles and the spirit of my own Church.

“ My friends know my love to my own Church; and the fact of my having been, for about thirty years, a member both of the Bible Society and Christian Knowledge Society may show that, in my view, these Societies, do not interfere with each other, or clash in their work. There is ample room enough for all.

“ In former days, when an opposition was made between the Christian Knowledge Society and the Gospel Propagation Society, Archbishop Secker met it thus: ‘ A true and judicious zeal will carefully avoid an opposition between two charities, which is a much surer method of hurting the one than serving the other: whereas with this precaution the first scarcely ever suffers considerably, if at all, by setting up a second; but men’s hearts are engaged to contribute to both. Many of us belong to both, and promise to ourselves a larger share of the blessing of God in each for neglecting neither.’

“ I fear that I cannot withdraw the statement, though I would without reserve admit my own share in the guilt, of too much indifference in our County, not merely to the Bible Society, but—what my friend justly observes is implied in it—to the circulation of the blessed Bible through the world. When we consider what the Scriptures are—God’s own word, the only sure light to men’s feet and lamp to their paths, ignorance of which is the cause of all error, and which are able to make men wise unto salvation through faith in our Lord Jesus Christ—we shall see that famine of the word of God is the worst of all famines; and this famine does to this day most largely desolate vast countries to which we have free access. When we consider that the Bible Society is circulating, or helping the translation of, the word of God in at least 120 Languages, in which no other Society—neither Christian Knowledge, Trinitarian, nor, I believe, any Foreign Society without its aid—has even attempted yet to introduce that word, it is clear that, at present, we can only aid in sending the Bible to the nations speaking those languages through the British and Foreign Bible Society. However valuable other Societies may be as a help in maintaining Church principles or doctrinal truths, even as it regards the Bible Society itself, they do not supersede that Society.

“ And as to incorrect versions—(for I will not readily, much as I dislike the system of the Papists, charge them, in their versions, with wilfully *corrupting* the word of God)—when we consider that our blessed Reformers received their first light through defective versions, while I would aim at giving the most correct version practicable, I will not wait for what my friend admits is unattainable—a perfect version: I will joyfully aid (I cannot for a moment hesitate) in giving to foreign nations any accessible, attainable, or admissible versions—which, though with known imperfections, still have the grand truths of the Gospel written as with a sun-beam throughout the pages of the Sacred Volume—rather than suffer them to continue in total ignorance of the word of God.

“ The union of all Denominations who agree in our version furnishes a real security that there shall be no vital or sectarian error *predominating in the fresh Translations*. In our language, the Authorised Version is the only version admitted by the Society. I can see, therefore,

no adequate reason why there should not be; among all who count the Bible the Inspired Volume, and agree in our *Translation*, which bears such full and clear testimony to all the great doctrines of Salvation, a cordial and general union for its widest circulation in every land.

"I condemn not my brethren who may differ from me; we stand or fall each to our own Master, before whose judgment-seat we shall soon appear; but, by God's grace, while the Bible Society continues the same noble course which it has now done for thirty-eight years, of widely diffusing the Holy Scriptures in all languages through the earth, I will neither myself cease to have a part and share in the joy of aiding it; nor cease to invite my beloved brethren, in the Church in which I minister, who may now differ from me, to come and join us in partaking of the blessed privilege of doing good in this particular Society.

"I am faithfully yours,

"Watton Rectory, June 27th, 1842.

"E. BICKERSTETH."

From Mr. A. Crawford, Secretary of the Hibernian Bible Society.

Dublin, May 25, 1842.

THE Report of proceedings at your Anniversary has this day been received. On the note, at foot of page 337—"It is supposed, however, that the Emigrants alluded to must have sailed from ports in Ireland"—I beg to remark, that I do believe that this country, at least this Society, will stand acquitted of this charge; and I do think a simple statement of the facts will also convince you of its innocence. There are in this country fourteen ports from which nearly all the emigrant vessels sail; and at each of these ports there is an Auxiliary of this Society. In the month of February of every successive year (which is previous to any of the vessels leaving) the Committee direct that Letters be addressed to those Auxiliaries, requesting special attention to the case of Emigrants; with a renewed offer of a gratuitous supply of the Scriptures to any extent, for furnishing every one of our countrymen who may not have been previously supplied with a copy. With the exception of Cork, Belfast, and Waterford, where the respective Auxiliaries have taken the duty into their own hands, every other Auxiliary has availed itself of the facilities thus afforded; as indeed will appear from the list of grants in our Reports. I hope that this explanation may appear satisfactory; and that if blame rests on our country, it is not to be attributed to this Society.

While on this subject, permit me further to observe respecting an error, as reported, into which the Rev. Mr. Waugh, our very excellent friend, would seem to have fallen; as he seems to speak as if this Society supplied Emigrants at your Society's expense; which would imply a misapplication of your liberal grants to our Schools in past years, and for which our country is deeply indebted. On this report I would only add, that I believe we never did supply a single copy to Emigrants from your grants; but that every book was applied most faithfully to the use of Schools, and agreeably to the returns furnished to your Society.

From Mr. De Pressensé.

Paris, June 3, 1842.

Of the 14,262 copies supplied to colporteurs during the months of April and May, only 552 have been issued by colporteurs not belonging

to your Society: the remaining 13,710 have been forwarded to your own Agents, according to their several wants. You are aware that every colporteur settles his accounts at the end of the month, and that, consequently, I know for how many copies he has still to pay; and I am happy to say, that the arrangement of these accounts is kept with the utmost regularity, and in a most satisfactory manner.

* * * *

Lastly, you will remark that only eight copies have been distributed gratuitously.

* * * *

Two colporteurs write as follows, from the Department of — :—

"We have again visited the town of —, although we sold a considerable number of New Testaments during the last month; and we succeeded this time in disposing again of 2 Bibles and 76 Testaments. We can without hesitation state, that there are not fifty families in this place that do not possess a New Testament. We have met with many individuals who have expressed themselves much pleased with our books, and with the Addresses with which we accompanied them. In many houses, where the inmates begged us to call on our return, we have met with a hearty welcome. The other day one of us went to a coffee-house, for the purpose of offering for sale a Bible to the master. 'What do you want?' inquired the coffee-house keeper. 'I wish to engage you to purchase a copy of the word of God.'—'The word of God! what kind of book is that?' 'It is the Gospel of our Lord and Saviour Jesus Christ.' These words were scarcely pronounced before the man uttered a volley of blasphemies, adding, 'There can be no doubt but the Vicars are at the bottom of this, and have commissioned you to go about propagating their abominable doctrines. Begone! begone! neither you nor any one else shall persuade me to listen to those hypocrites! I have served the Emperor—I am a Parisian—and, consequently, not the man to be gulled into a belief, that the priests teach the true religion. It is not long since the Vicar of the place came to me, exhorting me to go to confession, and boasting of the great benefit which I should derive from so doing. I did not give him time to finish his Homily, but, taking him by the arm, I quickly showed him the way out of my house. No, no! my reason tells me, that it is to God alone that I am to make confession. And now, pray, what may be your opinion on the matter?' 'My opinion is, that you are so far perfectly in the right; since it is God, and He alone, who can remit your sins. Still, you will pardon me if I add, that, instead of turning the Vicar out of doors, I think it would have been better if you had frankly stated to him your views, as you have done to me.'—'That may be true: but how happens it that you, who are in the employ of the priests, do not cry out, like them, the great good arising from confession?' 'You are all the while labouring under a strange mistake; and I can only say, that if none but the priests were to go through the country selling the books which I am now offering you, there would not be a copy left before long. It is entirely against their will that the word of God should be given the people indiscriminately; for they know but too well, that, over those who read it as they ought, falsehood and superstition soon lose their former hold. Those persons, on the contrary, in whose employ we are—being fully aware that the people would always remain in ignorance, unless, at a considerable sacrifice, the sacred volume, by which alone we are led to acknowledge the truth, were made accessible to all—make great efforts to accomplish this benevolent object. You may convince yourself at once, by the low price asked for these neat books, that it is no mercantile speculation, from which any profit is to be derived; but a work of real Christian charity.'—'What you say of these worthy persons, and their object, fills me with astonishment,' said the coffee-house keeper. 'Pray let me have one of their books, since you say that it contains the genuine doctrine of Jesus Christ. I have heard enough said of it, to know, that if it were strictly followed, things would go infinitely better than they do; but as to the priests, you see my friend'— 'Oh, let us leave the priests alone; and let it be our endeavour to seek the Lord Himself while He may be found, and call

upon Him while He is near.' 'Very well,' continued he, 'I am delighted to hear you speak thus: so pray take a seat, and give me some idea of what it is that forms your creed.' I closed in with his proposal; and trust that the long conversation which we afterwards had together may not have been without blessing to his soul."

Some months ago, the colporteur stationed in the department of — and — met a person with whom he conversed much on things appertaining to Salvation, although he could not make up his mind to purchase a Testament. Within the last few days, the same colporteur was informed that the person before alluded to had again visited the place where they first met, and made anxious inquiries in all the public houses for the Bible Vender. At length he found out the house at which the colporteur was accustomed to lodge: and on the publican's announcing him, he prefaced it by these words:—"I do not know what you may have told the person who wishes to see you, but he has been making many inquiries after you, and persists in declaring that he is a lost man unless he can buy one of your books." It is needless to say, that if the publican was astonished at the applicant's earnest anxiety, the colporteur himself thanked and praised the Lord for having given him so great a hunger and thirst after righteousness.

A colporteur in the department of — writes to the following effect:—

"I am truly rejoiced, in being able to state that the word of God is received with gladness, and even with anxious desire, in several of the parishes which I visited last year. At the request of certain persons who had on former occasions bought copies of me, and wished to have further conversation with me, I renewed my visit to them, and found that there were several families who are in the daily habit of reading a chapter in the Bible every morning and evening, at which some of the neighbours were occasionally present. Thus, without human interference, the simple reading of the word of God has produced the most wonderful effects. Three persons formerly addicted to drunkenness are now become quite reformed. A female, who for six years together led a most scandalous life, has been brought back to a sense of duty, and is quite an altered person. A young man, who formerly made no scruple of robbing his parents, has become honest. Such are the glorious fruits produced by the simple reading of the word of God—without human comments—on Roman Catholics, who, little more than a year ago, were utterly ignorant of the very existence of a Bible! I would only add, that, in the place mainly here alluded to, I have seen a young man, who had purchased a Bible of me, who is in the constant practice of uniting with four of his friends, after Vespers, for the purpose of reading the sacred volume. Before he made the purchase, the five friends were as constantly in the habit of spending their Sundays in the public-house."

* * * * *

The following is an Extract from the Journal of the colporteur employed for Paris:—

"In the market-place of S^{te}. C.—I conversed with many persons, and sold nine Bibles. The people appeared to listen to me with pleasure. A woman called to my mind a conversation I had with her six years before. 'I have often repented,' said she, 'that I did not purchase a Bible from you, and have in vain looked out for your return; so that now I am truly glad to see you again.' 'Rather be glad,' replied I, 'that you are still alive; for in the interim you might have departed this life without having obtained any knowledge of the glad tidings of the Gospel; and where would your soul have been?' The poor woman was greatly affected by my remark; and calling to a neighbour, she said, 'See, here is the worthy man of whom I have so often spoken to you. Let us buy a copy of the Bible, and earnestly pray that God may bless it to us'."

From Mr. Assaad Y. Kayat.

Beyrout, May 7, 1842.

ACCEPT my best thanks for your kind and welcome epistle from York. I thank God for your good health, and for your continuing labour to promote the cause of our Blessed Redeemer in the blessed Gospel. I can assure you that I heard many in Syria express the most hearty thanks for those who have printed the Arabic Bible. I had the pleasure of explaining to them the work of your good Society; and I am sure you have the prayers of those who love the work of God. I feel deeply grateful for the readiness of your Committee in granting me the books I sent for. You will be glad to hear that your books are cheerfully received at our new-established Schools. In my own school, I teach the Arab boys first in the Psalter, afterwards in the New Testament, and lastly in the Old Testament. You will be pleased to know, that a few days ago I received a Letter from the Reis el Belmand, at Damascus, a Priest of our Church, requesting me to send him an Arabic Bible for his own use. And now I am anxiously waiting for your grant.

I beg you to present my hearty thanks to your Committee for their grant of books for the poor Syrians. It is beyond my power to repay you; but I humbly pray God to reward all the supporters of your Society according to the riches of His tender mercy promised in the Lord Jesus Christ. You will hear of my Schools &c. from the Committee. I hope you are well. I trust you will write me when convenient; and if I can be of any service to you out here, you know I should rejoice. I beg you not to forget me when before the Throne of Grace. My best regards to Mr. Jowett, and the rest of our mutual friends. I hope you will this year have a nice Meeting. My heart will be with you.

From the Twenty-first Report of the Van-Diemen's-Land Auxiliary.

At New Town, the Rev. T. J. Ewing has disposed of several Bibles, and obtained liberal contributions, as stated in the following communication:—

"I have for the Society £24; viz. £18 from voluntary contributions, and £6 for Bibles sold during the year. Of these Bibles, three were family ones, purchased by women in domestic service. One poor woman, as soon as she had completed the payment of her own, immediately commenced a weekly subscription for one to send to a daughter in Launceston. I have no doubt the number sold would have been much greater, had I had the advantage of a Ladies' Association; but as it is, most of the houses in this neighbourhood have at least one Bible: many possess one for each individual able to read it. One evidence that the Scriptures are valued, you will see in the number of contributions, amounting in this parish to nearly forty: in fact, I have only met with one refusal. I have also to thank the Society for their kind gift of Bibles and Testaments for my Sunday School, and for those with which I was furnished for gratuitous distribution."

* * * * *

At Green Ponds, Dr. Gorringer has obtained contributions amounting to £5. 3s. 4d. The Rev. J. Beazley has disposed of five Bibles of various sizes, besides two Family Bibles. One of the five was sent to an assigned servant at the Lakes, who, being ill and away from all religious Ordinances, earnestly begged a Bible; with which requisition his master cheerfully complied. Four Testaments have been sold, and two given away.

Six of the Testaments designed for Sunday Schools have been sent to the Bothwell Sabbath School; for which half-price will be paid, according to a regulation which your Committee have recently adopted, relative to Sunday Schools.

It is gratifying to be able to state, that the circumstances of the servants

at "the Lakes" have excited attention in various quarters. Mr. John Clark, of Cluny, has taken charge of a supply of Bibles and Testaments, which he has engaged to forward to the Lakes, for sale or distribution.

At Jerusalem, Mr. Biggs has obtained contributions amounting to £6. This sum consists of subscriptions for the two last years; no collection having been made in that neighbourhood since 1839. •

From the Fifth Annual Report of the Honduras Auxiliary.

. Belize, Jan. 10, 1842.

THE subjoined is the substance of a verbal communication from a person who kindly took charge, at the commencement of the year, of a number of copies of the Scriptures for distribution in the Rio Montagua:—

"In my progress up the river, as the close of day was fast approaching, I arrived at a bank or settlement, inhabited by Spaniards. Landing thereon, I found a number of them assembled in one of the houses, amusing themselves at the card-table; and, as it was my purpose to remain at the bank till next morning, I thought it was a good opportunity for forwarding the purposes of the Society, and with that intent presented a Bible to the master of the house. He received it gratefully; and when he had read to himself a few passages, he ordered the cards to be put away, and commenced reading audibly to the people. After some time had elapsed, many inquiries were made respecting this book, which had created general interest: the people seemed extremely anxious to obtain it for their own personal use: and finding that they really had not the means of purchasing, I gratuitously distributed amongst them as many copies as I had with me, which amounted to 18. They were very grateful for this new and unexpected boon; as they abundantly testified, not only by their repeated expression of thanks, but still more satisfactorily, by sitting down and reading its contents, in which exercise they continued until midnight. Some months after this occurrence I again met with the master of the house above alluded to, and inquired if he still had the book which I had given to him. He told me that he had; and that he had presented it to his mother and brother each a copy, which I had left with him for that purpose. I frequently passed the bank afterwards, and always found that the book was in use. About seven months after I had distributed these Scriptures, I was passing the bank, and was informed that the master of the house, to whom I had given the book, had only a few hours before been savagely murdered by his own servant. I went into the house, and looked for the Testament, but could not find it: I judge that it was either stolen, or that he had locked it up in his trunk.

* * * * *

"Had I been in possession of a much greater number of copies of the Holy Scriptures, I could have disposed of them all. I wrote twice for a fresh supply; but suppose my letters were lost, as I never received any reply to them; and I found, on my arrival in Belize, that they never reached their destination."

The number of copies of the Holy Scriptures, both Spanish and English, that have been circulated by the Auxiliary Bible Society of Honduras during the past year, including both sales and gifts, is upwards of 400: and such is the increasing demand for them, that the Committee have had occasion to order, since the last Anniversary, from the Parent Society, 946 English and 162 Spanish Scriptures, making in all 1108. Thus are your Committee enabled to rejoice, not only in respect to the favourable and happy result of their past services, but also in the brightening prospect of a more extended and permanent usefulness. They humbly acknowledge, "that all the good that is done upon the earth the Lord doeth it;" yet they earnestly covet the distinguished honour of being accounted worthy and faithful instruments in carrying into effect the gracious purposes of Almighty God: they therefore "do rejoice; yea, and will rejoice"—still

"Labouring on at His command,

And offering all their works to Him,"

REMITTANCES RECEIVED IN JUNE.

| | Free Con-
tributions. | Purchase
Account. | | Free Con-
tributions. | Purchase
Account. |
|---|--------------------------|----------------------|----------------------------------|--------------------------|----------------------|
| Aberystwith | .. | 91 17 4 | Olney | .. | 19 10 9 |
| Alford | 19 6 6 | .. | Perth (Upper Canada) | 40 18 2 | .. |
| Andover | 10 0 0 | 4 0 0 | Peterborough | .. | 36 4 10 |
| Arundel | .. | 25 10 9 | Pembroke & Pembroke Dock, 30 | 0 0 | 16 0 0 |
| Ashton-under-Line | 130 9 10 | .. | Petworth | .. | 2 15 10 |
| Bakewell | .. | 30 0 0 | Preston | .. | 30 0 0 |
| Banbury | 21 16 10 | .. | Romsey | .. | 10 0 0 |
| Battersea | 4 8 2 | .. | Salem (South Africa) | 22 2 0 | 37 18 0 |
| Beverley | 15 7 0 | .. | Salisbury | .. | 20 0 0 |
| Bicester | 4 18 0 | .. | Scarborough | .. | 10 0 0 |
| Birmingham Ladies' Branch, 50 | 0 0 | .. | Sheppey, Isle of | .. | 9 5 4 |
| Bishop Stortford | .. | 5 3 7 | Shropshire | .. | 124 1 6 |
| Brecon | .. | 12 4 2 | Wellington Branch | 57 0 0 | .. |
| Brigg | 20 0 0 | 40 0 0 | Ditto Ladies' Asso. | 27 0 0 | .. |
| Brill | .. | 5 5 2 | Madeley Branch | 8 8 6 | .. |
| Bourne | .. | 14 8 11 | Elkesmere ditto | 5 0 0 | .. |
| Burton-on-Trent | 5 17 11 | 10 16 3 | Bridgnorth Ladies' Asso. | 27 0 7 | .. |
| Bulth, Coll. at Calvinistic | .. | .. | Sittingbourne & Milton Ladies, 3 | 0 0 | .. |
| Methodist Chapel | 3 7 9 | .. | Sleaford | .. | 20 0 0 |
| Coll. at Independent Chapel, 2 | 14 6 | .. | Ladies' Association | 4 0 0 | .. |
| Chatsburn | 7 0 0 | .. | Silk Willoughby & Swarby, 3 | 0 0 | .. |
| Cheltenham | 2 2 0 | 27 10 0 | Billinghay and Walcot | 8 0 0 | .. |
| Chesterfield | 15 0 0 | 16 15 2 | Stafford | .. | 27 0 6 |
| Dronfield Ladies' Asso. | 4 4 0 | .. | Tamworth Branch | .. | 10 0 0 |
| Colne | .. | 7 0 0 | Staines | .. | 9 12 2 |
| Cornwall | .. | 100 0 0 | Stroud, Ladies' Association, 10 | 0 0 | .. |
| Cowbridge | 15 0 0 | .. | St. Luke's | .. | 7 6 3 |
| Croydon, Ladies' Association, 24 | 0 0 | .. | Suffolk, East | .. | 100 0 0 |
| Derby | 123 15 0 | 202 9 8 | Sussex, West | .. | 15 0 0 |
| Devon and Exeter | .. | 60 0 0 | Swansea Ladies' Association, 5 | 0 0 | .. |
| Dorking | .. | 1 9 4 | Thame | 10 0 0 | 5 0 0 |
| Eppling | .. | 1 3 8 | Thornbury, Wickwar Asso. | 5 10 0 | .. |
| Ely, Isle of | .. | 13 19 10 | Torrington | .. | 10 0 0 |
| Farrington | .. | 8 18 3 | Torquay | .. | 10 13 8 |
| Forest-of-Dean | 20 0 0 | 15 0 0 | Tring and Berkhamstead .. | 20 0 0 | .. |
| Chepstow Branch | 10 0 0 | .. | Upper Canada, at Toronto .. | .. | 400 0 0 |
| Ditto Ladies' Association, 5 | 0 0 | .. | Uxbridge | .. | 8 15 1 |
| Gornal | .. | 25 0 0 | Wallingford | .. | 34 4 11 |
| Grantham | 28 0 0 | .. | Wandsworth | .. | 16 14 9 |
| Ladies' Association | 10 0 0 | .. | Wareham, Ladies' Asso. | .. | 0 13 5 |
| Hadley, Barnet, & | 20 0 0 | 2 0 10 | Wellington (Somerset) | .. | 25 5 9 |
| Hampstead | .. | 13 2 11 | Wicklow | 10 0 0 | .. |
| Hastings | .. | 70 0 0 | Windsor and Eton | .. | 7 0 2 |
| Holbeach | 50 0 0 | .. | Workop | .. | 28 0 0 |
| Hornsea | 20 0 0 | .. | Carlton Association | 16 0 0 | .. |
| Hungerford | .. | 14 13 10 | Workop Association | 10 0 0 | .. |
| Islington | 50 0 0 | 33 15 9 | Wrexham | 21 4 7 | 8 15 4 |
| Jersey | .. | 71 14 0 | Ladies' Association | 15 0 0 | .. |
| Kelghley | .. | 12 0 0 | Bangor Ladies' Association, 13 | 15 5 | .. |
| Kensington | .. | 2 1 0 | Yarmouth (Nova Scotia) | 21 14 2 | .. |
| Leighton Buzzard | .. | 1 18 6 | | | |
| Liverpool | .. | 318 7 9 | | | |
| Llandrillo | .. | 5 0 0 | | | |
| Llanelli | 19 17 2 | 21 6 0 | | | |
| London, City of, Ladies | 14 16 2 | 63 3 10 | | | |
| London, North-East | .. | 100 0 0 | | | |
| London, East, Stepney Ladies' Association | 20 0 0 | .. | | | |
| Louth | 50 0 0 | 18 0 0 | | | |
| Maldenhead | .. | 13 19 2 | | | |
| Manchester, Ladies' Branch | .. | 28 5 11 | | | |
| Merchant Seamen's | .. | 7 2 0 | | | |
| Nailsworth | .. | 2 0 0 | | | |
| Nant-y-glo | 27 15 1 | 12 4 11 | | | |
| Newcastle-on-Tyne | .. | 136 8 4 | | | |
| Newport Pagnell | .. | 12 12 9 | | | |
| Nottingham | .. | 105 0 0 | | | |

DONATIONS OF TEN POUNDS & UPWARDS.

| | |
|---|---------|
| His MAJESTY the KING OF PRUSSIA | 100 0 0 |
| Firth, Thomas, Esq., Huddersfield | 100 0 0 |
| Gascoyne, W. Esq., Bapchild, near Sittingbourne | 25 0 0 |
| Half Bank-Note, No. 94,586 | 100 0 0 |
| Mavournin Ma Gee | 20 0 0 |
| Symes, Mr. and Miss, Fenchurch St. (add.) | 25 0 0 |
| Wall, Rev. M. S., Funchall, Madeira | 20 0 0 |

LEGACIES OF TEN POUNDS & UPWARDS

| | |
|--|---------|
| Balance, Thomas, Esq., late of Clapton | 180 0 0 |
| Bennett, G. Esq., late of Hackney, less duty | 100 0 0 |
| Venracc, J. Esq., late of Atherstone (duty free) | 50 0 0 |

Erratum—In the Monthly Extracts for June 3rd, under the head of Donations, for Hutton, H. F. Esq. Gainsborough, 50^l, read Rev. H. F. Hutton, Gainsborough, 50^l.

THE attention of the Subscribers is requested to a clerical error which has crept into some copies of the Report just published, at page 54; and which is to be corrected in the following manner:—

| FOR | | | | READ | | | |
|-------------------------------------|--------------------|---------|-----------|------------------|---|-----------|-----------|
| | | Bibles | Tests. | | | Bibles | Tests. |
| Mar. 31, 1841,
to Mar. 31, 1842, | } from London..... | 546,950 | 37,594 | from London..... | } | 285,046 | 919,448 |
| | | | | | | | |
| Total | | 546,950 | 8,358,510 | Total..... | | 5,418,370 | 8,620,364 |

The Total Issues of the Year are correctly stated in the Report; viz. 815,651 Copies.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

From the Secretary of the Colchester and East-Essex Auxiliary Society.

We have just completed our usual series of Anniversary Meetings of Eleven Branch Societies and Bible Associations; and I am glad to say that they have been as fully attended as in any recent year; and at two, Manningtree and Harwich, the numbers were considerably increased. The Collections averaged about the same as the preceding year; and the distribution of the Holy Scriptures proceeds with encouraging success.

On this latter point, some facts were elicited, in connection with these Meetings, which may be worth notice. It had been suggested that the demand for the Scriptures must now be much less than in former years: this led to an actual investigation of the numbers issued by our Auxiliary Society and its Branches, on a comparison with an earlier period of our proceedings. The two years 1820 and 1821 were selected, as affording a fair interval, with the years 1840 and 1841, being a distance of twenty years; and the following was the result —

| | In Years
1820, 1821 | In Years
1840, 1841 |
|---|------------------------|------------------------|
| To Witham Branch | 414 | 467 |
| Coggeshall, &c Branch | 170 | 557 |
| Wivenhoe Branch | 96 | 111 |
| Hinckford-Hundred Branch | 798 | 1669 |
| Manningtree Branch | 124 | 189 |
| Harwich Branch | 68 | 379 |
| Brightlingsea Ladies' Association | 152 | 267 |
| Thorpe, &c Branch | 230 | 353 |
| Auxiliary Society | 3264 | 5979 |

The first two years of our Society's issue were then compared with the last two; and the former was found to be 5061, and the latter (as above) 5979 copies.

The first fifteen years were compared with the last fifteen; and the former was found to be 27,439, and the latter 30,116 copies.

And the first six months of 1841 with the six months of 1842 just expired; and the former was 1354, and the latter 1688 copies—the largest half-year's average issue we ever had.

In order to ascertain if our issue had diminished the supply from other sources, the Reports of the Society for Promoting Christian Knowledge were referred to; and it was found, that, in 1831 and 1832, the issue from the Colchester Depository was 883 copies, and in 1840 and 1841, 2486 copies: no earlier Reports were at hand.

Looking also at the issues of the Parent Institution, and finding that in 1820--21, they were 502,696; and in 1840--41, 1,716,463; and taking into the account the well-known fact, that the demand in the ordinary course of trade has also much increased; it clearly appears that sufficient evidence is afforded to refute the suggestion that the demand for the Scriptures has at all diminished, either in our own country or abroad.

Probably facts of a similar nature would be discovered in other places, if they were sought for; and might be usefully brought forward at Local Meetings, in proof of the continued necessity for such an Institution as the British and Foreign Bible Society.

From the Rev. Dr. Steinkopff, during a Tour in Shropshire.

Oswestry, June 7, 1842.

I HASTEN to inform you, that, after a rapid journey of only thirteen hours, I reached this morning Oswestry, a town in Shropshire, at a distance of 180 miles from London, partly by rail-road as far as Birmingham, and partly by the Holyhead Mail. * * * From Birmingham to Wolverhampton the road leads through some of the most dreary regions which I have seen. In the iron and glass-works you saw on every side large flames bursting forth, which on a dark winter's night must produce a particular impression. The houses and cottages which we passed were, for the greater part, as wretched and miserable as you can conceive. The earth was torn up: scarcely any green tree or grassy spot was to be seen: you were indeed in volcanic regions. But when we proceeded further, the scene completely changed, and the richest meadows, the most promising corn-fields, and richly-wooded spots, here and there interspersed with a winding river, presented themselves to our view. Before three o'clock the day began to dawn; the sky by degrees assumed a reddish colour, mingled with black and blue; and the sun rose in great splendour. Even at midnight it was not dark, as the numerous stars enlightened the sky. My mind was calm, and became often serene and cheerful: the numberless mercies of my God passed in pleasing review before me: then I began to pray for myself and for others, for those near and those afar off, for my dear relations and friends, and for strangers—for Christians, Jews, Mohamedans, and Heathen. Ah! what a world is it in which we live! What should, what might, and would it be, if not groaning under the load of sin and guilt, and torn to pieces by the violence of uncontrolled passions! When reflecting on the numberless varieties of human folly, sin, and wretchedness, I insensibly sunk into a grave and somewhat serious mood; but soon emerged, by turning my thoughts to the infinite, the inconceivable, the inexpressible mercy of God as revealed in His dear Son, and to the delightful prospects held out to us in the word of God.

I have just been preparing for the Bible Meeting. I have already seen the Vicar and the Secretaries. With the former I am to dine.

June 8, 1842.

At seven o'clock last evening the Meeting commenced. It was held at the Hotel. The attendance was but very moderate, though the Society is supported both by the resident Clergymen and the Dissenting Ministers. The receipts of last year were between 50*l.* and 60*l.*; among which sum there was the amount of a Collection made among the Welsh Calvinistic Methodists. It also afforded me pleasure that they had brought into circulation last year upwards of 500 copies of the Scriptures in English and Welsh. The spirit by which the Meeting was animated was a good spirit,

Ellesmere, June 9, 1842.

The Gentleman with whom I breakfasted and dined yesterday kindly engaged a Fly to take me to Ellesmere, without any expense to the Society. His lady and four of the children accompanied me. The Fly was open; a refreshing breeze moderated the heat: many a pleasing prospect engaged our attention; a cheerful conversation also beguiled the time: and about five o'clock we safely reached the Bridgewater Arms in this town, in a large room of which the Meeting of the Bible Society is held, the inn-keeper granting it gratuitously to the Society. We met with a truly

kind and hospitable reception in the house of a Christian friend, whose Lady was kindly anxious to afford the best accommodation to the company assembled. Four Dissenting Ministers were present : but great prejudices prevail among the Ministers and members of the Church against the Society: no Clergyman was there. The Dissenting Minister of the town was in a very debilitated frame of body, and also very much depressed in spirit. The Secretary of the Branch was also ill ; and his Lady, who is very active in the Ladies' Association, was absent with him. Thus it happened that no Account could be made up, no Report was prepared ; not even a statement of the income and expenditure of the Society, and of the distribution of Bibles and Testaments, could be obtained. About half-past six we went to the room at the inn : our whole assembly then consisted of two Ladies : we waited till near seven, when from twenty to thirty were present : afterwards they increased to sixty or seventy. Thus things looked very discouraging ; but my principle, never to despise the day of small things, supported my mind and cheered my spirits. The Ministers present gave short but very appropriate addresses, during which I felt greatly encouraged ; and when my turn came to address the Meeting, I felt much peace and serenity in my own soul, and great liberty of speech. A good impression was made by the Meeting. I met several Gentlemen afterwards, who appeared determined to bring things into a more favourable state. Amidst all discouragements, there are good materials to work with, if only three or four active Gentlemen and Ladies would devote their attention to the interests of the Society.

One of the speakers, the Rev. Mr. Pearce, related a very affecting event, which happened a short time ago. A boy had been taught to read only about half a year. He procured one of our cheap Bibles, and delighted to read in it. The blessed contents of the same produced a beneficial effect on his mind and heart. He was driving a waggon, when he met with another boy, who seeing his Bible, felt a desire to purchase it of him. Having asked the price at which he had bought it, he offered him a penny more, and then twopence and threepence ; but the youth was so attached to his Bible, that he declared that for no price would he part with it. Descending a hill, he fell from the waggon, and was found dead, with the Bible near him. He had often most earnestly and affectionately prayed for his father, and his death produced a very powerful impression on his father's mind.

(To be continued.)

Report of a Speech by the Ven. Archdeacon Hoare, at the Croydon Bible Meeting, June 9, 1842.—Rev. H. Lindsay, Vicar, in the Chair.

ARCHDEACON HOARE, after noticing the great activity and superior success of the Ladies' Croydon Bible Association, expressed satisfaction at having the opportunity, which seldom occurred (from his official residence elsewhere at this season of the year), of signifying here, as it were periodically, his unchanged, and, he believed, unchangeable attachment to the object and to the operations of this invaluable Institution. He felt it to be superfluous, indeed, to defend the bare and single object avowed by this Society—the circulation of the Sacred Volume, so well dilated upon by the Rev. Chairman, the Vicar of Croydon, at whose side he rejoiced to find himself in this cause. The object itself, he repeated, must, on all hands, be allowed to be good, apart from the operations in carrying it into effect, which had, it is well known,

awakened endless discussion. But here (he proceeded) I must begin by saying, that if the act itself be a *good act*, at least the old cavil against the Society cannot hold, that it was "*doing evil that good may come.*" It should rather assume another form, and say, that some persons "do good," i.e. circulate the Bible, "that *evil may come,*" i.e. that they may secretly promote ends adverse to the Church, to God, and truth. Granted, there may be men of such perverted minds: am I, therefore, on a supposed Scriptural rule, not really such, to withhold my hand from a pure good, because others, co-operating with me, do it with an ill design, and hope to accomplish a bad end?

It is said, indeed, that *union* between the various Religionists—or it may be, false religionists of the day—is itself an evil, which takes place on the platform of the Bible Society. I protest against this use of the term *union* as incorrect and invidious. I call it by a much more fair and appropriate term, *co-operation*, towards one single object, confessed equally by all to be good. I *unite* with none; I desire to unite with none. I *can*, if a true Christian, unite with no one, who is not a true Christian also, whether in the Bible Society, or in any other Society under the sun. But if I co-operate with discordant elements, working together towards one important and confessedly good object, what do I otherwise than follow the leading of that Divine Providence itself, which makes the wrath of man to praise Him, and shuns not to use, as his own instruments for good, even those whose hearts, he knows, think far otherwise?

I lament indeed, always, a spirit of *disunion*. I would willingly have union, even in the Bible Society;—a union of hearts, if we cannot have it in certain opinions—a cordial and affectionate, as well as effectual, co-operation, "as far as we have already attained." And I do regret any fears, even so sagaciously expressed as by our Chairman, of the present spirit of the times; as if we were now really in a case of hopeless or most perilous dissension, and so on. I venture to dissent also from an opinion I have heard elsewhere, that it is happy for us a Bible Society *has been* established, for that in these times it never could have been established anew. I verily believe that the same spirit which so heartily and gloriously sustains the Society in all its beneficent and Christian operations, now it is formed, would assuredly have been sufficient to have formed and erected it *de novo*, if it had possessed no previous existence: unless, indeed, we are come to this conclusion at last, that the various circles and communities calling themselves Christian have now come to a clearer understanding of their own opinions only for the purpose of more violently opposing the opinions of others. This might be true of mere human dogmas; but that the Scriptures, now better understood by each party, because more extensively diffused and read and appreciated (by the means of this very Society, among other means), should necessarily lead to a stronger spirit of disunion than ever, and that people should *agree the less* as they believe and *understand the more* of Divine Truth,—God forbid! Nothing, I am sure, can be more happily contradictory of such a charge than the very Report, read, Sir, by your worthy Cuffatze, which I am now to recommend to your acceptance; ~~the~~—beyond any other, I can venture to say, I have recently heard on any such occasion—calculated to unite all hearts, and to warm every soul by the most truly Scriptural and edifying statement of doctrine;—a statement at once giving glory to God, as our Maker, Redeemer, and Sanctifier, and assigning to man his place as a sinner, and

as having his only hope through grace; and expressed in terms which made me long and even thirst with desire for the Meeting to remember them; aye, for all the inhabitants of this town, nay, of this country, nay, of the land, nay, of this our habitable globe (sharers in the gift of a common immortality), to have heard them, as their true guide to immortal bliss.

Sir, continued the Archdeacon, you have very justly declared from the chair the object of this Institution to be beautiful, from its simplicity, and true *definiteness*—so to speak. It is the, most defined and simple object in the whole world—the *extended and universal diffusion of the Volume of Inspiration in every language and nation of the earth*. Here it began; here it has continued; and here, if it lasts a century longer (*i.e.* with the world itself in its present constitution), it will be found at the end of the most remote period. The *durability*, the *same-ness*, the unchangeableness of the object, is one of its chiefest and highest charms. The language held by this Society to-day was its language yesterday, and will be so to-morrow. I have been looking into the first Reports of this Institution; and its earliest wishes, aspirations, and performances, seem as if they were also its latest. I see many *periods* in its history; but, I see no *change*. From the first it declined every object, or adjunct, beyond its own simple, pure, and Divine undertaking. In those early, palmy days of its history, a Porteus, a Barrington, a Wilberforce, to mention no more, saw and felt no grievance in the necessity of omitting from its circulation, even the *Prayer-Book*. I deny not that Bishop Marsh—whom, with yourself, I mention with the respect due to his talents and acquirements—would have added the *Prayer-Book* at home, while abroad he commended its operations. But the requisition was over-ruled. Then, in other quarters, *Tracts* were attempted to be bound up with the Sacred Volume: this was forbidden. *Prefaces* were afterwards attempted; and with what success, was sufficiently made known in the masterly administration of the respected Owen. Then came the celebrated *Apocrypha* question. There were those who fought hard, and laboured long, to retain that ancient appendage to the Word of God; but, when the victory was fairly gotten against them for the one simple and unchangeable object of this ever-consistent Institution, they were the *first* to enter the stores and chambers of its treasures, and, with their own hands, to separate the incongruous matter, deliver the sheets to the flames, and break up and hammer to pieces the very types used for printing them. The attempt at the imposition of a *test*, more recently, was likely to meet with a similar fate; and it did meet with it. I am sure I could bid God speed to any Christians, met together as such, in any tested community, that would secure the purity of its members, and carry out beneficent designs. It is not for me to inquire or to know what success has attended the particular case, alluded to: this only I know, that the British and Foreign Bible Society has gone forward, year after year, towards its own single and beneficent object, and with what results we have not now to learn; and this, without any test at all, but a willingness to contribute to the distribution of the pure text, in whole or in part, of the unmixed word of God; the *basis* of its transactions abroad, as far as by possibility it could be carried out, and its sole distribution at home, being the Authorised English Version.

Such, then, has been the *negative*;—and now for the *positive* portion of its history. It has proceeded with undiminished—I may say with increased success—through the thirty-eight years of its existence. It has

attained the experience of more than one generation. If, with the experience of advancing age, I may not, Sir, as yet have gained proportionate wisdom, I have at least gained the knowledge of this fact, that a Society, which, in the first year of its existence, circulated a few Welch Bibles (its first operation), has in the last year circulated (I believe the largest number, except the preceding year) 800,000 volumes, containing, in whole or in part, in numerous languages, the pure unmixed word of God. At the commencement of its operations, Forty-two was the number of Languages into which the Bible had been previously translated. The increase since that period has been Ninety-four, all aided, though not all effected, from the funds of this Society. The number, therefore, of Languages and Dialects in which it now operates for the benefit of mankind is 136. At the commencement of its career, the truths of Revelation were accessible to one-fourth of the great family of man: they are now rendered accessible to three-fourths—say, from 200 millions the number may have risen to 600 millions of human beings, our fellow-creatures, and with kindred souls with ours; who may now, according to opportunity, and by the very means of this Society, (not to speak of others aided by its example and led into its channels of conveyance,) read in their own tongues the wonderful works of God. Well, Sir, might the breathless pause of wonder and thankfulness take the place of any burst of praise and commendation bestowed on such operations, such opening prospects as these!

But, Sir, I leave it to the respectable Agent of your Society, now present, to enlarge upon details, more especially in reference to the future. He is come to tell you, not of successes, or of successful distributions; but of wants, of the most earnest supplications and crying entreaties from every quarter of the globe, for the supplies thus offered to an appetite thus created. Will you refuse those supplies? Oh no, my friends! I am sure you will not. The value, the exclusive value of the inspired word of God, its essential use and employment as the ground-work of all religious knowledge and worship, are deeply involved, I feel, in the appeal now made to you. And here, Sir, I must speak my mind, in conclusion. I look round on my right hand and on my left, and I must fearlessly declare, that I do think *some portion* of the indifference felt to the circulation of the Sacred Volume by means of this invaluable Society is traceable to two causes;—and, as far as these exist, I can only lament their operation—I cannot wonder at it. If, first, on looking abroad on the nations of Europe, I see them bestridden with a dark and degrading superstition, that is not satisfied for its own ends with the word of God, but must be holpen out by collateral traditions as if of equal authority with the word of God, I quite understand the indifference, the opposition, the hostility in such quarters to the operations and the very name of the British and Foreign Bible Society. If, secondly, looking much nearer home, I see quite an opposite spirit of bigotry, falsely called liberality, which once with eager delight hailed and joined the ranks of your Society, because they deemed that the good it effected was mightily conducive to the evil they intended,—they thought it was going to overthrow establishments; and imagined the spirit of the Bible, as yet half read and ill circulated, very different from what they found the spirit of the Bible to be when duly read and most extensively circulated;—I am not at all surprised (I say) to find such persons on my other hand now shrinking from the ranks of this Society—at least, no very zealous agents or partisans of our Institution—and our Committees

and Meetings marvellously thinned of such individuals. It was not to be expected that a Society that had not directly helped the circulation of the very purest form of devotion which had ever, in any age, not to say only in modern days, awakened the affections of worshippers—our own Common-Prayer Book—would have favoured very much, or comforted with the feelings or designs of those who could get far beyond those devotions, either to tradition on the one hand, or to agitation on the other.

But, Sir, if there be still any other class or classes intermediate, which, on grounds similar or somewhat partaking of either of the above, feel in a measure indifferent, if not opposed to the operations of this Society—I say again, if such there be, I do lament, though I cannot wonder at that indifference. If there are those who think that the unadulterated Scriptures circulated by our Society, and thereby becoming most extensively circulated and universally read, alike among all classes of society, and presented to every mind with the fullest possible right of private judgment, do in action work out, or tend to work, a sort of effect that does not exactly comport with the legitimate objects of the truth of God, as given us by the God of truth, and made accessible and practicable to all, why then, I say, let such persons speak out. We have no right to forbid or obstruct their full declarations on the subject; and let common sense and good sense judge between us. I can only object, which I do most strongly, to the indeterminate, indecisive style, which, to the utter misleading of weak minds,

“Just hints a fault, and hesitates dislike,”

doubts whether, and how far, and, under what limitations, Scripture, and Scripture alone, is truth—truth without any mixture of error, and its end, everlasting happiness. Let us only, Sir, fully understand one another upon this point. If Scripture, just as it is, and just as it is translated in our Authorised Version, does not suit our objectors or detractors, from whatever side, then are we satisfied that our mutual differences are fundamental. We seek no reconciliation; and agreement is impossible. If, on the other hand, we are perfectly agreed upon the exclusive and paramount, and all-sufficient value of the word of God, as the Revelation on whose testimony exclusively our whole salvation ultimately rests, and as mainly expressed in the plain and legitimate sense of our Authorised Version, without any special pleading or subterfuge whatever, then are our differences only circumstantial; and either in or out of the Bible Society we can fully and cordially offer to one another (I speak for myself) the right-hand of fellowship in this most blessed work of beneficent distribution.

I conclude, with repeating the declaration, that, standing on the common ground of the sole appellative jurisdiction of Scripture, the Old and New Testament, and the incomparable value and superlative excellence of that sacred record for every purpose of life spiritual and life eternal, I desire and demand no more than what I frankly concede—the inalienable right of private discretion in adopting the modes we respectively deem best calculated to carry out our common hallowed purpose to its full effect and final result. That result I assume to be the clear knowledge and full recognition of the Divine word, as our one stay in life, our light in death, our charter for eternity; in a word (when followed with all the gracious aids and gifts of its Author), our guide to God.

REMITTANCES RECEIVED IN JULY.

| | Free Con-
tributions. | Purchase
Account. | | Free Con-
tributions. | Purchase
Account. |
|---------------------------------|--------------------------|----------------------|-------------------------------|--------------------------|----------------------|
| Aberdeen | | 3 18 0 | Newport, Risco..... | | 7 6 6 |
| Aylesbury, Brill Association .. | | 0 8 0 | Newbury, Ladies' Asso. | | 1 0 0 |
| Banbury | | 23 0 0 | Norfolk and Norwich | | 150 0 0 |
| Ladies' Association | 10 0 0 | | Barford Association | 1 16 0 | |
| Barton-on-Humber | 17 9 10 | 18 7 4 | Barnham Broom ditto | 3 12 0 | |
| Battersea | | 2 18 7 | Docking Branch | 5 16 0 | |
| Beaminster | | 9 14 9 | Hainford Association | 2 5 0 | |
| Birmingham | 200 0 0 | 107 9 4 | Harleston Branch | 36 0 0 | |
| Bishop Stortford | | 14 15 4 | Hempnall Association | 0 9 0 | |
| Bishop Wearmouth, &c. | | 45 8 9 | Hethersett Association | 3 10 6 | |
| Boroughbridge | | 18 6 11 | Methwold Branch | 4 10 0 | |
| Brackley | | 10 11 3 | Norwich Ladies' Branch, | 27 0 0 | |
| Brecon | 20 0 0 | | Ringland Association | 1 16 0 | |
| Bridlington | | 29 16 10 | Sailhouse ditto | 2 3 0 | |
| Ladies' Association | 1 10 9 | | Sfallburgh ditto | 1 16 0 | |
| Bristol | | 466 17 1 | Swanton ditto | 0 4 6 | |
| Brynawr | 15 0 0 | 5 9 3 | Weston ditto | 0 8 0 | |
| Burnley | | 9 0 10 | Oldham | | 10 10 0 |
| Burton-on-Trent | 13 12 2 | | Oswestry | | 18 0 0 |
| Cerne | 18 19 8 | 4 16 7 | Peterborough | 40 0 0 | 14 2 8 |
| Chigwell Ladies' Asso. | 9 4 0 | 5 15 2 | Plymouth, Devonport, and | | |
| Clipping Norton | 30 0 0 | 9 18 2 | Stonehouse | | 50 0 0 |
| Cornwall | | 250 0 0 | Pontypool | | 19 18 9 |
| Cornwall (Van-Diemen's | | | Poole | 20 0 0 | 7 5 8 |
| Land) | 200 0 0 | | Rawtenstall | | 10 0 0 |
| Coventry | | 20 0 0 | Retford | | 10 0 0 |
| Croydon | | 9 2 0 | Richmond (Surrey) | | 3 10 6 |
| Derby | | 82 9 4 | Romford and Brentwood .. | 40 0 0 | 20 0 0 |
| Devon and Exeter | | 60 0 0 | Rutland and Stamford | 30 0 0 | 60 0 0 |
| Doncaster | | 20 0 0 | Ladies' Association | 11 6 8 | |
| Ladies' Association | 10 0 0 | | San Fernando | | 10 8 4 |
| Marr ditto | 45 0 0 | | Savoy Ladies | 5 0 0 | |
| Dorchester | | | Southwark | | 140 0 0 |
| Donington | | 6 12 2 | Staines | | 9 12 2 |
| Dunstable | | 10 14 0 | St. Alban's | | 26 14 3 |
| Durham | 5 6 0 | 5 0 0 | St. Catherine's (Jamaica) .. | 1 9 0 | 17 17 8 |
| East Ham | 5 0 0 | 6 16 0 | St. Luke's | | 9 12 7 |
| Ebbw Vale | | | Stockbridge | | 14 10 4 |
| Ely, Isle of | 100 0 0 | | Streatham | 25 0 0 | 10 0 0 |
| Evesham | | 41 2 5 | Sudbury | | 4 17 8 |
| Alcester Association | 11 2 10 | | Tewkesbury | 30 0 0 | |
| Farnham | | 8 17 10 | Thanet, Isle of | | 67 12 4 |
| Farrington | | 6 1 2 | Thornbury | | 16 8 6 |
| Frome | 54 1 2 | 17 9 9 | Torquay | | 12 10 8 |
| Gateshead | | 18 8 3 | Trelawney | | 50 0 0 |
| Gosport | | 8 19 0 | Tunbridge Wells | | 71 1 11 |
| Guernsey | | 50 0 0 | Ladies' Association | 28 12 2 | |
| Hadley, Barnett, &c. | | 4 14 8 | Tunbridge Town Ladies' | | |
| Hampstead | | 2 10 3 | Association | 36 0 0 | |
| Haverford west | 50 0 0 | | Pembury ditto | 10 1 9 | |
| Henley-on-Thames | | 22 13 5 | Wadhurst | 5 0 0 | |
| Hereford | | 20 0 0 | Brenchley | 10 0 0 | |
| St. Leonard's Asso. | 1 0 0 | | Lamberhurst | 10 0 0 | |
| Hertford | | 100 0 0 | Yalding | 0 17 8 | |
| Hoddesdon | | 20 0 0 | Gondhurst | 0 2 4 | |
| Ilfracombe | | 10 7 2 | Uckfield | 12 0 0 | |
| Kingsbridge | | 25 0 0 | Hadlow Association | 3 5 9 | |
| Leicester | | 171 18 3 | St. Augustine's | 8 18 0 | |
| Market Harbo' Branch, | 10 0 0 | | Van Dieman's Land | 200 0 0 | |
| Melton Ladies' Asso. | 0 0 0 | | Wallingford | | 11 1 4 |
| Long Clawson ditto | 0 5 6 | | Wareham Ladies' Asso. | 10 0 0 | |
| Old Dalby ditto | 6 10 0 | | Warminster | 35 0 0 | |
| Thornton and Bagworth, .. | 2 2 7 | | Wensleydale | | 6 14 3 |
| Llanengan | 22 9 2 | 22 9 0 | Wimborne | 112 16 0 | 73 3 7 |
| Llangybi | | 13 6 0 | Windsor and Eton | | 5 10 4 |
| Loughborough | | 1 0 0 | Witney | 15 0 0 | |
| Louth | 26 0 0 | 15 0 0 | Worcester | 50 0 0 | 94 4 5 |
| Luton | | 60 5 11 | Workshop | | 20 0 0 |
| Macclesfield | | 68 19 10 | | | |
| Maldenhead | | 10 1 4 | | | |
| Market Rasen | | 26 1 2 | | | |
| Mere | | 8 19 6 | | | |
| Milford Haven | 20 0 0 | | | | |
| Mill Hill | | 6 8 3 | | | |
| Monmouth | | 10 8 11 | | | |
| Nantwich | | 19 6 3 | | | |

DONATIONS OF TEN POUNDS & UPWARDS.

| | |
|---|---------|
| Eyre, Rev. C.W., Carlton Rectory, Workshop | 10 10 0 |
| Friend, by Rev. W. Renton, Tilstock, (add.) | 10 0 0 |
| Friend by T. Fowler, Esq., (ann.) | 100 0 0 |
| Gascoyne, Rev. R., Leamington, (add.) | 30 0 0 |
| Wright, Major; R. E., Bermuda, (add.) | 100 0 0 |

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

NEW SOCIETIES:

Continued from p. 333 of No. 39.

| Connected with | | Connected with | |
|--------------------------|-------------------|----------------------|---------------|
| ST CLEMENTS Ladies' Assn | Jersey Ladies' | SEACOMBE Association | Liverpool Aux |
| ST PETER'S ditto | Branch. | BIRKENHEAD ditto | Ap'stly ditto |
| CHEDDAR ditto | Somerset Aux. | HADDENHAM ditto | Halensworth B |
| KETTLEWELL Association | Wensleydale ditto | | |

From a Correspondent.

Appleby, August 2, 1842.

THE success which has attended the operations of the Appleby Ladies' Bible Association, established July 12th, 1841, has been greater than was expected by the most sanguine of its supporters and well-wishers. New Districts have been formed, including all the principal Villages in the neighbourhood; and arrangements made for their being regularly visited by efficient Collectors. Nor have the benefits of this Association been confined to the County Town, and the Villages in its immediate vicinity. Within a few days after the first Anniversary Meeting, the sum of 1*l.* was paid to a Collector for this Association by a Cumberland Agricultural Labourer; who stated, that the money was a bequest left by his brother, recently deceased, to the Appleby Ladies' Bible Association. The young Lady to whom the legacy was paid made some inquiries into the circumstances of the case; and, among other questions, asked whether there was any Bible Association in the neighbourhood of the residence of the deceased. "No," was the answer; "but my brother had once attended a Bible Meeting; and afterwards he thought a great deal about the Bible Society; and hearing, a little before his death, that a Ladies' Bible Association had been established at Appleby, he determined to bequeath to it the money which I have now paid!"

It seems desirable that such an occurrence as this should be made known, for the encouragement of the friends of the Bible Society in general, and of those persons in particular who, in secluded and thinly populated districts, have been induced to further, by their personal services, the objects of that noble Institution.

From a Major of the Royal Engineers.

Nov. 28, 1841.

I HAVE duly received the Annual Reports which I requested to be forwarded to me; and, in referring to the List of Contributions in the last, I find that an additional contribution of 16*l.* 10*s.* will make mine, with what I last sent, amount to 500*l.* Would you, therefore, kindly give directions, that in the next Report that sum be inserted in *one* amount. I should also wish to be noted as an Annual Subscriber of 10*l.*: for both which purposes I send you an order upon my Agents for 26*l.* 10*s.*

(An additional Donation of 100*l.* has since been received from the writer of the above.)

From H. E. Crum, Esq.

Glasgow, July 1, 1842.

I REG to enclose an application to the British and Foreign Bible Society for a grant of Bibles and Testaments for the use of the Glasgow Vol. IV.

Catholic Society; accompanied by recommendations from the Rev. Dr. Wardlaw, V. P., and the two Secretaries of the Auxiliary here: and I hope the Committee of the Parent Society may be pleased to grant our request.

To the Rev. Dr. Wardlaw, Glasgow, June 9, 1842.

"We again respectfully make application, through you, to the British and Foreign Bible Society, for a grant of Bibles and Testaments for the use of the Glasgow Catholic Schools. At the present time there are upwards of 1200 Children receiving the blessing of education; and one of the fundamental Rules of the Society is, that the Authorised Version of the Scriptures shall be used as a School-book without note or comment. The children attending these Schools are the lowest portion of our Irish Population, and unable to pay either for education or books; and we would humbly submit, in advocating a grant from the Bible Society, that these books, being carried home to their houses, may be the means of introducing the Sacred Volume into dwellings where it might be in vain to attempt it in any other way, and thus sowing seed which may produce fruit in after-years.

"The quantity we respectfully request to be favoured with, is twenty dozen Bibles, and forty dozen Testaments. A smaller quantity than this would supply our immediate demands; but we are desirous to get as many as will serve some little time; and we assure you that we are careful in having them kept in as good condition as the habits of those for whose use they are got, will admit of."

"JOHN KER, Treasurer.

"H. E. CRUM, Secretary.

(The above request has been complied with.)

From J. Bacon, Esq., after attending a series of Meetings in the counties of Kent and Sussex.

Exeter, July 14, 1842.

THE interest of the *Sandwich* Meeting was heightened by the presence of their venerable Chairman, a Lay Gentleman, eighty-one years of age, who opened the business of the Meeting by reading a truly appropriate chapter from one of the Epistles—1st Thessalonians, ch. ii. He feelingly spoke in behalf of the Bible Society, from the support and happiness he had himself derived from the Bible during his long-protracted life. The effect of such testimony was visible in the countenances of the company present. It was a profitable Meeting.

At *Dover* the Society has some cordially-attached adherents: the Meeting was a large one; and rendered peculiarly interesting by the attendance of a Missionary from the West Indies, who detailed some striking examples of sagacity in the Negroes respecting the Sacred Scriptures.

The Society at *Cranbrook* has to encounter an opposing influence; but its President, the Hon. J. W. King, who occupied the Chair at the Meeting, and also its Secretary, continue to take a lively interest in the Society; and these Gentlemen, with the co-operation of the Ladies, maintain the good cause on a satisfactory footing, upon the whole.

The Meetings at *Barham*, *Elham*, and *Wingham*, were all held in capacious barns; which, I may say, were crowded with Gentry, and with country people from the adjacent villages, all of whom seemed much gratified by what they heard. Here I may remark, that the discretion of your Representatives, if I am correct, is best exercised, at such Meetings, in giving little of the Society's detail, still less of argument; but much in the way of anecdote, illustrating the happy effects of Bible distribution in various parts of the world. *Elham*, just mentioned, though a small Society, transmitted, during the last year, Free Subscriptions amounting to 19l. 7s. 2d.

At *Horsebridge* they seem particularly to feel the importance of the *Public Meeting* to the interests of the Society. Speakers are induced to attend—some from long distances: and much pains having been taken to make the Meeting known, the room was more than filled with comers from all parts: some were standing outside the doors, and others leaning in at the windows, to listen to what was passing.

At *Uckfield*, they seem to have an active Committee, who had brought together a highly respectable Meeting: after which a *sovereign* was presented by an individual, to be laid out in Bibles, and sent to Hobart Town in Van Diemen's Land. This donation is supposed to be the result of some interesting details given at the Meeting in reference to the Society's proceedings in that part of the world.

Lamberhurst.—This comparatively small place claims particular notice. No less than 749 copies of the Sacred Scriptures have been distributed by this little Society during the last three years only: and among certain friends in this village, not I believe by any means opulent, there is a spirit of zeal and benevolence that has prompted them, from their own purses, more than once or twice to maintain the Free Contributions, so as to prevent their falling short of their former amount.

At the village of *Littlebourne* your prospects are certainly brightening. One of the Clergymen who attended the Meeting* has lately succeeded to an incumbency near at hand. He has long been an attached friend of the Bible Society; and announced his intention of calling the Society's friends together at Littlebourne, and in his own parish, more efficiently to promote the objects of the Society. The Contributions at this Meeting were nearly double those of last year.

In reference to *Chilham*, I wish I had the pen of a Legh Richmond, or the pencil of a Zuccarelli or a Wilkie, to describe its Meeting—a *Bible Meeting in a "Cathedral"*!—and this cathedral rising in the grounds of Chilham Castle!—"a house not made with hands"—a grove of lofty trees—to which the ecclesiastical name referred to has very naturally been given. I forget, my dear friend, whether you are very sensitive or not to the beauties of scenery;—if you are so, picture to yourself this living stately edifice, sparkling throughout as with lively stones, as the leaves trembled in the evening breeze, and turned their glazed surfaces to the setting sun. Then contemplate, on the green carpet beneath, the Christian family and other inmates from Chilham Castle, in company with certain friends who paid their visit on the occasion—these seated on chairs brought from the castle;—then the villagers and distant comers, on forms—and many rustics standing about the numerous doors of this cathedral, or resting on the grass. Our President (the Lord of the Castle) well deserved the throne which he occupied in this cathedral. Many were the outlets to this rural place of assembly, but no one seemed to avail himself of the opportunity thus afforded, of not giving: the money voluntarily brought to the plates exceeded in amount the collection of last year.

Of *Tunbridge Wells* I presume I scarcely need speak. Being an Auxiliary, you are undoubtedly aware of its efficiency. I can truly say it greatly cheered and animated me to associate with the friends of the Bible Cause in this place. There is a zeal and a vigilance among your friends here that it is quite exhilarating to contemplate. You may observe, by the Kent printed list, that we had Meetings in places not there

* The Rev. Western Plumtre.

inserted, while some are on the list which I did not visit. The former circumstance is to be attributed to the promptitude of those friends, who, on discovering that any place would decline holding a Meeting, immediately took means to induce some other place to have a Meeting instead, that the opportunity, while I was there, might not be lost. This Auxiliary will, of course, send you their Report; so I need not attempt to describe their last year's proceedings: but I may state, that the Morning and Evening Meetings at Tunbridge Wells were both well attended, and truly interesting.

Of *Rochester* I may say, that the Meeting was truly Christianlike in its tone, and favourable in its results—the Collection being more than double that of last year.

Sevenoaks and *Sittingbourne* I refer to last, though among the first places visited—that I may conclude my Letter by the mention of circumstances connected with those Societies. After the Meeting at the former place, a friend present informed me of an individual who had been long confined to his bed by a complaint which compelled him to lie constantly on his back, without the possibility of turning on either side, or of holding his Bible so as to read it in repose and comfort: but so indispensable to the happiness and consolation of this person was the companionship of his Bible, that he had devised a means of stringing pack-threads across his bed, at a convenient distance above his eyes; by which contrivance he could place the open pages of his Bible downwards, so as to enable him to read, and thus to make the word of God his hourly companion, his study, and his consolation, till, if I recollect rightly, the closing hour of his life.

Another friend, at *Sevenoaks*, also favoured me with the following fact; showing what a single verse of Sacred Scripture may be the means of effecting, without the aid of human interposition. This Gentleman informed me, that his wife had purchased of the Society a Bible, in order to present it as a gift to a poor girl residing at some distance; but that not having an opportunity of immediately sending it to the girl, the Bible remained in a room where one of the servants, seeing it, carelessly opened it. On doing so, her attention was forcibly arrested by that declaration in the Prophecy of Jeremiâh, chap. ii. 22—"Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." This passage afterwards continued to occupy her thoughts; and at length constrained her to examine into her own state and character before God. The next day, on again opening the Bible, the same passage presented itself to her view. This simple circumstance issued in a total change of character.—Her master informed me that she afterwards became not only a more exemplary servant, but, as he was assured, a sincere and devoted Christian.

I close my Letter by a reference to *Sittingbourne*; where we had a most gratifying Meeting, with a Collection exceeding that of last year. Some examples of liberality to the Society having been alluded to in the Meeting, and an appeal made for a *thank-offering*, particularly from any present who might have to acknowledge special domestic mercies, or unexpected success in any commercial transaction, the next morning a Gentleman who had attended the Meeting came to me, just before I left the town, and stated that the subject of a thank-offering had occupied his thoughts since the Meeting; and that as he had realised in one transaction more than he had anticipated, he should present his thank-offering;—on which he gave me his draft for 25l.

From the Rev. Dr. Steinkopff.

(Concluded from p. 343 of No. 40.)

Wellington, June 14, 1842.

I went yesterday, in Mr. Oliver's carriage, to a Meeting held in the midst of the Collieries, in the parish of Dawley. The Clergyman was in the chair, supported by his two Curates and a neighbouring Clergyman. Some Members of the Society of Friends also attended; and several respectable Ladies, together with some of the villagers. The Meeting lasted only an hour and a half; but it proved very satisfactory, and the Collection made at the door was encouraging.

Wellington, June 15, 1842.

After I had written to you yesterday, I went, with my kind host, Mr. Oliver, to dine with the Vicar of this place. We met there several Clergymen from the neighbourhood.

At half past 6 o'clock we repaired to the Town Hall—a very convenient place for Public Meetings; and met a numerous, respectable, and very attentive audience. The Report was of a very encouraging nature, both of the Branch and of the Ladies' Association: they had not only purchased and sold a goodly number of Bibles and Testaments, but sent in a considerable sum, as a free contribution, to the Parent Institution. The introductory and concluding address of the Vicar were very appropriate. A neighbouring Clergyman, the Rev. Mr. Burns, son of the late General Burns of Woolwich, followed him, in moving the adoption of the Report. His speech was full of Christian simplicity and genuine feeling. He referred with peculiar emotion to the sudden death of the Head Master of Rugby School, Dr. Arnold, who was well and in the School on Saturday last, and on Sunday morning he was a corpse. When first seized with a violent fit of spasms, he immediately prepared for death; and though an affectionate husband and father, and in the midst of usefulness, he immediately gave himself up to the will of his Heavenly Father, and died resigned, yea, happy in Christ. Besides the Vicar, several Clergymen and Dissenting Ministers were present. The Collection was better than last year; and thus the fears of some of the friends of the Society, lest the Meeting should this year greatly fall off, were mercifully disappointed.

June 16, 1842.

Yesterday evening, Mr. Oliver and myself went to a place about four miles from Wellington, where there is a dense population of colliers and miners, many of whom are now in great distress, owing to want of sufficient employment. We met in a small village inn. At first nobody seemed to come near us; but after 7 o'clock the room filled with a goodly number of men, and a few female collectors. Five Clergymen were present, one of whom filled the chair. The addresses were listened to with the most earnest attention; and I really felt happy in the midst of these outwardly rude and rough-looking people.

June 18, 1842.

My very kind friend, Mr. Oliver, sent me in his carriage to Newport, a town situated about ten miles from Wellington. The mistress of the hotel where I slept, and her sister, are friendly to the Bible Society: they would not take any money for my lodging. I made them a present of one of our small gilt-edged Bibles and Testaments, which they received in the kindest manner. They have a very commodious assembly-room, for which they charged nothing last year; and would have cheerfully accommodated the Society again, had it not been previously

engaged. We met, therefore, in the Market Hall, which was very well filled. The Clergyman of the town was in the chair, accompanied by his son, now at the University of Cambridge, and by another able young man from the University of Oxford. The addresses made by them, and by the Dissenting Minister of the town, were most appropriate. Several Ladies connected with the Church and other Denominations of Christians are very active. They meet every month regularly, in each other's houses, with the most perfect harmony and cordiality. Their Christian spirit proved highly encouraging to me. In the course of their last Society's year they disposed of 186 Bibles and 141 Testaments.

From Mr. de Pressensé, the Society's Agent for France.

Paris, July 19, 1842.

THE following circumstance will, I am sure, afford you much gratification. About twenty months ago, a young man from the neighbourhood of Châtres, the son of a farmer in easy circumstances, felt himself called upon to forsake father, mother, brothers, sisters, house and lands, and to betake himself to Paris. It was not with him, as with many other young persons who repair to the Capital, in search of pleasure or to obtain a good appointment, but solely with a view to confer with the Agent of your Society in Paris. He had led a gay life; and, though brought up in the Romish Church, had thrown off the yoke, and, as an infidel, ridiculed the Priests and the Clergy. In this state of mind—which, alas! is the state of the great majority of the population of our country—he was accosted one day by a colporteur, who offered him a Bible for sale, and at the same time addressed him in an earnest tone upon the great doctrines of Salvation which it contained. Astonished at this address, the young man made some further inquiry; and at once declared that what he heard was altogether different from the religion professed by the Priests. After suitable explanations, he soon discovered that the New Testament made known to him things, both respecting God and the way of his own salvation, which he had not previously been taught. He immediately purchased a copy; and such was the impression produced on his mind by the conversation of the colporteur, that he resolved without delay to examine the Scriptures, and to make a diligent and careful search after the Truth. The Lord, in mercy, blessed his endeavours, and, by the aid of his word, caused the scales to fall from his eyes; convincing him of his state of guilt and condemnation, and leading him to the foot of the cross of Jesus Christ, where, through faith, he was enabled to obtain the assurance of pardon and reconciliation. Rejoicing in the happiness of the Children of God, his first care was to devote himself wholly to the service of Him who had so greatly loved him; and calling to mind the instrument by which the Lord had been pleased to rescue him from a state of infidelity, he could not refrain from considering the calling of a colporteur as that by which he himself would be best able to glorify his God and Saviour. Under this impression, he arrived in Paris with the full intention of offering his services to those Christian friends who had colporteurs in their employ, and respecting whom the individual who sold him a New Testament had given him some cursory information. The persons of whom he first made inquiries concerning the object of his search, in the public streets, either did not understand him, or treated him with ridicule. As, however, he persisted in speaking of Bibles and Testaments, some one whom he encountered, thinking he wished to visit our dépôt, gave him my address; and in this

way he found me out. I was greatly affected and edified by the love which he manifested towards the Lord and his fellow-creatures; and it struck me at once that I had providentially met with one who was likely to prove a valuable Assistant in our work. Accordingly I engaged him; and sent him to one of our oldest colporteurs, a man of unfeigned piety, but who had not had the advantage of a good education; recommending him to profit by the opportunity afforded him, in learning of his new companion to read more fluently, and to write, when they should retire to their nightly quarters. The Lord has eminently blessed the labours of these his children since their meeting together, so that in the space of twenty-one or twenty-two months they have actually sold nearly 6000 copies of the Bible or New Testament. At the same time, the young person here more particularly alluded to has made the most satisfactory progress with his friend in the knowledge of the truths of the Gospel, so that he has become an intelligent and active defender of his principles; and it may with justice be said of him, "He believes, and therefore he speaks." Full of faith and joy, he wrote to his parents to inform them of the great change which had taken place in him, and of the happiness and peace which reigned in his heart; entreating them also to devote themselves to the Lord Jesus Christ. His father paid little attention to his appeal; and his mother, who was a bigotted Roman Catholic, alarmed at the state of her son, and instigated by the Priests, first accused him of heresy, and then broke off all connexion with him. It happened, however, that some time afterwards a colporteur visited the village in which the mother resided, and the Lord was pleased to conduct him to her house. His address interested her; she listened to him attentively, and was not a little struck at the great resemblance between his conversation and the contents of her son's letters. Her curiosity was more and more awakened; she became less reserved; spoke in terms of deep regret of the heresy of her son; and seized with avidity upon the assurances of the colporteur, who sought to undeceive her in regard to him. In fine, so greatly did the Lord bless the conversation to her soul, that before it was brought to a close the poor woman felt convinced that the views of her son were correct, and that it was she herself who was wandering in the mazes of error. She quickly wrote to her son, begging him to return to her; alleging, that she wanted much to see him, and to be instructed by him in the way of Salvation, of which she stood so much in need. Our young colporteur was labouring on the coast of the Mediterranean when his mother's invitation reached him. He immediately requested me to grant his dismissal; and set out on a journey of more than 200 leagues, anxious to communicate to his friends and relatives some portion of that Gospel light which had been vouchsafed to himself, and by which he had been instrumental in opening the eyes of many of his fellow-sinners.

REMITTANCES RECEIVED IN AUGUST.

| | Free Contributions. | Purchase Account. | | Free Contributions. | Purchase Account. |
|--|---------------------|-------------------|-------------------------------|---------------------|-------------------|
| Arundel, six years, from 1837 to 1842..... | 36 0 0 | .. | Bicester | .. | 4 16 7 |
| Banbury | .. | 3 4 11 | Bideford | .. | 30 0 0 |
| Bala | .. | 9 0 0 | Bishop Wearmouth | .. | 10 0 0 |
| Barbadoes | .. | 100 0 0 | Ladies' Branch | 40 0 0 | |
| Battersea | .. | 4 7 6 | Blandford | 25 7 10 | .. 18 0 0 |
| Beaufort | .. | 7 2 2 | Ladies' Association | 9 0 0 | |
| Bedford, Ladies' Asso. | 3 4 0 | .. | Child-Okeford Asso. | 5 0 0 | |
| Bedwellty | .. | 10 0 0 | Okeford-Fitzpaine ditto | 5 0 0 | |
| Beverley | .. | 20 12 11 | Farnham & Chettle ditto .. | 2 12 2 | |
| | | | Boroughbridge | 30 0 0 | |

| | Free Contributions. | Purchase Account. | | Free Contributions. | Purchase Account. |
|--|---------------------|-------------------|---|---------------------|-------------------|
| Brill..... | | 5 0 0 | Amesbury ditto..... | 5 17 10 | |
| Burnley..... | 30 0 0 | | Scarborough..... | 50 0 0 | 30 0 0 |
| Hurton-on-Trent..... | 24 4 6 | | Settle..... | | 16 11 4 |
| Caerleon..... | 20 0 0 | | Sevensoaks and Westerham, .. | | 15 2 3 |
| Cardiff..... | | 25 8 0 | Skipton..... | 12 0 0 | 23 0 0 |
| Carmarthen..... | 12 4 9 | 20 0 0 | Somerset..... | 40 0 3 | 337 18 7 |
| Froodfall Academy..... | 2 10 0 | | Brent-Knoll Department, 26 | 4 4 | |
| Llanpumpaint Asso..... | 2 5 3 | | Weston-super-Mare Ladies Association..... | 0 0 0 | |
| Chapel-en-le-Frith..... | | 35 0 0 | Castle-Cary ditto..... | 6 0 0 | |
| Chelmsford & West-Esex..... | 139 0 11 | | Wincanton ditto..... | 5 0 0 | |
| Cheltenham..... | 20 0 0 | | Bidgewater ditto..... | 10 0 0 | |
| Chesterfield..... | 20 0 0 | | North Pethererton ditto..... | 10 0 0 | |
| Cinque Ports..... | | 27 18 1 | Nether Stowey ditto..... | 6 11 7 | |
| Dover-Ladies Asso..... | 30 0 0 | | Dunster ditto..... | 10 2 5 | |
| Codycymmer..... | 5 0 0 | | Williton ditto..... | 8 0 0 | |
| Crofton..... | | 1 18 8 | Ilminster ditto..... | 5 0 0 | |
| Cumberland & Carlisle..... | | 46 2 3 | Broadway ditto..... | 10 0 0 | |
| Derby..... | | 109 11 3 | Milverton ditto..... | 10 0 0 | |
| Devon and Exeter..... | | 100 9 0 | Wivelcombe ditto..... | 5 0 0 | |
| Legacy of an Old Subscriber, 50 | 0 0 | | Dulverton ditto..... | 2 0 0 | |
| Evesham..... | 15 0 0 | 15 9 6 | Hanwell ditto..... | 30 0 0 | |
| Ladies' Association..... | 5 0 0 | | South Pethererton ditto..... | 15 0 0 | |
| Blockley ditto..... | 5 0 0 | | Street Ladies' ditto..... | 8 0 0 | |
| Pershore ditto..... | 30 5 11 | | Wells ditto..... | 8 0 0 | |
| Flintshire, at Holywell..... | 14 8 4 | 18 5 8 | Congresbury ditto..... | 6 10 0 | |
| Fordingbridge..... | | 0 18 0 | Yatton ditto..... | 10 0 0 | |
| Gravesend..... | 30 0 0 | 1 14 0 | Crocombe ditto..... | 10 0 0 | |
| Guernsey..... | 100 0 0 | | Glastonbury ditto..... | 22 0 0 | |
| Hackney..... | | 100 0 0 | Legacy, by the late Mrs. Roach (duty deducted) 90 | 0 0 | |
| Hadley, Barnet, &c..... | | 4 1 6 | Southampton..... | | 47 11 7 |
| Hampstead..... | 80 0 0 | | Southwark..... | 100 0 0 | |
| Heywood..... | | 13 0 0 | St. Alban's..... | 35 0 0 | |
| Howden..... | | 17 5 7 | Stoke Newington..... | | 25 0 0 |
| Isle of Wight Ladies..... | 44 10 0 | 39 14 0 | Surrey (Jynical)..... | | 150 0 0 |
| Jersey..... | 20 0 0 | 20 9 4 | Tewkesbury..... | 50 0 0 | |
| Ladies' Branch..... | 30 0 0 | | Thame..... | 20 0 0 | 7 0 0 |
| Kent..... | | 75 0 0 | Thornbury..... | | 13 6 0 |
| Keighley..... | 10 0 0 | 18 0 0 | Thrapstone..... | 15 0 0 | 5 0 0 |
| Ladies' Association..... | 5 0 0 | | Towcester..... | | 8 0 0 |
| Leek and Moolands..... | | 30 2 4 | Tiverton..... | 50 0 0 | 40 0 0 |
| Leicester..... | | 50 0 0 | Usk..... | | 1 0 6 |
| Ashby Branch..... | 18 0 0 | | Wakall..... | 10 0 0 | |
| Higgleley ditto..... | 40 0 0 | | Wandsworth..... | | 6 7 10 |
| Loughborough ditto..... | 24 0 0 | | Wareham..... | | 7 0 6 |
| Melton ditto..... | 5 0 0 | | Warminster..... | | 0 4 0 |
| Old Dalby Association..... | 29 19 6 | | Warrington..... | | 11 19 6 |
| Long Clawson ditto..... | 5 6 6 | | Donation of Miss Tinsley, 10 | 0 0 | |
| Liverpool..... | | 26 8 0 | Warwick..... | | 18 2 9 |
| Llandilo..... | | 0 14 10 | Watlington..... | | 4 0 11 |
| Ludlow..... | 20 0 0 | 7 16 8 | Wednesbury..... | | 15 19 4 |
| Madeley..... | | 5 16 6 | Wellington (Somerset)..... | 36 18 1 | 13 11 8 |
| Man, Isle of..... | 28 0 0 | 30 0 0 | Welshpool..... | | 25 0 0 |
| Manchester, Ladies' Branch..... | | 46 8 6 | Westminster..... | | 50 0 0 |
| Marlborough, for 1841..... | 50 0 0 | | Wolverhampton..... | | 31 2 2 |
| Ditto, for 1842..... | 50 0 0 | | Worcester..... | 35 18 8 | 3 11 4 |
| Mere..... | 5 0 0 | 7 1 9 | | | |
| Ladies' Association..... | 10 0 0 | | | | |
| Middlesex, South-West..... | | 22 8 6 | | | |
| Ealing Ladies' Asso..... | 4 0 0 | | | | |
| Hounslow ditto..... | 5 0 0 | | | | |
| Middlesex, North-East..... | 115 0 0 | | | | |
| Mitcham..... | | 11 15 6 | | | |
| Nantwich..... | | 12 2 8 | | | |
| Newbury, Ladies' Asso..... | | 5 0 0 | | | |
| Newcastle-on-Tyne..... | | 62 0 1 | | | |
| New South-Wales..... | | 40 0 0 | | | |
| Newtown..... | | 5 2 4 | | | |
| Nottingham..... | | 58 0 0 | | | |
| Eastwood Association..... | 7 0 0 | | | | |
| Plymouth, Devonport, and Stonehouse..... | | 65 0 0 | | | |
| Rochdale..... | | 37 15 6 | | | |
| Rochester and Chatham..... | | 10 8 2 | | | |
| Rochester & Strood Asso..... | 1 0 0 | | | | |
| Romsey..... | | 12 0 0 | | | |
| Salisbury and Wilton..... | 70 0 0 | 7 14 10 | | | |
| Ladies' Association..... | 10 0 0 | | | | |

DONATIONS OF TEN POUNDS & UPWARDS.

| | |
|---|---------|
| Friend, by W. F. Lloyd, Esq..... | 10 10 0 |
| Friends of Cheshunt per Rev. M. M. Preston, 12 | 16 3 |
| Gosse, Henry, Esq., Epsom..... (add.) | 20 0 0 |
| Kenshaw, T. W., Esq., Greenwich..... | 10 10 0 |
| Richards, John, Esq., Tregew, Mylor, Fairmouth..... | 50 0 0 |
| Thank-Offering for mercies received, by A. B..... | 50 0 0 |

LEGACIES OF TEN POUNDS & UPWARDS.

| | |
|---|---------|
| Phillips, P. Esq., late of Haverfordwest, (duty free) | 100 0 0 |
| Weston, Mrs. Fanny, late of Leicester, (duty & charges) | 50 0 0 |
| Wallace, Mrs. Marion, late of Kilmaurs, (less duty) | 50 0 0 |

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

From James Doyle, Esq., Secretary to the Downham Branch Society.

Crimplesham, Downham Market, Aug. 15, 1842.

HAVING already sent to your Society a statement of the proceedings of our Branch (Downham Market) up to the middle of last year, we feel assured that further information as to our progress since that period will be acceptable.

Since the commencement of the present year, our friend Samuel Wiseman, Agent to the Norwich Auxiliary, has attended the Anniversary Meetings of Seventeen Associations, comprising Twenty-nine villages.

We attended, with one exception, the whole of them; and have thankfully to believe that the presence of the Lord was with us, to help us; and that a blessing has attended the labours of our very efficient and Christian-minded friend, whose energies, from Meeting to Meeting, and from year to year, have been so exerted as to produce a very increased attendance, the average of the Meetings this year being equal to 120 persons:—thus, upwards of 1900 individuals have been (in this vicinity) favoured to hear a very comprehensive statement of the progress of your noble Society throughout the world. The rivetted attention shown by those who were present is a feature in these Meetings which indicates that the labour bestowed has not been in vain; and we hope that we do already perceive some signs of fruit.

At the suggestion of the Local Agent, we have invited to tea the Treasurers, Secretaries, and Collectors of our different Associations, the Third Anniversary of which was held about two months since; and we consider it to have been the best of the three. Our company, consisting of between eighty and ninety persons, began to assemble about four o'clock; and after a little recreation in the grounds, and taking tea, we, as usual, commenced our business by calling on each Secretary to render an account of her Association: this drew forth much that was interesting to the whole party, and many incidents of a character to encourage all in their labour of love. We were addressed by several of various religious persuasions: and our worthy friend, Samuel Wiseman, whilst congratulating us on our success in the distribution of the Holy Scriptures amongst our poorer neighbours, pointed out, in a strong light, the duty of extending to distant lands—measurably depending upon us—a treasure which, at home, had proved so invaluable a blessing. On the whole, I may say, that we separated under a renewed feeling of attachment to the Bible Society, and with a desire, if not a determination, to use our endeavours in helping this noble Institution.

The following comparative statement will show, beyond a doubt, the good effect produced by Village Associations in the distribution of the Holy Scriptures:—

Since the establishment of the Downham Branch in 1842, up to the end of the year 1838 (*twenty-six years*), there were distributed 1780 Bibles and Testaments;—and 880L. were received for Bibles and Free Subscriptions.

From the beginning of 1839 to the present time (*three years and a-half*), there have been distributed upwards of 3000 Bibles and Testaments (which include only 75 Bibles and 205 Testaments published at a low price by the Society); and there have been remitted to the Auxiliary Society in Free Subscriptions, 95*l.*; and for Bibles and Testaments, 486*l.*

From W. Brackenbury, Esq.

Usselby, Sept. 3, 1842.

THE Kettering Meeting is one of a most interesting character. A large barn 144 feet long, and proportionably broad and high, is most comfortably—I had almost said, beautifully—fitted up for the occasion. Near one end, a spacious platform is erected; and behind it is a gallery, raised from the ground to the roof. In front of the platform the area is covered with forms; and at the other end of the building is another gallery, corresponding with that behind the platform, the seats of which are covered with green baise.

The place, so prepared, will contain *twelve hundred* persons. Every seat is occupied by an audience of the highest respectability, from the town and neighbourhood; and I have counted more than 200 individuals standing outside the large folding-doors which are kept open at one end of the platform. The Meeting is invariably held on the last day of the Feast, which generally falls on the first Wednesday in July; and on that day this year the proceedings were ably sustained by seven Clergymen, and several other Ministers of the Gospel. Long may the Kettering Branch Society be privileged to circulate those Scriptures, which testify of Him, who *in the last day, that Great Day of the Feast, stood and cried, saying, If any man thirst, let him come unto me and drink!* Really, I know of no Meeting in the kingdom more interesting or imposing than the Kettering Meeting, except the Annual Meeting at Exeter Hall.

From the Rev. H. Rogers.

Wolverhampton, July 19, 1842.

THE Committee of the Wolverhampton Auxiliary to the British and Foreign Bible Society have recently had the town canvassed, with a view to ascertain the state of destitution as to the word of God. The instructions given to the person employed, were, to ascertain who among those he might find destitute of the Scriptures would be willing to receive a copy of them on cheap and easy terms. He was thirteen days engaged in the work, and writing out his Report; when he gave to the Secretary the names and dwellings of *eleven hundred* families without the word of God, and anxious to possess it. Some few of the above number had portions of the Bible, torn and shattered: others had a Testament only; and a very few old persons are mentioned, who had the whole Bible, but in a type so small, and from age and wear and tear become so dull, as to render them almost useless. Some never had a Bible of their own; others had lost their Bibles by the depression of these hard times: having their goods taken for rent, their Bibles have gone with them; and trade remaining still in a very bad state, they have not been able to obtain others. The object of this letter is, to ask if it be possible for the Society to make us a grant toward the supply of these *many* destitute families—with a few in good print, for the aged, as there is not much doubt but many of them

will be constrained, from gratitude, to become subscribers to your Society, when their circumstances shall improve.

(Particular inquiries having been instituted by the Committee on the subject of the above Letter, 500 Testaments were granted, and the following Letter has since been received:)—

Sept. 23, 1842.

I BEG, in the name of the Committee of the Wolverhampton Auxiliary to the British and Foreign Bible Society, to render to your Honourable Committee our warmest thanks: we thank you also in the name of the eleven hundred families, who were found without the word of God, and anxious to possess it: and we think the 500 copies, added to what can be furnished from our own resources, will enable us to supply the whole.

From the Thirteenth Report of the Liverpool Town Mission.

THE destitution of the Scriptures has required special efforts on the part of the Agents. To ascertain the amount of this destitution, they have examined 274 streets; and in these streets alone, 9000 families were discovered without any portion of the word of God. These families must contain nearly 40,000 individuals, amongst whom there was not a single Bible. What a fearful amount of ignorance, and misery, and guilt, is implied in this one fact! To meet this destitution, the Liverpool Auxiliary Bible Society has already granted your Committee, during the last two years, 3200 Testaments. These Testaments have all been put into circulation by the Missionaries; who report, that, by lending these Testaments and otherwise, they have, during the year, induced about 200 persons to become subscribers for Bibles and Testaments. Many delightful facts might be mentioned to show the value placed upon these Loan Testaments. One such instance, however, must suffice. An Agent writes:—"I felt pleased with the grateful expressions of one person to whom I had lent a Testament. I asked her if she had read it, and whether she had derived any benefit by so doing. She said: 'When you lent me the Testament I was in great trouble, and knew not how to obtain comfort; but by reading in this blessed Book, I see that happiness is to be found in Christ alone: and I can say, had I no means of getting another, I would rather part with any thing in the house than with it.'"

From G. C. Greenway, Esq., one of the Secretaries of the Church Missionary Society.

Salisbury Square, Sept. 8, 1842.

MAY I request the favour of your laying a Resolution of the Committee of the Church Missionary Society, requesting another Edition of the New-Zealand Testament, before the Committee of the British and Foreign Bible Society*.

Recent despatches, received by the Committee from New Zealand, urgently call for the generous aid of your Society. The copies so liberally granted have nearly all been distributed, by sale or gratuitously. The Missionaries entreatingly ask for a larger supply, to counteract the efforts which the Priests of Rome are strenuously using to draw away the disciples from the faith.

A public discussion between the Missionaries and the Popish Priests

* An Edition of 20,000 copies has been ordered.

on points of faith, conducted in the native language, was maintained for two days in the northern part of the Northern Island. The Priests came fully provided with many large volumes; but these were rendered nugatory by the Missionaries refusing to depart from the word of God.

From Rev. E. Jones, one of the Secretaries of the Society of African Auxiliaries.
Fourah Bay, May 27, 1842.

I HAVE the pleasure to forward you, through my Brother Secretary, the Rev. T. Dove, the sum of 90*l.* 18*s.*, as the income of our Auxiliary for the year 1841. Of this sum, 10*l.* were collected at a Public Meeting held in May of last year; 10*l.* 18*s.* are from Subscriptions; and the remainder, 69*l.* 2*s.*, was received from the sale of Bibles and Testaments.

Brother Dove, who is about to visit England with the best wishes and hearty prayers of all for his welfare, will give you all information as to the progress of the Cause amongst us. Indeed, we cannot but hope well for the future, when we witness the great eagerness manifested by our African community to possess and read the divine word.

May the blessing from on high descend in copious showers of grace, opening every heart to understand the Scriptures, and to receive the Truth in the love of it!

From the Twenty-sixth Report of the American Bible Society.

THE Rev. Miron Winslow, Missionary at Madras, writes:—

"As to the effect of the distribution of the Scriptures, 'the day' for the trial of every work 'will declare it.' We may hope for a measure of the same success in distributing the word of God, which shall not return unto him void, in the native languages; as attends it in English. A friend of mine, in the Civil Service here, told me that he knew, among the Civilians and in the army, no less than fifteen Gentlemen who had become pious in the course of about twenty years, at remote Stations, with almost no means of grace but the Bible."

* * * * *

The Translation of the Armeno-Turkish Old Testament by the Rev. Mr. Goodell is now completed, and its publication is going forward with celerity. From the eager manner with which the Pentateuch, published by itself, has been received, there is reason to hope and expect that great good will result from this entire work. From a Letter received from Mr. Goodell, dated Constantinople, Nov. 6, 1841, we cannot but insert the following extract, though somewhat extended:—

"Through the kindness and blessing of God, the Translation of the Old Testament into Armeno-Turkish is at length completed. This I had hardly the least idea of living long enough to see, when I commenced the work; but the Divine forbearance towards me has been great. I came, in course, this morning to the last verse of the last chapter of the last book, which I corrected 'with shoutings, Grace, grace unto it!' At the bottom of the page I wrote, 'Bless the Lord, O my soul, and forget not all His benefits!' I then arose and shut up all the books that have been open before me these many years; and fell on my knees, to give thanks unto the name of the Lord; who 'hath not dealt with us after our sins; who hath given us His blessed word to be a light unto our feet;' and whose wondrous love permits us to hold it up, to 'lighten every man that cometh into the world.' Oh may the nations 'no longer have to walk on in darkness;' but may they all be speedily furnished with the 'light of life!'

"The preparation of this work has been a great and difficult one; and it has employed nearly all my strength and time for several years. After I came to Constantinople, I tried my utmost to carry it forward at the same time with other Missionary and more active labours; but I found that I accomplished next to

nothing in it. It was necessary that my room should be a *study*, and not a *church*; that my mind, instead of being distracted and disturbed, should be composed, like that of the Prophet Elisha, and like that of the other inspired writers, whose words I was endeavouring to translate; and that my attention should be strictly devoted to this and to nothing else. It is not like giving the Scriptures to the destitute Heathen, where haste is required rather than extreme accuracy, and where (the idiom not being supposed to be perfectly understood) a mere critical examination of difficult passages may be reserved for a future edition, when the language itself may have to be revised and made more idiomatical. Nor is it like giving the Scriptures to the ignorant and unenlightened, who will never of themselves find out any of those mistakes and defects which the translator can himself correct in some future edition, when more time may be devoted to the work, more experience acquired in it, and better helps obtained for it. But it is preparing the Scriptures for those who are comparatively enlightened; who, as a nation, have access to them in at least two languages already (though neither of them generally understood); and the learned and influential of whom have, in many cases, become great pedants in criticism, and captious beyond endurance; being much more inclined to compare for the sake of finding discrepancies, than to read with a prayerful desire to understand the meaning, and be guided into all truth.

"But as nearly all can read the Armeno-Turkish, and very many thousands among them can read nothing else, the Translation of the Bible into this language is imperiously demanded. It was strongly urged upon me, eighteen years ago, by the Rev. Pliny Fisk, one of the first Missionaries of the Board to Palestine; I have had my eye upon it ever since. Providence has furnished me with the means, by raising up instruments: and I have spared no pains to have it as perfect as possible, otherwise I might have completed it long ago. In some instances, I have spent more time on the examination of a single passage than I should have felt justified in employing on a whole chapter, had I been throwing it out on a starving population who had never yet tasted this bread of heaven. It is not a version or a revision of a former Translation; for no such ever existed. The whole has been taken fresh from the Hebrew. And may it in some humble way prove to be like the 'pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb!' May hundreds of thousands of the perishing come and recline on its banks, and drink, and live for ever!"

From the Conclusion of the above Report.

Such, too, is now our connection with foreign countries, both Christian and Heathen, by means of an extended commerce, and by Missionary and other agencies abroad, that he who will may send the blessed Bible to almost any people on the globe. It may be conveyed with safety and despatch to our Indian Tribes, to the ports of Spanish and Portuguese America, to the destitute cities and villages of France and Northern Europe, to Greece, to Turkey, and the whole region where the Gospel was first planted,—to the multitudes of India and China who are in contact with Christian Missions, as well as to those similarly situated on the Coast of Africa and among the populous Islands of the Pacific. The channels are open, and opening, for the waters of life to be conveyed to all nations. Every thing, in the providence of God, urges the friends of the Bible to go forward. The increase of new Members and new Auxiliaries the past year, as well as the increase of funds and of distributions, afford us encouragement; while the still low state of the depository, and the unanswered calls for the Bible from abroad, warn us not to falter in our work. To these providential voices, thus animating and thus admonitory, let us all listen, especially when they are in such harmony with the inspired promise, that "the earth shall be full of the knowledge of the Lord,"—with the injunction to work while the day lasts, and with the solemn assurance that every man shall give account of himself unto God.

From the Rev. D. S. Ward.

St. John's, Newfoundland, June 10, 1842.

By the hand of a friend I transmit to you the sum of 1*l.* 13*s.*; being the produce of such of the Bibles and Testaments as I have been enabled to sell, at a very low rate, to the poor about me, and to the young in particular. I am happy to say, that in general the word of God is readily paid for, according to the means of applicants, though they can afford but little. Some few copies I have ventured to give gratis, where I perceived a necessity for it; and it may be a pleasure to the Committee of the British and Foreign Bible Society to hear that a growing delight in possessing a copy of the Scriptures appears to be manifest among us, so that our labour is not in vain in the Lord. To poor seamen and out-harbour-men, whom we see but seldom, perhaps only once a-year, I have found it a great pleasure in being able to furnish them with the word of God, either as a gift from the British and Foreign Bible Society, or for a small sum. I have yet on hand a tolerable good stock, which I shall endeavour to use prudently, as circumstances require. I trust, if I should feel the necessity to seek for a further supply, I should receive an indulgence similar to the last.

The progress of Scripture Instruction is certainly, through mercy, very evident among us; but such is the impoverished state of most of our people, and such the demands upon my small resources, that it gives me uneasiness not at present to forward any personal subscription to the funds of an Institution I have always warmly regarded as one of the mighty machines, by which the Providence and Spirit of our God are carrying on the work of reformation in our benighted world.

From the Appendix to the Sixth Report of the Jaffna Auxiliary.

From the Rev. R. Stott, to the Secretary.

Batticaloa, Jan. 12, 1842.

MY DEAR BROTHER—I received your Letter of December 7th, requesting a communication for the Bible Meeting. If I could collect an account of all the good which has been done during the year by the reading of the Scriptures, it would fill your Report. But what has been done by this means is so mixed up with what has been done by preaching, exhorting, Tract distributing, Prayer-meetings, &c., that it is difficult to say how much God has done by this, and how much by that.

A considerable number of Heathens have been brought to a knowledge of the Truth during the year, at this Station; but whether any of these were first awakened by reading the word of God, or not, I cannot say. I do not now recollect an instance.

However, in almost every case when a Heathen has been aroused to seek the Truth, his first inquiry has been for a portion of Scripture, more especially of the New Testament; and I am thankful to say the reading of the Scriptures is becoming very general: the Mahomedans are even anxious to peruse them.

But I think the greatest demand has been amongst the Roman Catholics. We attacked their errors very strongly last year; and after a while, numbers of them became anxious to read the Bible, and see if those peculiar doctrines which they held were not found there. The result has been, that several have lost their confidence in their priests, their Pope, priest absolution, image-worship, transubstantiation, purgatory, &c. Seven have already renounced the errors of Popery, and joined us; and several more are just on the point of doing so. Amongst

this class of people, the reading of the Bible has wrought wonders. They received it as the word of God, and it has been a lamp to their feet and a light to their path.

I am thankful for the supply of Scriptures you have sent me during the year: they have been eagerly received by the people, and carefully read. And I am not less thankful for the grant made to Mr. Witherton by the Madras Bible Society. They sent him 50 New Testaments, and a considerable number of single Gospels and Selections. However, I fear we shall have none remaining before the sailing season commences. I wish you could spare me a number of New Testaments, or Parts.

Conviction increases, and with it a demand for the word of life. We look to you for help. We do not want a supply for mere curious readers, but for those who are searching for the bread of life, or who wish to inquire whether the things we tell them are so.

Send us the bread of life; and the people of the present generation, as well as the generation to come, will rise up and call you blessed.

I am thankful to say we continue well; and that the Lord is still blessing us, by pouring out His Spirit upon the people. Remember us at the Throne of Grace. Many of the people are brought to the birth; but we want a still greater influence of the Holy Ghost to bring them forth to light and life.

From Rev. J. G. Mühlhauser.

San Fernando, Trinidad, May 13, 1842.

SINCE my last, we have had our Anniversary. It was pretty fairly attended; and though we had but few speakers, yet there was a spirit abroad, the presence of which I infinitely preferred to fine and long speeches—I mean the spirit of Him who says that if three or four be gathered together, in His name, He will be in the midst of them. Concerning our Collection, it amounted to about thirty dollars; and though we might have expected more, yet we had no reason to complain: that, however, which might have been thought to be lacking at the Meeting, was made up on the following day, and that in a manner which gave me much pleasure, and therefore I cannot help mentioning it to you also. The day after the Meeting I received the following Note from an inhabitant of this place:—

“I have the honour to enclose here twenty dollars, which I beg you to accept as a supplement of my last year's subscription, for the benefit of the Bible Society. Be assured, Rev. Sir, of my good feelings for the advancement of this Society, being one of the first to which any man of a family ought to contribute.”

That a Note of this description is always cheering, nobody can doubt: what gives the one in question an additional value, is the fact that it came from a Roman Catholic. Of course, I shall remit this sum to the Parent Society as a donation.

REMITTANCES RECEIVED IN SEPTEMBER.

| | Free Con-
tributions. | Purchase
Account. | | Free Con-
tributions. | Purchase
Account. |
|----------------------------|--------------------------|----------------------|--|--------------------------|----------------------|
| Alford | 5 8 1 | 9 11 8 | Chester | | 100 0 0 |
| Australia Felix | | 28 4 4 | Cinque Ports, Deal Ladies' Association | 10 0 0 | |
| Beamster | | 5 0 0 | Cleveland | | 122 16 0 |
| Berkhamstead | | 11 6 0 | Cornwall | | 200 0 0 |
| Beverley | 30 0 0 | | Croydon | | 3 17 3 |
| Bishop Wearmouth, &c. | 3 15 3 | | Derby | | 38 2 1 |
| Ladies' Association | 6 1 0 | | Helper Branch | 20 0 0 | |
| Bolton | 100 0 0 | 15 10 11 | Devon and Exeter | 50 0 0 | 100 0 0 |
| Burslem | 30 0 0 | | Dorking and Reigate | | 8 13 8 |
| Buckingham | 30 0 0 | | Dudley | | 20 0 0 |
| Burton-on Trent | 15 5 0 | | | | |

REMITTANCES RECEIVED IN SEPTEMBER, 1942.

| | Free Contributions. | Purchase Amount. | | Free Contributions. | Purchase Amount. |
|--|---------------------|------------------|---|---------------------|------------------|
| to Vale | 8 17 0 | | Swadham Branch | 9 0 0 | |
| to South-West | 2 15 9 | | Sydney's Association | 0 4 8 | |
| reham & Bishop's Waltham | 80 14 0 | | Thurford ditto | 0 9 0 | |
| Waltham Ladies' Asso. | 10 0 0 | | Yafforth Branch | 27 0 0 | |
| Wickham ditto | 15 0 0 | | Northampton | 46 15 8 | |
| Wickfield ditto | 19 0 0 | | Orton Branch | 10 0 0 | |
| Witley ditto | 1 0 0 | | Spratton Association | 5 0 0 | |
| Wingington | 11 0 0 | | Welford ditto | 5 0 0 | |
| Wing | 0 0 0 | | Ravenhorpe ditto | 1 18 11 | |
| Wing Ladies' | 6 0 0 | | Naseby ditto | 1 18 6 | |
| Wix (Yorkshire) | 30 0 0 | | North Shields | 44 3 5 | |
| Wymouth | 0 0 0 | | Nottingham | 30 0 0 | |
| Wym Association | 11 0 0 | | Lenton Ladies' Asso. | 5 0 0 | |
| Wym South-East | 45 11 9 | | Pembroke & Pembroke Dock | 35 0 0 | |
| Wym Ladies' Association | 4 11 2 | | Plymouth, Devonport, and
Boschouze | 63 0 0 | |
| Wym Bible Soc. by Rev. T.
Phillips's Children | 2 0 0 | | Byland, by the Rev. J.
Hatchard | 10 0 0 | |
| Wym Hagbury Association | 7 0 0 | | Ladies' Association | 30 0 0 | |
| Wymford | 7 10 3 | 39 7 4 | Pontypool | 3 5 4 | |
| Wym Ladies' Association | 14 19 11 | | Preston | 30 0 0 | |
| Wym Ladies' ditto | 0 12 0 | | Pwllheli | 3 16 10 | |
| Wymduras | 50 0 0 | | Retford | 15 0 0 | |
| Wymott | 22 2 0 | | Romey | 0 18 0 | |
| Wymington | 1 5 0 | | St. Alban's | 17 7 1 | |
| Wymington | 16 0 0 | | Severnside | 17 8 11 | |
| Wymridge | 50 0 0 | | Shaftesbury | 40 0 0 | |
| Wymlester | 45 0 0 | | Sheffield | 223 12 0 | |
| Wymworth Branch | 46 0 0 | | Legacy of John Vickers,
Esq., 1000 (less duty) | 90 0 0 | |
| Wymworth ditto | 58 0 0 | | Sierra Leone | 42 18 0 | |
| Wymworth ditto | 58 0 0 | | Sittingbourne | 14 4 9 | |
| Wymworth Association | 5 0 0 | | Rainham Ladies' | 5 0 0 | |
| Wym Dalby ditto | 0 10 0 | | Sleaford | 45 0 0 | |
| Wym Dalby ditto | 0 7 2 | | Somerby | 16 7 8 | |
| Wym Dalby ditto | 2 17 0 | | South Shields | 1 11 0 | |
| Wym Dalby ditto | 102 17 8 | | Southwark | 100 0 0 | |
| Wym Dalby ditto | 10 10 0 | | Stafford | 17 10 11 | |
| Wym Dalby ditto | 100 0 0 | | Stafford & Sandon Ladies'
Association | 45 0 0 | |
| Wym Dalby ditto | 38 3 1 | | Stafford ditto | 10 0 0 | |
| Wym Dalby ditto | 4 15 0 | | Stafford & Baslington ditto | 15 0 0 | |
| Wym Dalby ditto | 6 4 2 | | Stafford | 1 1 6 | |
| Wym Dalby ditto | 20 0 0 | | Stafford | 16 14 1 | 25 10 0 |
| Wym Dalby ditto | 20 10 2 | | Stafford | 20 0 0 | 30 0 0 |
| Wym Dalby ditto | 5 0 0 | | Stafford | 7 10 0 | |
| Wym Dalby ditto | 376 8 6 | | Stafford | 100 0 0 | |
| Wym Dalby ditto | 1 16 0 | | Stafford | 166 16 11 | |
| Wym Dalby ditto | 4 10 0 | | Stafford | 20 2 5 | |
| Wym Dalby ditto | 4 8 0 | | Stafford | 17 10 5 | |
| Wym Dalby ditto | 7 4 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 1 8 6 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 0 17 0 | | Stafford | 20 0 0 | |
| Wym Dalby ditto | 17 13 0 | | Stafford | 26 6 2 | |
| Wym Dalby ditto | 62 0 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 7 4 0 | | Stafford | 3 10 0 | |
| Wym Dalby ditto | 0 18 0 | | Stafford | 33 0 0 | |
| Wym Dalby ditto | 20 6 0 | | Stafford | 5 6 9 | |
| Wym Dalby ditto | 5 6 0 | | Stafford | 6 18 5 | |
| Wym Dalby ditto | 1 7 0 | | Stafford | 40 13 4 | |
| Wym Dalby ditto | 1 7 0 | | Stafford | 5 0 4 | |
| Wym Dalby ditto | 1 14 6 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 0 8 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 0 7 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 28 16 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 12 1 6 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 1 4 8 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 4 10 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 0 10 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 3 16 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 28 4 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 0 0 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 23 4 6 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 13 16 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 11 2 6 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 2 14 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 0 0 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 0 0 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 3 16 0 | | Stafford | 10 0 0 | |
| Wym Dalby ditto | 2 13 0 | | Stafford | 10 0 0 | |

| DONATIONS OF TEN POUNDS & UPWARDS. | |
|--|---------|
| Clay, W Esq | 25 0 0 |
| Credson, I. Esq., Manchester | 25 0 0 |
| D. W. C., by J. J. Buttress, Esq. | 10 10 0 |
| Jones, J. H. Esq., Nuneaton | 10 10 0 |
| Lausanne Bible Society | 10 0 0 |
| Whitehead, T. K. Esq., Rawlstonall. | 10 10 0 |

| LEGACIES OF TEN POUNDS & UPWARDS | |
|---|--|
| Barnett, Mrs E. B., late of Croyney (less duty) 100 0 0 | |
| Cox, T. Esq., late of Derby .. (less duty) 200 0 0 | |
| W. G. Esq., Miss E. K. of Cockerham .. 10 0 0 | |

DONATIONS OF TEN POUNDS & UPWARDS.

| | | | |
|---|----|----|---|
| Clay, W. Esq. | 25 | 0 | 0 |
| Crowdson, I. Esq., Manchester | 25 | 0 | 0 |
| D. W. C., by H. J. Buttress, Esq. | 10 | 10 | 0 |
| Jones, J. H. Esq., Nuneaton | 10 | 10 | 0 |
| Lausanne Bible Society. | 10 | 0 | 0 |
| Whitehead, T. K. Esq., Hawtensall. | 10 | 10 | 0 |

LEGACIES OF TEN POUNDS & UPWARDS

| | | | | |
|--------------------------------------|-----------|-----|---|---|
| Barratt, Mrs E. B., late of Stepney | less duty | 100 | 0 | 0 |
| Cox, T. Esq., late of Derby | less duty | 200 | 0 | 0 |
| Wybarn, Miss E., late of Cockermouth | | 10 | 0 | 0 |

